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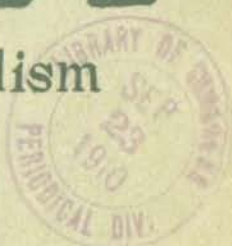
10 CENTS

NEW THOUGHT

A Journal of Practical Idealism

Edited by

William Walker Atkinson



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I was satisfied from the course that it was built on a solid foundation and scientific basis, but from what I have seen I am doubly convinced.

The Addresses of the Above Graduates Will Be Furnished Upon Request

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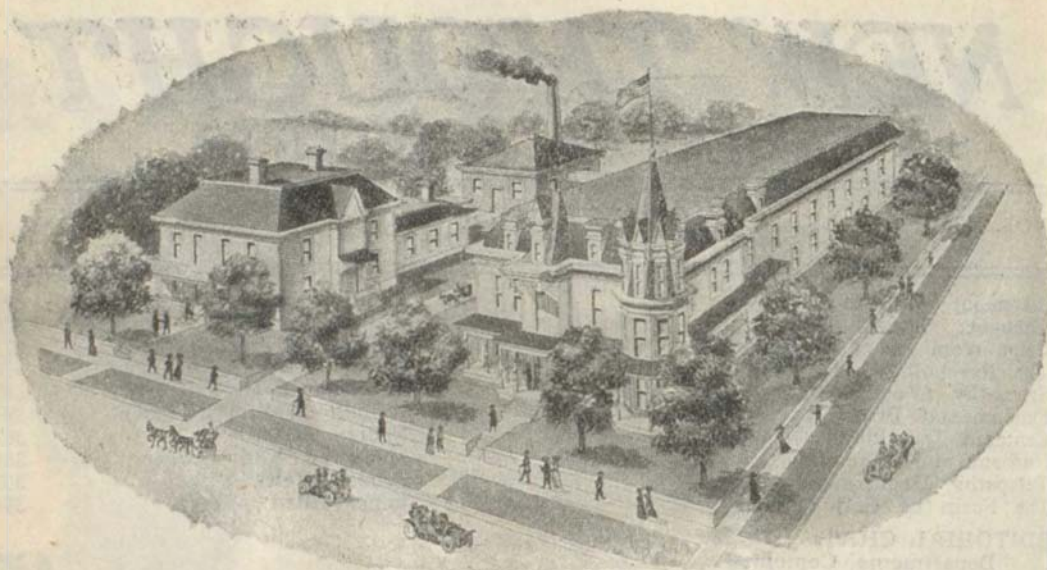
Yearly Subscription \$1.00 (Foreign and Canadian \$1.25) Single Copy 10 Cents

PUBLISHED MONTHLY BY

THE NEW THOUGHT PUBLISHING CO.

2310 Calumet Avenue, Chicago

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Statement of Truth

For September, 1910

The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character and not from his tongue, and which evermore tends to pass into our thought and hand and becomes wisdom and virtue and power and beauty. We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty; to which every part and particle is equally related; the Eternal ONE. . . .

Words from a man who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."—Emerson.

Thought: The Builder

Thought in the mind has made us.

What we are

By thought was wrought and built.

If a man's mind

Hath evil thoughts, pain comes on him as
comes the wheel the ox behind.

All that we are is that we thought and willed;
Our thoughts shape us and frame.

If one endure

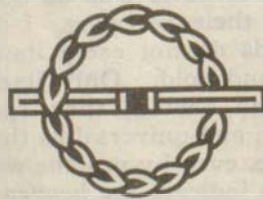
In purity of thought, joy follows as his own shadow—sure.

Never anywhere at any time did hatred cease by hatred.

Always 'tis by love that hatred ceases; only love.

The ancient law is this.

—Edwin Arnold.



NEW THOUGHT

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Vol. XIX

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No. 9

Chips From the Old Block

By William Walker Atkinson

You are a part of the great Life of the Universe—a centre of consciousness; of power; of being; in that "infinite and eternal energy from which all things proceed."

You are not alone—you have the great Life of the universe behind you, with its power, and strength, and substance, as your bulwark, your protection, your fortress.

And, yet (for such is the paradox of being), you must first feel utterly Alone before you can realize that you are in touch with the All. As Kipling has expressed it, you will find that the All is: "So much more near than I had known, so much more great than I had guessed; and me, like all the rest—alone, but reaching out to all the rest."

You may feel Alone in your consciousness—the understanding of the rest may seem far from you—you may feel that you, indeed, are "a stranger far from home." But even in this last moment of extreme Aloneness, you may be entering into an intimate nearness to the All. One is never so less alone as at the moment when he feels utterly Alone.

This consciousness awakens the Spirit, which (as Burnell expresses it): "hews open the path, as the lightning flash splits the darkness . . . dissolves doubts, cuts knots of chronic impossibility, melts circumstances, pierces shadows like a flash of glory; dashes through the jungle of appearances like the horn of the unicorn; it is the sword of the spirit of truth, 'the flash of the will that can.'"

The Principles of Mental Healing

SIXTH LESSON—THE PSYCHOLOGY OF HABIT

By Sidney A. Weltmer

LIFE is a continual movement; an eternal progression. It is the movement of the Infinite, and it cannot cease. As we find it, untouched or unmarred by the mistakes of man, or the discordant activity of the various forms of being in objective life, its movement is harmonious.

Man can choose to make his movement identical with that of the Infinite, or he can choose a discordant movement of his own, but, one of these two he must choose every moment of his existence. He is just as free to choose life, health, happiness and power, as he is to choose to be weak, sick, distressed and miserable, but he is not free not to choose.

Man's freedom consists in the fact that he may choose life or death, good or evil, health or disease, right or wrong; he can refuse one or the other, but he must choose, and the principal manner in which he makes this choice is the manner in which he believes things. If he chooses to be the instrument of perfect harmony, perfect power and perfect wisdom, he will manifest this choice in his life.

The first habit formed in life is that of believing. The thoughts that recur often enough to become automatic in their activity, get possession of the individual and apparently express themselves in his life, using a certain set of brain cells which respond to the belief entertained by the mind that it cannot do otherwise than act in the manner acquired.

When one finds himself doing that which he feels he ought not to do, and

yet with a consciousness that he cannot refrain from such activity, he is the victim of a habit.

The principle involved in the formation or correction of habits is dependent upon the psychological fact that thoughts hold the mind, or, as one writer puts it, "We do not possess our ideas, they possess us. They take us like gladiators into the arena and make us fight for them."

Life is a bundle of habits. These habits are acquired by the things we believe. The discontinuance or formation of habits depends upon the principle that man has the capacity to change, and that his freedom exists in the exercise of this power and the application of this principle.

One cannot stop the activity of thought, he cannot quit thinking, but he can change his thought as often as he desires. Habits can only become fixed by doing the same thing in the same way a number of times. They may be modified or entirely changed by doing the same thing in a different way every time.

The philosophy of the discontinuance of habit involves the principle of *beginning* something, rather than the cessation of activity. It is not prohibition, but inhibition. It is not by instituting restraint or restriction, but by inaugurating freedom of action in another line.

Epictetus, the Stoic philosopher, taught, in relation to habit, that the way to rid one's self of an undesirable habit was to perform an action exactly contrary to it, using the same time and energy for the accomplishment of a different purpose. This would

bring into action another set of nerve cells, allowing the first set to rest and recuperate and resume normal activity.

Neurasthenic patients become tired and worn out simply because they have used one set of nerve cells and brain cells until they are exhausted. The only possible relief for these sufferers is to change the entire current of thought, think of something radically different and give these exhausted cells an opportunity to rest; during which time they recuperate, normality is restored, and a new habit of thought is formed resulting in a permanent change, unless the mind of the individual consents to again receive the adverse suggestions which initiated the former disturbance.

We have learned that we can choose the thoughts we wish to control us, and, as we can change our thoughts, we can change our habits. A different set of faculties may be used, starting into activity a different set of cells and the nerves that proceed from them.

The first step in either the formation or discontinuance of habit, is the entertainment on the part of the individual of the belief that he *can* change. The person who is sick, discouraged or despondent, must assume (believe) that he can be healthy, happy and courageous in the various walks of life. This changes his thought, and the activity of his mind, from the direction of disintegration and death to that of recuperation and health.

In order to change a habit of thought, new ideas must be inculcated to take the place of the mental activity already established.

Every disease that continues for any length of time becomes a habit. Diseases are subjective habits, and are the result of deliberate choice on the part of each individual who suffers. This may sound harsh to the person who is distressed in mind or body, but every-

thing that enters the precincts of any life does so at that person's bidding and no one except himself can make the choice that will liberate him. He formed the habit, and if his life changes he will have to form a new one to replace it.

There are certain things in the subconscious mind that are not perfect. The subconscious memory is filled with pictures in various states of incompleteness, some constructive in nature, and others being productive of naught but discordant activity, but in potentiality the subconscious mind is perfect, being but the partial expression of the deeper unconscious self.

But man as a conscious being can know things and know them perfectly. He may shrink from the work involved, and try to shirk the responsibility, but he will have to change his habits again, and again, until all of the imperfections within him have been eradicated. The trials and struggles with imperfect habits are the price he pays for consciousness. Consciousness can be perfect, and when it becomes so we will have simply turned all of our habits into perfect ones.

The habits that control us are the things we do, and say that we cannot keep from doing them. The reason we do things that injure us, that we do not want to do, is because we *think* we cannot keep from doing them. The word "I can't" has been the mental attitude in consciousness which has cast all of the deep, dark clouds across the memory and made it a veil through which the unconscious mind, unassisted by the conscious mind, cannot penetrate.

But ever, through the enshrouding mist of mental pictures and undesirable habits that have been acquired from time to time, the unconscious self is seeking to find perfect expression in consciousness, and the impulse which

never fails to arouse this potential power into conscious activity is that of "I can do what I want to do; I can be what I will to be."

In my work of psychological healing I have seen minds enshrouded in the gloom of what must have been a darker cloud than ever overshadowed the sky, emerge from the darkness, the mists of doubt and fear scattered, dissolved, destroyed utterly, and finally, in a few hours' time step forth clear and free, just as we have seen the sun burst through the clouds after a summer storm and shine forth in all of its effulgent glory.

Keeping in mind that the power to change one's thoughts is the principle involved in the formation or discontinuance of habit, I present for your consideration the following concrete examples:

One morning, about six years ago, a man suffering most intensely from the ravages of the cocaine habit, entered the writer's room and begged assistance to enable him to overcome his desire for cocaine, and reinstate a normal condition of his nerves.

This gentleman told a pitiful story. He was well educated, had held responsible positions in educational institutions, and while experimenting in the chemical laboratory of one great institution tried upon himself the effect of various drugs, among which was cocaine, and ere he was aware of it found himself the victim of the habit, depending upon it for nerve stimuli.

He had often tried to fight his desire for the drug, only to fall a victim to it again and again, until all of his courage had apparently left him and fear had taken its place, and this fear existed in the contemplation of the loss of his soul should he die a victim to the habit.

Taking into account the culture of the

man, the extent of his education and the number of failures he recited, one had to study the case carefully to know what thought to present to him in order that it might reach that part of himself yet untouched, the great domain of the unconscious mind, for here was a memory beclouded with failures, piled one upon another, until his outer vision was obscured to the perfect things about him and his intuition was dimmed by the imperfect things in his subconscious memory.

So I carefully drew a picture before his mind of the re-establishment of the normal action of the nerves of both the great sympathetic and the cerebro-spinal systems, depicting to him how dependent it now was upon the frequent resort to the drug and then turned his attention to the fact that more powerful than this was the will to be well, the will to be strong, the will to be master, lying within the untouched regions of his unconscious mind; that this unconscious mind would furnish, upon one of two conditions, the reinstatement of nervous equilibrium. He could choose one or the other, but everything depended upon his choice. He could choose to depend wholly and solely upon this power to restore his equilibrium, provided he was willing to bear whatever torture or suffering might come to him as the result of the abrupt discontinuance of the drug, which suffering would probably last not less than forty-eight hours, with the possibility that in the effort to attain this equilibrium physical dissolution might take place, but he would at least have the satisfaction of knowing that he had not yielded up his life as the victim of a vicious habit.

Or, if he would agree with me that at the end of three weeks, twenty-one days, he would lay aside the drug and do without it, leaving this determination un-

changed, using only as much of the drug as seemed to be absolutely necessary, then, at the end of this time, this same invisible power within him, acting in harmony with Infinite purpose, would have strengthened him and reinstated normal action to such an extent that he could then entirely discontinue the drug without inconvenience.

But the whole course depended upon his absolute and unqualified determination not to touch the drug at the end of twenty-one days or even to consider its use.

I told him to ponder well whether or not he wanted to undertake either of these courses. He left the room and returned in about two hours with power and determination written in every line of his face. He said, "I am ready to undertake your first suggestion. I have laid aside the drug. Take me and lock me in a room and whatever comes to me I am willing to take it."

This we did, first assuring ourselves that he carried with him into the room none of the drug. Nothing of importance occurred during the forty-eight hours, which he spent in reading, sleeping naturally and eating normally, but at no time mentioning to those in attendance anything relating to his personal feelings or his personal wants.

At the end of forty-eight hours I went to his room and asked him if he felt ready to come out into the world again. He said he did. He walked out briskly, with all trace of the drug habit eliminated from his appearance, a new man.

Nothing was said at this time with regard to whether or not he suffered, and there were no physical indications of it. A week later I asked him to tell me his experience during the forty-eight hours of seclusion in that room.

He said he had no sensation whatever, of which he had any recollection,

except that he enjoyed reading very much and enjoyed the natural sleep which came to him, the first time in many years.

In this case the change was abrupt, the resolution was unqualified, the determination was complete, the choice was without limit, and the response of the inner man was perfect. Life or death was placed in the balance. Mastery was the crowning ideal, which in this case evidently acted as a complete anesthesia so far as sensation was concerned, and during those forty-eight hours the unconscious mind, the silent worker with the Infinite, dissolved the clouds that obscured the objective memory, consciousness and unconsciousness came together, a mind was cleared, a life was changed and the processes of creation were almost manifest in this wondrous metamorphosis. But all of this hung upon the one principle of the patient's ability to change and his grasp of that ideal.

In many cases it is necessary that the one who suffers the suggestion to induce another to change a habit, know something of the thoughts that dominate the patient's mind.

I have in mind a gentleman who had a short time before been relieved of a very distressing ailment, through the power of suggestion and who was still taking treatment to help him to full and complete recovery from his sickness, and was at that time enjoying the realization of convalescence.

This gentleman was an inveterate smoker. One morning laying aside his cigar to take his treatment he remarked that he believed he was smoking too much, that it was a detriment to his nerves and a hindrance to his recovery and he wished he could quit it.

I said to him, "You do not need to smoke any more. You have in your

mind now the ideal of perfect health. You have had taken out of your mind the distorted idea of sickness, and you do not want to do, nor need to do, anything that will in any sense recall to your mind this discarded idea. You will not smoke again. If you even contemplate it, it will make you sick, by restoring the discarded idea of sickness. If you should smoke at all, it will make you very, very sick and you will never crave or use tobacco any more."

Having already in his mind the ideal of perfect health, he at once turned his back upon the old habit of sickness, and from that moment to the present time, a period of more than three years, he has not felt the need, inclination or desire to smoke, although surrounded by those who are constantly doing this.

This gentleman had a perfect ideal in his mind. The psychological moment came when his habit of smoking interfered with the objective completion of his ideal. He threw it aside as a hindrance, eliminated it as a disturbance and discontinued it as a discordant element, entirely unnecessary.

Another instance very similar to the above is that of one of the most brilliant statesmen of our times. He had for years been addicted to the habit of smoking. He had entered the race for governor of his state, which campaign required all of his best efforts.

One day while in conversation preceding an address he lifted his hand in gesture and noticed that it trembled. He attributed this at once to his excessive smoking. The thought flashed through his mind, "I cannot carry with me any unnecessary weights in this race," and he threw his cigar away. From that moment to the present time, more than a year, he has been totally without either desire or disposition to use tobacco in any form.

In this case also the idea of full physical strength dominated the man's mind and the elimination of his cigar simply laid aside a habit and helped toward the realization of the ideal of perfect physical expression.

When about six years of age, the writer learned for the purpose of speaking in school, the old poem, "Try, Try Again." On his return from school he very proudly recited the poem to his mother, and asked her if she did not think it a good speech, and if the sentiments in it were not elevating—the teacher told him to ask this question.

After mother listened to its recital, she taught me this little bit of homely philosophy: "In every effort not successful you should try again, but each succeeding trial should be performed in a different way," and she took the liberty of having me speak it that way in school: "If at first you don't succeed, try, try again, *and try each time in a different way*, until success crowns your efforts." This became useful to me thirty-five years afterwards.

I employed a neighbor farmer to cut the grass on my lawn. I had made all preparations, bought a new scythe, and put it in a perfect condition for service. Early one morning I pointed out the beginning place, left the gentleman at work and went to breakfast.

On returning to the lawn I found that this gentleman, was mowing the grass but leaving an uneven stubble which was more unsightly than the grass. I said to him, "How long have you been cutting grass with a scythe?" "About twenty-five years, and I never could learn to mow." I said, "You certainly can." "No," he said, "I never can do any better than I am doing now." "I will show you how to mow."

I had been taught to mow grass by my father, who was very particular, and

who insisted on having his boys learn to do a thing as well as it could be done. I then mowed about a dozen strokes, leaving the stubble perfectly even and the grass nicely swathed. Then I turned to him and said, "That is the way to do it." He said, "Yes, that is the way to do it, but I never could learn to do it that way." "You do it the way I show you and it will be all right. Keep making strokes and make each stroke a little different until you get it like mine."

In less than five minutes that man had as good control of the blade as I had, and finished the lawn in a workmanlike manner. In this case, after twenty-five years of blundering, the application of the power and principle had enabled the man to forget his mistakes, to forget all of his blunders, and become an artisan, by simply trying after failure, but after each failure *trying a different way* until

a perfect way was found, a perfect habit established.

It is in this way that all progress is made, all skill acquired; all attainment in the direction of perfection is dependent upon the principle that man may change his thought and with it his activities, from imperfection to perfection. He can change his ideals, his emotions, his motives, from time to time, eliminating the imperfect and substituting therefor perfect ideals until he can live without a consciousness of friction, can have eliminated all discords, all pains, all clouds, all imperfections, by establishing instead of imperfect habits, perfect ones.

We have now discussed the principles of mental healing, the intelligence of the cell and the response essential to constructive processes. In the next article I shall take under consideration man's relation to his environment and the Power that heals.

SYMPATHY

By Sir Thomas N. Talfourd.

'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happier hours.
It is a little thing to speak a phrase
Of common comfort which by daily use
Has almost lost its sense, yet on the ear
Of him who thought to die unmourned 'twill fall
Like choicest music, fill the glazing eye
With gentle tears, relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense,
More precious than the benison of friends
About the honored deathbed of the rich,
To him who else were lonely, that another
Of the great family is near and feels.

Fundamental Principles

By William Walker Atkinson

SINCE assuming the duties of editor of this magazine, I have given considerable space in the "Editorial Chat," and "Letter Box" departments, in the several issues of the journal, to a consideration of the question: *What constitutes the fundamental principles of New Thought?*

It is one of the most striking peculiarities of the New Thought movement that its advocates find great difficulty in answering the first question likely to be propounded to them—the question which asks for a statement of the fundamental principles of their philosophy. The question is too often answered by a statement of the particular beliefs, claims, and philosophy of some particular branch of the great movement, in ignorance or defiance of the fact that other branches of the movement would repudiate many of the so-called basic principles of the branch to which the answerer belongs. It seems to me that it is one of the necessities of the hour that someone should attempt to state plainly the *general principles of belief* underlying the entire movement, and accepted by all of its branches, ignoring for the moment the *special ideas* peculiar to the several respective branches. I hope to give a comprehensive, though brief, idea of these general principles, in this paper. But, even though I shall strive to maintain the judicial mind in the consideration, it is quite likely that I may lay myself open to the very reasonable charge of having read my own interpretation into the general teachings—to have reported the general view as seen through my individual mental spectacles—but this is almost in-

evitable, so natural is it for all of us to see a thing from our own particular angle. But, at any rate, I shall do the best I can—shall endeavor to be true to the thing as I see it.

In the first place, I would say that, to my mind, the idea of the Immanent Spirit is the leading and cardinal principle of the New Thought—many terms are used to indicate this principle, but the same idea underlies the various terms and teachings. By "immanent," is meant: "Staying or remaining in; not passing out of the subject; inherent, internal, not transient." By "spirit" is meant "essence." The term "Immanent Spirit" is used in the sense of the "essence" of Reality, ever abiding in All.

In the second place, I would say that the correlated cardinal principle of the New Thought is that of the All-ness of Spirit. By this is meant that not only is Spirit *in all*, but that Spirit is actually All there is, and that therefore everything that exists in the manifested universe must, necessarily, be in and of Spirit. Not only is Spirit in All; but all are in Spirit—and, in the end, Spirit and All are identical.

These two principles are opposed to the idea of an alien Deity, of a nature foreign to the manifested universe, who dwells apart; and who made the world from nothing, set it going, and then stood aside and watched it run itself. The New Thought idea is that in this universal Spirit "we live, and move, and have our being"—that we are manifested expressions of, and in, Spirit—and that Spirit, therefore, must be *in us* as well. This is far different from the

old idea of Pantheism, in the sense that the totality of the material universe constitutes God—this is a materialistic conception. The true idea is that the Immanent and All Spirit *holds within itself* all the manifested universe, and, therefore, must also be *within* each and every manifestation.

The various branches of the New Thought designate this Immanent and All Spirit by different names, and form various concepts regarding it. By some this Immanent All Spirit is called "God;" others call it "Being;" others prefer the term "Spirit;" others call it "Principle;" others call it "Mind." But under all these names and terms is to be found the fundamental conception of Allness and Immanence of this "essence" or Spirit.

Again, it may be said that the New Thought holds it to be self-evident that this Immanent and All Spirit is, and must be, a *living, acting* principle. It cannot conceive of Reality, call it by what name you choose, being inert and dead—it must be considered as *living and acting*. And, likewise, as Intelligence may be considered as the "livingness of life," so that Reality—Spirit—must be considered as being the essence of Mind. We find mind everywhere manifesting in the universe—if it were not in Spirit, originally, from whence could it come, and how could it arise? And, so at the last, while it is acknowledged by the best thinkers in New Thought that Spirit is incapable of definition and explanation, it must be regarded as Infinite and Eternal, and as being *mental in essence*. This is true, no matter whether we call Spirit by the name of "God," "Principle," "Mind," or what not?

I think that any candid teacher or student of New Thought will admit that the above stated are fundamental principles of New Thought, no matter how

they may interpret them, nor what additions they may make to them. There are many persons holding to the idea of the orthodox, personal, anthropomorphic, non-immanent God—detached from his universe, which he has created from nothing—who practice some of the New Thought methods, and who accept some of its minor teachings. But it seems to me that these people are merely using New Thought methods without accepting its fundamental principles. I think that these principles will be found underlying the teaching of *every* branch of the New Thought—if I am wrong, I would like to be corrected and set straight. I do not mean that we should "read out of the congregation" those who do not accept these fundamental principles, in some form or another, but I do not see how one can escape the conclusion that these principles are basic and fundamental in New Thought, and form the common cardinal principles of agreement between New Thought persons and schools. One may have "New Thought leanings," without accepting these fundamental principles—and, inasmuch as there is no New Thought creed, these persons may well claim to be "New Thinkers"—but if we assume any basic principles at all, how can we escape drawing the line somewhere, technically, though not in the spirit of narrowness or exclusion. It seems to me that the New Thinker cannot escape acknowledging his or her belief in "the recognition, realization, and manifestation of the Spirit within me."

But, it may be well urged, this idea of Absolute Idealism is not *new* to the world of thought—it is as old as philosophy, and is found in the ancient teachings of India, Greece, and other lands, and has been taught constantly for thousands of years. Wherein does the New Thought conception differ

from others? The answer is easy! New Thought does not rest content with asserting that All is Spirit, and Spirit is in all manifestation—it does not content itself with urging the acceptance of the philosophical and metaphysical conception—it insists upon the pragmatic application of the principles. It attempts to teach how the principles may be *used* in the life of man. It teaches that the wonderful spiritual power in each and every person—the power dwelling within each mind—may be employed to the mental, spiritual and physical welfare of each individual. It teaches that a man is largely what he thinks—and that he may change the current and nature of his thoughts, and, consequently, make of his body and his mind what he will. It holds that all being Mind, at the last, then Mind Power must be, and is, the greatest force in Nature, capable of being employed in actual creative work.

New Thought teaches that “as a man thinketh in his heart, so is he”—and that he may not only make over his physical and mental nature, but that he may even set into operation powerful mental laws and forces which will materialize into objective form the *ideals* conceived in his mind. New Thought has well been called “Practical Idealism.” It takes the philosophical and metaphysical conception of Idealism, and brings it down to earth and practical everyday life. It deals not with the Bye-and-Bye, but confines itself to the Here and the Now.

New Thought is the very antithesis of Materialism. It regards matter as a manifestation of Mind. It holds that the universe is Mental, not Material. This being so, it follows that the New Thought methods concern themselves almost exclusively with the training, development and intelligent use of the mind, at least so far as the phenomenal

world is concerned. It is of course recognized that back of what we call “mind,” there exists the *essence of mind*, or Spirit. Material Science deals with the physical forces—New Thought with the metaphysical. To New Thought, “thoughts are things” and, also, “things are thoughts.”

The fundamental religious idea of New Thought is that as All is One, then toward that One should we manifest the greatest reverence and love—and that this love is most fitly manifested by doing good, and being kind, to the other manifestations of Spirit in the universe—our brother men and sister women, and all living things. Its highest ethical conception is that as we are all One, in the end, then we should endeavor to recognize that Oneness and identity of all living things, and endeavor to enter into the consciousness of the Whole, rather than to dwell in the illusion of separateness and personal selfishness. It holds that the highest religious attainment is to discover the Real Self dwelling within—that being realized, the rest follows naturally and inevitably.

Of course, the several branches, schools and cults of the New Thought interpret the above principles differently, and many additions are made by the several teachers—but I think that the above statement of fundamental principles gives a fair idea of the broad basic ideas underlying the body of the New Thought movement.

I shall be glad if this paper starts a discussion—for such will prove valuable, interesting and instructive. A New Thought Symposium would fill a long-felt want, and would be most timely.

Centered Individuality

By Felicia Blake

EVERYONE has the wish to be true. In some, this wish may but flicker into life at rare intervals, while, with persons of the other extreme, it will burn with a steady purpose. Still, in almost everyone, there is a duality which causes the person to live differently at times. Today, he will follow an old inclination, indulge a selfish desire, or yield to a well-fixed habit, and, tomorrow, he will find that his "other side" is dominant, and his determination to be right, and true, will again guide his acts.

I was very careful not to word that sentence in such a way as to suggest that, "out of his regret for a wrong act, or the knowledge gained through sad experience, grew his desire to do better," for I do not believe that ever, under any circumstances, does *good* come out of *evil*. A person may feel sorrow for some wrong deed; may be in deep anguish after some selfish, unkind, unjust line of action; but no good grows out of that evil or regret. The person may be so wretched that he is unable to remain in the mind where such wrong can be, and, that being the case, he may leave that mind and come into that which is good and true. But the good and true were always there, on the other side, and the person might have remained with them, and would have found them just as good, and as valuable, if he had not left that good for other ways. It is not necessary for people to know evil, or to have sad experiences, in order for them to come to true living—yet it cannot be denied that almost everyone indulges in such a course.

When a person finds himself in full accord with his purpose to be true, he becomes watchful, not only of every act, but of the state of consciousness from which the act springs. He knows that, in most cases, it is not the act itself which is right or wrong. It may be right for you to help your friend, or it may be wrong. The act which would give help might not be changed in any particular whether the consciousness back of it were right or wrong. We must look deeper than acts, deeper than circumstances, if we would know what is right for us to do. No one can tell what is found in the depths of another's consciousness so well as the person himself. Others may speak the word which will awaken some dormant understanding, but it is that awakened understanding which must decide our acts, not another's word.

We are truly individual, and we must live according to our own light, our own natures, our own inclination. Yet what misunderstanding and pitiful selfishness such a statement sometimes engenders. Does it seem reasonable to suppose that in putting forth individuality, and individual inclination as a guide to that individuality, that an All-Wise Purpose intended conflict—intended that one should find fulfillment and another deprivation—that one should override and ignore the inclination of another in the gratification of his own? Oh, where does your inclination center—what is the source of your precious individuality? Is it so shallow that it does not go beyond a narrow, selfish, personal interest? In being individual, do you consider only yourself?

Deepen; open your consciousness to the great Inclination that guides the universe, center your individuality in the great Individuality that includes all. Then live out your inclination, for in so doing you will not then overlook what is right and true for others. You will not neglect or disregard the least interest that is involved, that is indissolubly mingled with your own in any situation, for every other interest that touches the situation is so mingled and involved.

If we live in shallow individuality, the following of our inclinations will often be unjust and untrue, but if we live deep, in union with the Inclination that rules all, no injustice can be done. In doing our best to reach this true basis of living, we earnestly seek to know how to decide what is true in this or that situation. We should first free our minds from the opinions and conclusions forced by circumstances and should view the situation from our deepest possibility. At last we shall find a light which reveals that no one's real good is overlooked in the great purpose of life and we shall see the true course for us to pursue.

In following back from our proposed acts, we see what they spring from—what thought or reason lies back of this—what impulse back of that—what urge back of all. Some acts can be traced only to reason—some will go beyond reason, back to the urge of our being. And if we feel some uncertainty regarding the source of a proposed action we can wait—wait and watch—because an untrue desire will fade from the mind whose full intent is only to be true; and a true desire, in such a mind, will endure with patient calm and security. If it is true, it can await fulfillment; if it is untrue it has great impatience, for it knows that its chance of fulfillment lies in its own insecure and inadequate effort, and

to wait greatly lessens its chance of fulfillment. So we trace back of our acts, and, desiring to be true, we are willing to wait until we are sure.

At times, immediate decision and action may be necessary, then we do the best we can, ever willing to recognize where we have lacked the light which, had we always perhaps walked on that side, would have been strongly guiding us even in this.

Again, perhaps we find that some deep urge of our nature filters out and colors a hundred superficial acts in which we may be selfish and inconsiderate. The acts may thus be wrong while the urge back of them is right. The wrong is because, in our outer minds, we take the true course of our lives and try to guide it into the way which is suggested by the desire which has dropped into narrow personal lines and is moulded by selfish, surface opinions. We try to help the true thing to come to pass—we are not content to wait, and thus we taint it with a selfish inclination. Again, we should deepen, we should rest back in the security of what is true, and allow the movement of that true course to guide us into the way of carrying out its purpose. To do that is most truly to live out one's deepest inclination. And when that is done absolutely, there will be no conflicting inclinations, no cross-purposes among those who are fulfilling this true living.

We must be individual, for that is what the Absolute made us; we must live out our inclinations, for they spring from the nature of our individuality; but we should center that individuality and those inclinations so deep that they, like the Absolute, never forget "the least among us."

The Telepathy Department

Ernest Weltmer *Director*

Since we have closed all discussions among ourselves, of the subject matter of telepathy, theories, practices and the like, there seems not much left for me to write about. The report for the month of July does not take enough space to make an excuse for a heading and it is not very interesting anyhow. I would like to tell you of some of the theories and plans advanced in the contest essays, but that would not do. The number of these essays has become so very great that I have not been able to read them all in the time I have left from my morning, afternoon and evening classes, so I can not even announce the winners of the contest. So, you see, I am rather put to it for subject matter for my department for this month.

But it is not really that I lack of material, it is only that I deem it inadvisable to use that of which I have such an abundance.

I am really getting a great many helpful viewpoints from these contest essays, and I am re-reading many of them as I study them through. Of course, I shall have to still further re-read the best of them when I come to the point of making a final decision. But I have been re-reading some of them just because I find them interesting and consider them worth it. If I write a book on this subject, as I hope to have time to do this fall, I think I shall give a good many of these letters to the audience which I shall find through that channel.

However, perhaps the most helpful thing I have learned from the study of these essays and the books in my library is this: Much reading of many authors on the subject of telepathy does not make for clarity of thought regarding theories and methods, but tends rather to confuse and disturb. And I am more than ever satisfied that I am right in demanding that all of the receivers in this experiment shall for the pres-

ent period of trial, August, 1910, to January, 1911, abstain from all critical reading and study of theories and methods of telepathy. Prof. Weltmer, who will send the messages, will observe the same rule. Indeed, I shall be the only one connected with the experiment who may be allowed to study and criticise theories and methods and make new experiments in preparation for the next period of study and experiment. This plan will bring us, as nearly as possible, back to the conditions under which we carried on the most successful tests made during the life of the experiment, those early tests which netted over eleven per cent of successful reports. And I believe that we shall again reap success. At any rate, we shall find out before the end of the year.

During the month of September I want every working member of the class to make experiments in sending. The following are the conditions under which I wish then to operate.

Do not confuse our sending with the effort to receive messages. Do not send messages on Thursday, and especially on Thursday evenings. During all the rest of the week, however, whenever you have time and feel strongly interested in anyone of your acquaintances, send them some sort of a message, one of such a nature that its answer will show you that it was received. Each time you send such a message, make a note of it, jotting down distinctly the correct time and the exact message sent. Then, when it is answered make a note of that fact, giving the nature of the answer and the time, in relation to the time at which the message was sent and the date at which it was to have been answered, if it contains such a condition. Do not let your subject know beforehand that you are trying to send him a message and do not send to anyone who might be expecting to receive a message from you. Make careful

written notes of every message sent and of every success or failure. Trust nothing to memory in cases of this kind.

Please observe the conditions named, for it is only by their strict observance that we shall be able to intelligently and fruitfully compare results of this month's experiments with the next set of experiments which I shall give you.

Count all of your failures as well as your successes, but do not let your failures influence you in your later efforts. When you make your last weekly report for the month, send in also your report of the month's private experiments.

As to the nature of the messages to send. They may be of any character from the most trivial to the most important. Such, for instance, as telepathically requesting some member of the family to bring home to you some little thing which you know they have no intention or thought of bringing; of telepathically asking a friend to write to you, or, when you are expecting a letter from some one, telepathically ask them some question which is to be answered in that letter. In sending such messages a very good plan is to address a letter to your subject, just as if you were sending it in the usual way, ask your question and then seal it up and keep it, await-

ing results. Your own circumstances must suggest for you the nature of the messages you send.

You must not expect to be able to see results for all of the success you achieve, for many, many things will conspire to make your efforts apparently fruitless, but you will doubtless be able to win a considerable degree of visible success if you follow directions, and you can be sure that the success, the fruits of which appear, is not more than half of that which has really followed your attempt.

Let me again caution you against theorizing, criticising and trying to decide things. Just take for granted for the time being that our hypothesis is correct, that we know all about the subject and that we are merely learning to apply our knowledge. Do the same thing in your own private experiments.

The messages for July were as follows: July 7, "I am free;" July 14, "Light is breaking;" July 21, "I am content;" July 28, "I am willing to know the truth." The reports for the last one have not come in as yet, since the message was sent only night-before-last. None of the reports for the first three weeks were correct, but several of them showed a very slight sensitiveness.

The Form of God

BY JAMES ALLEN.

Questioning Life and Destiny and Truth,
I sought the dark and labyrinthine Sphinx,
Who spake to me this strange and wondrous thing?
"Concealment only lies in blinded eyes,
And God alone can see the Form of God."
I sought to solve this hidden mystery
Vainly by paths of blindness and of pain,
But when I found the way of Love and Peace,
Concealment ceased, and I was blind no more:
Then saw I God, e'en with the eyes of God."

EDITORIAL CHAT

By William Walker Atkinson

In this department The Editor gathers around him the readers of the magazine, and, laying aside all formality, engages in a heart-to-heart talk with them in the true family spirit. He says what he finds in his mind awaiting expression—of matters grave, or matters light, it makes no difference. He calls his hearers' attention to various items of interest which he has found in other magazines, newspapers or books—and often makes comment thereupon. He reads to them letters which he has received from subscribers, and answers and comments upon the contents thereof. 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 at least one place where he may relax and talk to his friends informally. He invites subjects for discussion, items of interest and letters of inquiry for this department. This is a family circle, remember, and you are invited to take part in the chats.

DEPARTMENTS COMBINED.



HAVE decided to combine the "Letter Box" department with "Editorial Chat," this department. The two departments naturally blended into each other, and I have had many requests from subscribers that my comments on the various letters be printed in the larger sized type used in this department. The views, ideas, or questions of the correspondents often serve as an excellent text for a little preachment in "Editorial Chat," and the text of the letters themselves may as well fit into this department as do the extracts, clippings and quotations from other writers. I am sure that you will welcome this change—particularly after you get used to it. I ask that you continue to send me clippings of interest that may come your way—also that you will continue to write me the interesting letters that I have been receiving, and which I have been using in the "Letter Box" department.

I intend devoting considerable space to this "Editorial Chat" department each month. The subscribers seem to like it—and I like it myself. I, somehow, feel that I am having a personal, heart-to-heart chat with my readers in these Chats—and I also feel that I give you the best part of myself; the more per-

sonal and intimate relationship; in these little informal talks. If you like me at all, you will like these Chats—if you do not like me, you probably will not like this department, for which I shall be very sorry. However, I shall have to be myself—I will not attempt to be anyone else—and this department must, of necessity reflect much of myself. The things appearing in it interest me, and I hope that you will find as much pleasure in reading the pages of this department as I do in preparing them. But I must rely upon you to help me in gathering the material.

AS OTHERS SEE US.

James J. Hogan, a Cleveland attorney, sends us the following strong, though friendly criticism, which we may read to our advantage. He says:

"I desire to express my ideas of the lines along which New Thought should be written. Its primary purpose should be to liberate and exhilarate the mind, and exalt the faculties and thus increase their powers. It should be nobly provocative of new ideas, and surprisingly suggestive of the transcendent powers of the soul. But it should rarely be specific and particular and never dogmatically authoritative. It should not make a God and a Devil out of mind. Every one should be free to read his own spiritual meanings into it, and, no matter how lofty he rises, he should get vague glimpses of still higher peaks be-

yond. It should fix nothing, but should unfix everything. It should be poetic, imaginative and transcendental. Above all, it should teach men to revere their intuitions and aspire to live holily. In other words, it should strive to follow after Plato, Socrates, Jesus, Shakespeare and Emerson, who thought and wrote for eternity, and who are the world's incomparable New Thought thinkers and writers. The modern New Thought is crudely endeavoring to symbolize and embody in words the truth that there is a transcendental power within us which tends to make lovers, lunatics, poets, prophets, seers and healers out of us, and which may be aroused and put into practical operation for any or all of these purposes by the art of hypnotism or suggestion, which the ancients understood and practiced, and named, among other things, Fascination. It must be evident to all that this is a dangerous power for those inclined to be mooney, or looney, or for the ignorant, the selfish, the unscrupulous, and the avaricious to meddle with.

("I trust that there is nothing in my statements that conflicts with New Thought principles, or which may tend to hurt, or in any way injuriously affect that exquisitely sensitive and tender thing, the pocketbook, which has become the conscience of this commercial and successful age.)

"The ideas may not be New Thought so-called, but it occurs to me that they are practical good sense and may help to act as a corrective to some of the extravagant and misleading teaching that passes current, seemingly without question, in much of the New Thought literature of the day, and therefore that they may prove instructive to the readers of your journal, which is making an honest effort to find the right path, and helpful to the cause, with the spirit of which I am in sympathy, and from the study and practice of which I have derived and am deriving benefit and pleasure.

"There is something else for even the New Thinker to do besides boldly and confidently asserting and affirming. 'There is nothing to fear but fear,' 'I am courageous,' 'All is mind,' 'All I need is a change of mind and things will change correspondingly,' etc. There appears to be a well-defined limit to our spiritual, ethical, moral and intellectual improvement which we cannot transcend in a single life. By much of the New Thought teaching one is persuaded to believe that by

the diligent and persistent practice of its precepts and methods, in faith believing, a naked savage can be improved or converted in a few years into a highly civilized man, one capable of holding his own intellectually, morally, ethically and spiritually with any New Thought citizen of a complex state like ours.

"And in its 'healing,' 'success,' 'escape from the ills of life' and 'power of thought teaching,' it is equally as extravagant and misleading, in my judgment. It is not to be wondered at that many well ordered and soundly educated minds turn away from its literature in disgust. But nuggets of pure gold are to be found in New Thought, notwithstanding these things, which have been happily styled 'fur and feathers' and 'up in the clouds' by one of your recent contributors, and which are the things the crafty and avaricious self-seekers in the movement coin into money, and journals like yours should make it their business to dig them out of the rubbish of ignorance, mendacity and commercialism, in which they are often to be found, and exhibit them in their purity, simplicity and beauty. They become all the more wonderful and effective when stripped of the fur and feathers, and when drawn down out of their high *apriori* clouds and simply explained, and honestly and intelligently taught by those who have wisdom enough to know that they don't know. But this is not work for the ignorant, the vain, the avaricious, or the mendacious self-seeker, nor is it work in which a fanatic should engage. All of these blind leaders leave trailing clouds of murkiness behind them in which their followers and worshipers get lost.

"There is nothing so mischievous to mankind as the fanatical propaganda of half truths, unless it be the putting of a subtle and mysterious power, which even the wisest and most godly do not comprehend, into the hands of the ignorant, the mendacious and the avaricious, together with the knowledge of how to use or operate it for a certain purpose or in a certain limited direction."

I think that Bro. Hogan has said some good things in his letter. I also think that he has not as yet grasped the potentiality of Mind in the matter of healing physical ills, and improving material conditions. He will discover many things as he travels along the way. He

is right in wishing to discard the chaff—but he must be careful not to throw away good grain with the waste. Many "well ordered and soundly educated minds" are prone to reject good things if these do not fit in with their preconceived ideas. New Thought is not only an exposition of transcendental philosophy—it is also a "workable," practical system of mental and physical development. The Law of Attraction is not a joke, or a superstition, by long odds. There are many things not written in the text-books, but which are "mighty real" as thousands know by actual experience. One *fact* outweighs tons of theories and preconceived ideas. It is a very wise man (or a very foolish one) who can say with conviction, "this is *impossible*." The New Thought is possibly "shaky" in many of its theories—but it is *mighty strong in its facts*." The theory and the explanation may be discarded—but the *facts* remain to be accounted for, nevertheless. And these *facts* are receiving careful and respectful attention from many "well ordered and soundly educated minds," today. Mental Science is destined to become a *science*, in fact as well as in name. "When the half-gods pass, the gods arrive." In the meantime, criticism of this kind should be welcomed. I thank Mr. Hogan for his letter.

A REACTIONARY CRITIC.

Col. Sol. L. Long, of Nevada, Missouri, favors us with the following criticism of my bit of "Editorial Chat" entitled "Marital Relations," which appeared in the July number of this magazine. The Colonel evidently is quite wrought up over what I said therein, regarding the subject of Women and her "rights," and proceeds to relieve his mind as follows:

"I have just opened the New Thought magazine, and in running through it I 'lit' on

page 305, and from that answer to H. H., thereon recorded, respecting marital relations, I ascend into the blue ether as high as I can get. That answer is an exclusive, one-sided view of the question. It is probably a correct view from that one side, but one must see all sides of any question before deciding—if he is to decide rightly. No rule can be deduced from a single instance, nor from a number of instances. The truth is to be boiled out of or extracted from the mass. The thing the world is suffering from, in this respect, at least, is a conglomeration of single instances.

"I am, perhaps, a groveler and brother to the clod, the ox, and several other inanimate plodding things, but I want to say that some of this 'high brow' expatiation and reasoning respecting the 'new woman' (and she is not new by about six thousand years) makes me extremely weary. There is not a bit of difference between men and women, and never has been, in the world's history, as to rights, privileges or immunities, save and except in the manner in which they make use of these intangible hereditaments, or words to that effect. The howl for 'equal rights' and the 'broader life' could just as well be made by we men as by the women. It has arisen out of the mistake in modern view, which judges by quantity rather than quality. Now, as an old lawyer, and one who has had much experience in ironing out wrinkled domestic relations and in chopping apart couples and giving them a chance to do it all over again, let me have my say, just merely to ease my mind.

"You speak of this 'unrest and rebellion' as being more than a fad—in fact, you call it a 'Cosmic Urge.' Some of it may be such an urge, but that part which is, is not new—it has been doing business ever since Eden. The rest of the urge—the flamboyant circus poster 'mere man' side of it is nothing more nor less than an attenuated hot-house damp-hoolishness which has for its basis either the very thing it says it wishes to avoid, or an uncontrollable penchant for the spotlight. This part of the movement is no more a part of the 'Cosmic Urge' than I am a factor in Wall street. The Mohammedan idea of woman does not now, nor has it ever obtained in this or any other English-speaking country (remember I am speaking of the mass—not single instances nor any number of single instances) and for the last five hundred years,

at least, women has found and kept her balance, and, in fact, in this blessed, blooming country of the free, she has not only done this, but she has bossed, and does now boss, own and control the table the 'balance' rests upon or the hook it hangs from. Man has not had the sole say about anything (again I speak of the mass—not of single instances), nor has he such say now, and the chances are pretty strong he never will have; i. e., unless he gets off by himself, and he won't do this unless he is compelled, and I know of no power on earth or in heaven able to do the compelling. I am not afraid of the 'new woman' overturning civilization, for the reason that the 'new woman' is five or six thousand years old to our certain knowledge, and much older from knowledge based on tradition and legend, and I notice that civilization is still doing business, and when you speak of man having overturned civilization in the past, will you please point me to one government, one country, or one people, who have gone down, in which woman did not have an equal part in such downfall, just as she has had equal part in the coming up of every civilization.

"You ask that woman be given a 'chance.' My brother of the far dim stars, kindly flutter down to earth; she has had a chance ever since Eden, and she has taken it and improved it, and she is still at the business. As a 'chance' artist, she has now, and always has had, man skinned from six to eight blocks. In this line, she is always at the head of the procession following the band, while man is away down somewhere between the herd of elephants and the calliope. Ask her, or any of her advocates, about her 'chance' and what she has done, and they will immediately point you to all the bright men, and either give the credit for their genius to their mothers or else say that some woman was the impelling force behind the flowering of that genius. Now, I am not denying to the mothers of men, and to women in general, an equal portion of all the glory of the achievements of genius, but I am registering a kick against this idea that woman is now, or ever has been, anything else than a full partner in both the good and the bad of the race, and in the coming up and going down of every civilization. She may not have gotten on the billboard as often in box car letters, but she has been a full partner in the circus business just the same. In these days, I know it is popular to give women the credit for everything good and hand men a bill for all the evil, and there

is a great deal of moonshine about woman going down in the 'Valley of Shadows' to bring children into the world, when the facts of the case are that she does not go down any more bravely nor any farther to bring them in, than man does to keep them in the world after they get here; and if she would listen to real good horse sense, there would not be any valley business about it; and if men would listen to the same sort of sense, he would not get gray and careworn looking after the keeping business either. The only difference between the sexes is a physical difference. Mentally they are just the same, and in every civilization have (speaking of quality now—not quantity) enjoyed and possessed equal rights insofar as these physical differences admitted of the enjoyment of equal rights, and where one or the other has been debarred from the right, they have enjoyed an exclusive right to compensate for it."

Well, well! The Colonel certainly is a hard hitter. He is a strong partizan, and has the mental characteristics which go to make a splendid fighting lawyer. I would be glad to have him fight a case in the courts for me. But he evidently lacks the mental qualities which are generally recognized as constituting "the judicial mind"—most good pleaders lack these—they can see only the one side of the case (their own side), and, where facts come in conflict with that side—well, so much the worse for the facts. How any lawyer of the Colonel's wide knowledge can positively assert that: "women have in every civilization enjoyed and possessed equal rights so far as physical differences admitted" and that when they have been "debarred from the right, they have enjoyed an exclusive right to compensate for it," is beyond my comprehension. The history of the race is filled with the records of the withholding of woman's equal rights, and we find but few instances of her having "enjoyed an exclusive right to compensate for it." Until in comparatively recent years married women have had no control of their own property—their rights having merged into those of their

husbands upon marriage. And, even in some places today, the woman is not allowed the right of rearing her own children, if the husband chooses to take them away from her. In many instances the laws have placed woman in a similar position to that allotted to the infant. "Exclusive right," indeed? Blackstone's celebrated remark to the effect that "thus doth the law favor women" is a standing joke. Exclusive right! what kind of exclusive right? The exclusive right to bear and nurse children? The exclusive right to work and slave in the home without adequate compensation—working for her "keep" and a pittance doled her as pennies are given to the children? The exclusive right to stay home, work the farm, and tend to the children when the men went to war? Oh, Colonel, Colonel! be fair. You are not arguing a case in court—you are called upon to decide the case from the evidence—you have been promoted to the bench.

I have never considered myself an advocate of woman's suffrage—I have even gravely doubted just how the thing would work out—my interest has been simply that of one who desired that each individual, man or woman, should be free to manifest his or her individuality equally; one who believed in the "single standard;" one who longed for "fair play" and "a square deal"—but, I must confess that a few more reactionary letters like this, and I will send in my name to the Equal Suffrage headquarters for enrollment on the roster.

TAKING DEFEATS.

Here is a good thing from the *Success Magazine*:

"The way a man takes his defeat is a pretty good test of his caliber. The strong man uses his failures for stepping-stones instead of stumbling blocks. I know a very successful young man who has made it a rule of

his life to use every misfortune that comes to him as a point of departure for something better. He has had losses and misfortunes which would have crushed most men, but they only stiffen his resolution, nerve him up for a new start. They only make him more determined to conquer the next time."

THE TWO WILLS.

C. E. R. writes: "I felt surprised and also unduly recognized upon finding my remarks upon 'Rent vs. Interest' given space in the July number of your magazine. Of course you didn't know, but I, C. E. R., am first person, singular, masculine gender. Although past forty, he doesn't feel safe in declaring (but trusts he may sometime), himself a man. And he trusts, further, that you will try to remember that he lives in a town of over 1,800, yet there are no real New Thinkers there with whom he can swap ideas; and so it is because he so often feels so *very much alone* that he ventures to intrude upon you. Further, please try to make due allowance for the fact that he is only a painter, not a writer, who has to work ten hours a day, and so has but little time to try to write. But, hereafter, I'm going to walk right in without ceremony—it doesn't seem to me to be synonymous with sincerity. I believe that 'true politeness comes from the heart.' And again, because you have invited contributions to 'The Letter Box' (waste paper basket understood). Further, because I believe that, after the wrestle of my life, with myself, I can demand the recognition of being a New Thinker of the primary department. But I haven't come to any conclusions yet. I begin to feel that the one who comes to a conclusion comes to a stop, and life doesn't seem to me, now, to admit of stops. I like rather to think, therefore, of having arrived at a stage of development—a milestone on the path of life. I believe I am beginning to catch a glimpse of the wisdom and beauty in what Lessing must have felt when he said that if God were to offer him the perfect truth in one hand and the privilege of seeking for it in the other, he should accept the privilege of search as the nobler and more valuable gift.

"But I'm digressing. I started out, not to tell you of things you so well know, but to venture an opinion, a fraternal comment, on Mr. Burry's article, 'Will or Fate?' in June New Thought. The article is especially interesting to me, because it treats of a subject

that has engaged a good deal of my thought, and because I have arrived at a point in my search for the truth of it where I feel I have gained a *view*—not a conclusion. I offer it with the old Irishman's proviso, 'You can take it or lave it.' Here it is:

"The infinite will is man's fate. Man's will is, first, his ignorance of fate—when he thinks *his* will settles it. Then comes the gradual awakening to the *feeling* that there is something higher. In turn, an investigation, that quiet search for the unknown, with a bold front but a cowering interior. Slowly, but surely, comes the awakening—the dawning light of the great truth—and when it breaks over the soul then comes the wrestle, the struggle between master and man, between fate and will—the 'trial, swift and keen'—the exhaustion from the struggle—the submission—the awakening to the fact that the man has found his master—his fate. Mingled with the tears that slowly wash away the bitterness comes that 'peace that passeth understanding.'

"The path was rough, crooked and steep; it was an awful climb, but the view is worth all it cost. The price was high, but there was value received. 'He is well paid that is well satisfied.' Man's will has become metamorphosed into obedience—obedience to the higher will. But the highest viewpoint has not yet been reached. The man has but *begun* to use his wings. He has yet to learn to fly, and that to me is something as yet inexpressible.

"When the good old preacher of Revolutionary history told the patriot to 'trust in the Lord,' he expressed the New Thought nugget, 'Listen to the voice of your higher self,' which viewed by the kaleidoscopic X-ray of the yet higher and still higher, resolves itself into that sublimely beautiful expression of Christ, 'Not my will, but Thine be done.' And when the patriot added by way of answer, 'and keep your powder dry,' he expressed the important point that *we have a part to perform*, the first essential to which is *the will to help*; the second that *we be prepared* by keeping our powder dry. Might we not then 'sum up' thus: It was the infinite will that the patriot should 'play his part in the world of men'—*fight like a man*, in the cause of justice and right. It was left to the patriot's will as to whether he would so fight or not. It was a *very important* part of his preparation—if he chose to fight—to *keep his powder dry*.

"And yet—we are all liable to forget at times, to keep our powder dry, aren't we?"

I am glad to make the correction regarding the gender of C. E. R., and to publish the fact that he is a masculine, not a feminine, human being. Not that this makes any real difference, but because none of us likes to be considered as other than what we are. So, no longer will we think or speak of C. E. R. as "she." As to his doubt regarding his real *man-ness*, I would say that his very doubt reveals his real manhood. I don't altogether like his expression that he is "only" a painter—to be a good painter is a very good thing, and there is no "only" about the matter. A painter does not need to say he is an "only" when addressing a writer. On the whole, I should think that the writer should more properly say "only" when he addresses the painter—that is if there is any question of "only" between the two. The writer merely *says* things—the painter *does* things. I have far more respect for the man who *does* things, than for the one who merely *says* or *writes* things. Writers are like many other objects which seemed greatest when viewed from a distance, but which shrink materially when considered at close range. And, after all, C. E. R. has no need of apologies regarding his ability as a writer—he writes a neat hand, has real thoughts to express, and has a good readable style. If misfortune ever overtakes him (which I trust will not be the case) and he is driven to eke out a livelihood by driving a pen for hire, he would probably be able to support himself in this way until fortune once more favored him and placed him within reach of his good paint-brush and a steady job. I must confess that there are times when a good paint-brush would look mighty good to me—if I knew how to wield it to advantage—but then, I'm not

a "literary man," but merely one who *says things* which he happens to think.

But, to return to the subject of C. E. R.'s letter. This subject of Fate and Will is a very fascinating one, and at the same time a most perplexing one. I don't believe in Fate—that is, in any kind of Fate or Predestination in the sense that things are "written down" in advance for us. But I do recognize the existence of Law in the affairs of the universe, by reason of which things proceed in an orderly, logical sequence. I believe that "the Universe is governed by Law." And to some, this might seem like Fate. You may call this Law by the name "Universal Will," if you like, I have no objection. But, on the other hand, I believe in the power and efficacy of Will in the individual. I do not see any conflict here—the individual Will must, of necessity, be a part of the working of the Law or Universal Will, for, at the last, there can be but One Will. The conflict between the individual Will and the Universal Will (or apparent conflict), arises from ignorance—the illusion of separateness—and the result is pain to the individual alone, for the Universal is not hurt at all. When man finds out the secret that he is a part of "one stupendous whole," then much of the conflict ceases, and he sees the problem of conflict and pain with a clearer eye, and, by adjusting himself accordingly, he establishes a harmony in place of the previous inharmony.

To understand any phase of Truth, it is necessary to take into consideration the "pairs of opposites," or the two poles of things. Thus, there is an Universal Will, and also an Individual Will—which are, in reality, but the two poles of the same thing. Both facts are true, when the two are considered as one; and, likewise, each is but a half-truth, when considered alone. Man has the power

of choice, decision, and action—but behind him is ever the Urge of the Universe which makes him *desire* this thing or that thing, and which gives the inclination in certain directions. He is free to row backward and forward, from side to side, on the River of Life—but the river itself is ever-flowing toward the ocean, and the man and his boat are borne along with it. In considering Fate and Will, one must take both poles into consideration, else he runs a great danger of becoming a passive automaton on one hand, or an arrogant denier of Law on the other. Truth is usually found to abide in a reconciliation of some particular "pair of opposites."

This consideration brings to mind the conversation between Arjuna and Krishna, in the "Bhagavad Gita." Arjuna, confronting the hostile army in the great civil war, shrinks from the conflict in which he must engage old friends, relatives, teachers, and others near to him by ties of blood and companionship. He says to Krishna:

"I cannot see whether it would be better for me whether we be the victims or the defeated, for I should not wish to live after having caused the death of those arrayed against us, who now confront us in angry battle array. What is right action for me—what is my duty? * * * So confused and dazed am I that my understanding is confounded by the dictates of my duty, and I can discover nothing that will give peace to the fever of mind which burneth within me, and which drieth up my faculties. * * * Nay, nay, I will not fight—I will not fight!"

Krishna, standing beside him in the war-chariot, says to him:

"Thou grieveest for those who need not thy grief, Arjuna, yet thy words are not those of the foolish, but bear within them the seeds of wisdom. Thy utterances have a wise sound, but yet express only the outer wisdom, and fail to show the flower of the inner doctrine of the wise. They are true, and yet not wholly true—the half-truth is apparent—but the missing half is the deeper portion. The truly

wise grieve neither for the dead, nor yet for the living. Just as the brave man feareth neither death nor life, so does the wise man avoid grief over either, or both, according to mood or circumstance. * * * * Free thyself from the pairs of opposites—the changeful things of the finite life—and, careless about the same, dwell thou in the consciousness of the real self. * * * * Be self-centered and uncontrolled by the illusions of the finite world. * * * * So rule thy actions and thought that thy motive be right doing rather than the reward which may come from the action. Be not moved by hope or expectation of what may come as the result of thy action. But, also, must thou avoid the temptation of inaction, which comes often to him who has lost the illusion of the hope of reward of action. Stand thou between these two extremes, O Prince, and perform thy duty *because it is thy duty*, freeing thyself from all desire of reward for the performance, and concerning not thyself whether the consequences seem good or evil; success or failure. Do thy best, according to the dictates of thy duty, and then maintain that equal-mindedness which is the mark of the Yogi. * * * * Therefore, O Prince of Pandu, arise and fight! Being willing to take whatever betideth thee—be it pain or pleasure; loss or gain; victory or defeat—thine only concern being whether thou hast done thy best—prepare thou for the fray. This, then, is thy plain duty—arise and fight!”

And, so should we go through life, doing the best we know how, doing the task that lies before us, living one day at a time, being as kind as we can, living the life, fighting the fight, with trust, and hope, and love within our hearts—leaving the questions of Fate and Will for philosophic discussion and speculation—living in the Now, with the Past behind us, and facing the Divine Adventure of the Future with a serene soul, undaunted spirit, and Faith.

IS IMMORTALITY DESIRABLE?

Dr. G. Lowes Dickinson, in his little book entitled “Is Immortality Desirable?” says among many other good things:

“That the soul dies with the brain is an inference, and quite possibly a mistaken one. If to some minds it seems inevitable, that may be as much due to a defect of their imagination as to a superiority of their judgment. To infer wisely on such matters one must be a poet as well as a man of science. * * * * The whole strength of the case for immortality as a thing to be desired, lies in the fact that no one in this life attains his ideal. The conception that death ends all does not empty life of all its worth, but it destroys, in my judgment, its most precious element, that which transfigures all the rest; it obliterates the gleam on the snow, the planet in the east; it shuts off the great adventure, the adventure after death.”

BEATING THE DEVIL.

Mrs. S. C. writes: “Relative to the ‘New Thought Devil,’ I think you have struck the nail on the head in the expression, ‘There is a grave danger in taking oneself too seriously.’ They say Satan and his hosts flee when they see the saints upon their knees, it stands to reason therefore that this condition also should flee before the light of the truth, and it does. Nevertheless, it does exist, seemingly, and to help banish it for those who cannot see it in that light should be the work of the New Thinkers. Those who are afflicted in that way suffer as intensely as though it were a real and not an imaginary condition. They have my deep and earnest sympathy, and should have our earnest co-operation to help do away with this boogaboo. We should indeed proceed to run this devil to his lair. You say it exists only in fear—now, as we know, perfect love casteth out fear. True, nevertheless, the fear exists in the same degree as the love for those who have not as yet achieved the contrary condition. The truth is mighty, noble and uplifting for those who can grasp it, but heaven be merciful to those who are either born or bred in the dark, and whose narrow scope will not allow them to reach out to anything beyond their limit of darkness.”

Yes, although the Devil does not exist in reality, the Fear, which is his counterpart, does exist in the “mortal mind” of persons—and, so existing, works the same harm that the Devil would work were his existence a reality. The fear-stricken people suffer not

from the Devil of Fearthought, but from their *belief* in this phantom. The Fear arises from Ignorance of the Truth. It has been well said that "perfect love casteth out fear," but it may as truly be said that, "A knowledge of the Truth casteth out Fear." It is the lies, half-truths, and misunderstood facts that produce this Fear condition. The moment one realizes his or her Real Self in Truth, that moment does Fear drop from the shoulders like a discarded garment. To drive away Fear by suggestions, denials, and "treatments," is, at the best, but a temporary and imperfect method. The real *cure* arises solely through an understanding of the Truth. The only way to kill a Lie is by applying the Truth, just as darkness can be driven away only by turning on the light. It is true that there are men dwelling on the plane of the half-truth who allow themselves to become filled with Fear, and who consequently suffer from imaginary powers from without, but which are really powers evoked and made effective solely by reason of their own fears. It should, indeed, be the work of those who have glimpsed the Truth to strive to turn on the light in the minds of these unfortunates so that the darkness may be dissipated. While it is true that each person must work out his own salvation, it is also true that one may "catch" the spirit of another who has glimpsed the Truth, and thus be helped. These poor phantom-ridden persons must be helped, and not reviled or sneered at. Their phantoms are terribly real to them—they are grown-up children creeping up the long winding stairs of life, dreadfully "afraid of the great, big, black bear" behind them. Of course, the black bear is a Nothing, but Fear gives to it a seeming reality which is very painful. Turn on the Light, and drive out the foul creatures of the darkness.

TERMS.

R. E. writes: "Would you mind answering a simple question that has long puzzled my mind? Being a beginner in the study of your science, as taught in different journals devoted to that subject, the terms 'God,' 'Christ-like,' 'The Supreme,' 'The Almighty,' etc., have come to my notice in particular, and have unfavorably impressed me. Especially in the beginning this caused me great disgust and anger, before I understood the real meaning of the terms, as so used in the light of the new science. My first impulse was to destroy with great disappointment what had seemed to me to be such a wonderful thing, but later I managed to understand the true meaning of the terms to which I have referred. I was at first impressed that the deity was interpreted in the same ignorant way that has so repelled me in the past. I could come to no other conclusion when I saw these old familiar terms used with no explanation. It was by seeming chance alone that I came to further consider the matter and discovered an inner meaning of the terms in question. I wish that others may be saved that great disappointment encountered by me. Why do not the New Thought writers coin other terms to express their ideas, instead of using the old forms which may be misinterpreted. I dislike very much, yes, almost loathe, the term 'God,' which conveys to my mind only the old barbarous conception of the personal devil-god of my early days. I wish they would use another term in speaking of the underlying principle, and leave out this old term which is confusing and may lead beginners astray from the right path of thought."

It may interest some of my readers to know that, the same day that the above letter reached me, a good lady called upon me and expressed her sorrow because I did *not* use the term "God" more frequently in my writings. She held to the old terms which had meant so much to her in her religious life, and wished to retain them in her broader and more advanced concepts. To her, the terms had the most beautiful associations, and she wished to preserve them. She overlooked the fact that to thousands of others the same terms awakened the most unpleasant memories, being com-

bined with associations of narrowness, bigotry, hypocrisy, phariseism, and often worse. To some, this may seem incredible, so different has been their experience, but it is perfectly true as all will recognize who have touched the world at many points, and who have met persons not recognized or known to those who have led sheltered lives.

In order to show more clearly what I mean, I would say that the writer of the above letter is a young girl, not over nineteen years of age, who has tasted the bitter dregs of a life known only in a distant way to her protected sisters. I do not know her personally, but can read the story between the lines of her letter. She has evidently seen the worst side of religious hypocrisy—the cant and claptrap, the pretense and falsehood, the vast contrast between the teachings and the life of the teachers, the narrowness, self-righteousness, “holier-than-thou” attitude, the wolf in sheep’s clothing, the whited sepulcher, the sanctified exterior and rotten interior, and all the rest so familiar to many of us. This being the case, can one wonder that she shudders at the old terms with their nauseating associations. Probably the very word “religion” is obnoxious to her—I know many good people to whom it is so. No wonder she cries out for newer terms to fit her new concepts. The good lady who asked for a freer use of the old terms would find it very difficult to comprehend this mental attitude of her less fortunate sister—their association have been so different.

In order to get the right view of the young woman in question, read the following lines of her letter, remembering that it is written by one who has touched depths undreamed of even by many mothers of girls as old as she. She is not asking help or advice—she is but ex-

pressing her determination to work her way out—she is asserting the truth that she is the Captain of her Soul. Read what she says of herself:

“I am a young girl nineteen years of age, almost in the depths of sin * * * * but with hope and courage still in my soul. The force of circumstances have borne most heavily upon me, and I have been beset by the cruellest trials and temptations. I have mastered nearly all that held me down, which means only slight credit to me. But fresh difficulties spring up in the place of the old ones, but even these I shall in time also conquer.”

The lesson of all this is that terms, at the best, are but relative and temporary—each serves its purpose in its own time and place, and with some persons. The term which is dear to one, is hateful to another. The thing to remember is that back of, under, and behind all terms, is the Infinite and Eternal Reality—the All Mind, All Substance, All Power. The ancient Hindu sages have well said: “The Truth is One—Men call it by many names.” Perhaps this very name—“Truth”—best designates that “infinite and eternal energy” in which “we live, and move, and have our being.” For Truth, at the last, is that which IS. And that which IS is not discovered by names, terms, or set phrases—It is discerned only when Its presence within us is recognized, realized, and manifested. The Hindu sages recognizing the futility of applying finite names to the Infinite—relative names to the Absolute—brush aside the thousand-and-one names used by their religious sects, and in their highest philosophical flights, when they speak of the One Reality, they call it “THAT.” And, perhaps we might do well to follow their example, and sinking our disputes over terms, agree in thinking of the Infinite as “THAT.” For THAT is beyond names, terms and titles. It dwells, has ever dwelt, and

will ever dwell, above all the petty attempts of man to classify, describe, define, or explain it. As Spinoza well said: "To define God is to deny him." And, likewise, to name "THAT" is to endow it with personality, finite attributes, and human character—and these things belong only to the relative phase of life; they are born, wither and die; they assume form, and are then blown away like the sand on the desert over which floats "the tinkle of the camel's bell." But "THAT" is eternal, unchanged and unchangeable—though "men call it by many names."

A HUMAN DOCUMENT.

Here is an interesting letter recently received by me from S. B. F., who now conducts a clothing and dry goods store in a small town in Pennsylvania. I think it quite worthy of reproduction here as a "human document." It tells its own tale, without the need of much comment. Read it carefully and sympathetically—it may do you good. The writer says:

"I have thought and thought to write to you before you were engaged at the present position. I wish only I could write to what my feelings are towards you and New Thought. But the trouble is I am short of language.

"About six years ago 'fate' sent me to the United States from Russia. I was oppressed by the government on account of my religion. I am a Jew. My old thought that I was hated remained in my mind. I soon found employment among 800 Christians in a town near Pittsburg. I was the only Jew there. I tried to be friendly and good to all my fellowmen, but the thought that I was hated worked so strong on all the co-workers that I felt the atmosphere of hate in the air. Being there about six months, and notwithstanding my broken language, I was promoted to general foreman. I worked on that position fully four years. The air of hate and jealousy started to work upon my mind. O, how many times I prayed. The world was

useless for me, the air was so heavy to breathe. In my dark days and sleepless nights I prayed for help. O, the darkness, loneliness, disappointments! The melancholy thought often entered my mind, that life had no value to me, except that—that I had to support my old parents.

"About two years ago, sitting on a bench in a park (our factory had a picnic), I saw everybody happy, joyful with sweethearts and friends, but I was lonely. Shortly I hated everybody and everybody hated me. I cannot recall how it happened, another young man started to speak to me. That very night I read over one of your books three times. O, dear friend, can you feel the joy I felt? I was sitting and crying, my tears were running. I felt that I—I—I am. I have discovered that you were sent to me, that you and I are one. About two months later I left my position of \$85 a month against my friend's will. I felt that I was ready for it—although not having any additional money more than \$100. I am at present in business for myself. I have a store worth \$3,000. I have big responsibilities, but I am gaining every day. I wish I could see you personally. But my hope is faith. I am not going to thank you, for I feel for you more than that. I felt to write you, although that I cannot express my feeling in full, but you know how I feel."

ASSOCIATES.

M. L. T. writes me as follows: "Will you kindly explain what is one's duty to one's neighbor from a New Thought standpoint? How far should one's sympathy go out to those whose chief, if not only, topic of conversation is ailments and small personal episodes? If it is true that one absorbs the kind of thought that one is most in contact with, should not the company of those whose standard of thought is inferior to one's own be avoided? Is it better to do without any company at all, than to submit to that which is depressing, if not actually injurious? You yourself have said, 'If you are bored, be sure you are a bore.' If so, then I must be the greatest bore in existence."

I cannot attempt to explain "what is one's duty to one's neighbors from a New Thought standpoint," except, per-

haps, to fall back on that good old axiom: "Be Kind." I know of no rule that will fit each and every individual case.

To tell the truth, I do not feel that excessive altruism, or sacrifice for others, is always the best thing even for those others. One has a very plain duty toward oneself, as well as a duty toward others. Herbert Spencer has well pointed out the folly of unwise altruism, as well as that of unwise egoism. Excess in either direction, if universal, would wreck the race. Often one can best serve others by first serving well oneself. What good can one accomplish if he pauperizes himself in helping others? He simply has supplied some temporary wants of a few, and added another helpless pauper to the list. And, equally foolish was the one who failed to develop his own mind, because he was unable to improve the minds of others. One must *get* in order to be able to *give*. The truest kindness to another is to help him to help himself, not to pauperize him, or to make him a leaner. To encourage others to "lean" is not to help them. And, outside of this I do not see that one has a moral right to sacrifice oneself completely, in order to save another. The duty of the strong is to *help* the weak, not to become weak themselves. Prentice Mulford has well said: "Demand good first for yourself, that you may be the better fitted to do good to all." To sink to the level of others, is not to render them real aid—far better endeavor to raise them up to your level; but, if you cannot do this, better to leave them where they are rather than to lower yourself. One may well endeavor to save a drowning man—but what folly to drown yourself if you cannot save the other, and thus lose two men instead of one.

Egoism and Altruism are the two poles

—excess in either direction is wrong—the true position lies between the two poles—the thing to be sought is Balance. This Balance varies according to the particular case—there is no absolute standard. The ideal of "the Square Deal" comes nearer to any absolute standard that I know of—add an extra pinch of "Be Kind," and you will have a very good working standard.

As to the particular case in question, I would say that I do not think that anyone is called upon to sacrifice himself by continuously frequenting company in which the thought and conversation is depressing and injurious. This does the "company" no good, and hurts one very much in many cases. It is all very well to "let one's sympathy go out" to such people, and better still, to lift them up if possible—but beyond that I see no use in going. I see no use in weakening oneself simply because others are weak. Personally, I would avoid such company as the average person would a crowd afflicted with smallpox. I never did believe much in martyrdom—certainly not in fool-martyrdom of this kind.

The inquirer says that I, *myself*, have said that: "If you are bored, be sure you are a bore." Well, now, I do not remember having said this—but there is some truth in it, I suppose. I take a great interest in almost any phase of human nature—within reasonable limits—but I must confess I would be terribly bored in certain company that I can imagine. Church "sociables"—fashionable "functions"—the average lecture on "The Good, the Beautiful, and the True"—"Browning Clubs"—bridge-whist parties—persons who want to "reform" everyone else—persons who constantly inform me what I "*should believe*," or "*ought to be*"—smug canting "preachers" of any and all kinds, New

Thought included—men who boast of their "conquests," and assume to "know all about women"—emotional, "intense" women who want to be "understood"—wild-eyed seekers of "soul-mates," (both sexes)—bigots and narrow partisans of all kinds—people who wish to relate their strange psychic experiences—people who retail their woes—human wet-blankets—these, and many other people and things, I must frankly admit, bore me very much indeed. True, it is very likely that I "may be sure I am a bore" to these people, as well—but, then, I do not hunt them up, I let 'em severely alone. All I ask from them is the same thing—to be let alone.

No, I am an Individualist. I believe, with all my heart, in The Square Deal, and in Being Kind—but I believe that all progress must come through the individual, and that each individual has duties toward himself as well as toward others. I must confess a lack of sympathy with the maudlin sentimentality which preaches only the one theme of *sacrifice*. I believe in the Helping Hand—I believe in the Boost—but I do *not* believe in being the Human Door-Mat, nor in the Jellyfish Mental Attitude. For heaven's sake, be Yourself! Manifest your Individuality! Don't be a slave of the Other People's words or thoughts. By being Yourself, and manifesting Strength, you are helping the race far more than in being a reflection of Others, or by manifesting Weakness.

FORMAL SPEECH.

E. G. writes as follows: "Will you allow me to offer a criticism? I want to suggest the more formal course in speaking of well-known people. It seems to be peculiar to the New Thought magazines in general, to speak of 'Elizabeth' (meaning Mrs. Towne); 'Grace' (Miss Cook), and so on. Miss Wells never seemed to take to this familiar way of

speaking to others, and I have never seen any one call her 'Louise,' and I am sure she would have resented it had any one attempted doing so. During her editorship the magazine seemed to hold to a certain refinement that was very gratifying, and I am sure your aim will be to continue in this line."

The identification of "formal course in speaking" with "refinement" is open to criticism. I do not know of any absolute standard to be applied—it seems to be largely a matter of custom and individual taste. In many cases a too familiar form of address would seem to smack of vulgarity, while in others it would seem to be perfectly natural. Among the older New Thought writers there has been a habit, dating back a number of years, of maintaining a "family feeling" and a corresponding familiar form of occasional address. This practice is dying out, and does not generally maintain among the later writers. I have been thinking and speaking of Elizabeth Towne as "Elizabeth," for many years. Likewise, I generally called Helen Wilmans, "Helen." I call Mrs. Towne, "Elizabeth," when I greet her personally, and I called Helen Wilmans, "Helen," when I met her in person. This seemed perfectly natural to me—as natural as the equally familiar "William Walker" they used in addressing me. If they had seemed to resent it, I would have immediately adopted the formal phrase—but they didn't. These folks were my friends, and I so addressed them. And they were felt to be the personal friends of my readers, and I naturally dropped into the same habit in referring to them. In the same way I always refer to Thomas J. Shelton as "Shelton," although I have never met him personally. If I were speaking of Mrs. Wilmans, Mrs. Towne, or Mr. Shelton, to persons outside of the circle to whom they were familiar, I would

doubtless use the formal form—I *do*, in fact. But, feeling as I do that the *New Thought* readers are in reality a big family, I have followed my old familiar custom of calling folks by their family names. Mrs. Towne calls herself “Elizabeth” at the head of her editorial columns, and all her readers call her by that name when talking “in the family”—the same is true of “William” (Mr. Towne). While I never have called myself “William Walker” in print, I am very sure that very many of my readers think of me as “William Walker,” instead of “Mr. Atkinson”—and I am pleased that such is the case. Elbert Hubbard has called me “Bill” in print—and I liked it. Anyone is welcome to call me “Bill”—providing he feels that way toward me.

It seems to me to be quite a different thing to call a person “Bill” in a slangy way, and using the same term as an expression of comradeship and good fellowship. One would not think of addressing Colonel Roosevelt as “Teddy” at first meeting—that would be familiarity and a slangy presumption—but certainly he has a place in the hearts of millions of his admirers as “Teddy.” Mr. Walter Whitman (doesn’t that sound queer?) is known and loved, universally, as “Walt.” The title of “Mr.” and “Mrs.” applied to some people seems like an impertinence, while others seem to demand such a formal address. It all depends on the person, I suppose. There is a strong strain of Quaker blood in me—coming to me from ancestors several generations back—which makes me rebel at “the formal speech” at times, and which inclines me toward the use of the more familiar form which is suggestive of democracy, good-fellowship, and “the dear love of comrades.” There is certainly a difference between calling Mrs. Towne, “Elizabeth,” in this way, and

that of calling her “Lizzie” in slangy familiarity. When Mrs. Towne ceases to wish herself addressed by the familiar term, we will feel it and adopt the formal tone. Until then, we may be forgiven.

So far as Miss Wells is concerned, I have never addressed her as “Louise,” in print, so far as I remember. But I receive many letters from her admirers, and nine-tenths of them call her by that name in writing me—they think of her and love her by that name. Miss Wells, it is true, rather inclines toward the “formal course” mentioned by this correspondent—that is her nature and she is right in being true to it. I think, however, that upon a few rare occasions she has ventured to call me “William Walker,” in print, in a playful mood—and one time she even went so far as to call me “William” (see her farewell notice in March, 1910). She insists, however, that these things were “slips,” and shouldn’t be counted. I do not see, however, why I should follow Miss Wells, any more than she should follow me—we’re two different individuals.

It is possible that the correspondent is right in the matter. It is also just possible that she adheres too closely to the *forms* of things, and ignores the *spirit* behind the forms. It is largely a matter of taste, custom, and individual temperament, I suppose. Where shall we draw the line? Must we always say “Mr.” (for instance “Mr. Whitman”)—or shall we simply drop the “Walt” by itself, and say “Walt Whitman”—or *must* we say “Walter Whitman?” How about “Bobby” Burns? Of course there’s a limit even in New Thought circles. Who would think of calling Horatio Dresser by the familiar “Horatio,” or (horrors) by the still more familiar “Hoddy?” It is so hard to set down general rules, after all, isn’t it?

CONSERVATISM, OR DOUBT?

E. G., the above inquirer, also asks: "I notice in an article in a recent number of the magazine in regard to thought concentration, that you have grown conservative. Does it mean that you no longer believe that thought is transferred, or that we are able to move people and things by thought?"

No, it does not mean that I no longer believe in thought-transference (thought-circulation is nearer to my real conception). It means simply that I believe that suggestion and auto-suggestion are sufficient to explain much of the phenomena usually attributed to telepathy or thought-transference. It means, also, that I believe that we should adopt a more scientific mental attitude toward this class of phenomena, and should avoid claiming everything as "telepathy" without weighing the evidence closely. Mental Science has passed its kindergarten stage, and should realize that it has now entered the true scientific stage. Over-claims and unwarranted assertions tend to injure our cause among thoughtful people, while an observance of the true scientific spirit attracts persons who are in the habit of weighing their facts before passing judgment. That's all—I'm not backsliding—on the contrary, I will surprise you some day by asserting a position far more advanced than any to which I have yet publicly owned. At present, I am merely resting before taking a new mental spring.

THE "STATUE IN THE PLAY."

A correspondent signing herself, "*Perplexed New Thoughter*," writes as follows:

"I am most interested in mental healing, and I have been wondering if, perhaps, in self-treatment, there may be a way out of this deafness of mine, which has left me wretchedly isolated these four years. I must fly on all occasions when personal conversation is to be held, and commune with my soul for comfort. But my soul and I get tired of

each other, and we give each other so much advice that we have to laugh at times over the pile that has accumulated. I am an optimist by nature (thank God for that), and a philosopher of necessity, but when I face the fact that I am effectually cut off from my music (which I think has the greatest of appeal to the soul of me), and my friends, and my pleasures—then all my optimism seems to fade, and I feel as lonesome as a disembodied spirit. Do you believe that by sincerely following the mental science theory one could cure oneself of such a thing as deafness? I have taken treatment (months at a time) of both mental and Christian Scientists with no relief. I realize the unlimited power the spirit *should* have in overcoming obstacles in the flesh, and I know that the spirit can revitalize these poor ears of mine if I keep the thought strongly enough in mind. I am keeping at it in spite of most discouraging experiences daily. Do send me a message of good cheer through the pages of *New Thought* and let me know your philosophy or the theory. If you were in your twenties (as I am) and had lost your hearing almost wholly, could you keep your optimism, or would you succeed in curing yourself through thought-force, and by the power of the spirit? I *do* get so tired of being a statue in the play."

My dear young friend, your experience moves me strongly. I feel impatient at the limitations, and would like to be able to assert the Truth so strongly that your soul would be aroused to assert its sovereignty over your physical being, so that you would become well and whole at once. A few years ago, I would have felt compelled to say to you that while I had known of many cases of deafness being cured by the new methods, still there seemed to be a class of ear-troubles which would not respond readily. This was when I was governed by the accepted views regarding suggestive treatment. But, I have since awakened to the fact that *it is folly to set any limitation upon the Power of the Spirit within us*. I have learned of cases which upset all the established rules and theories of even the best mental scientists—I have heard of

cases of wonderful cures arising simply from the exercise of the most absolute *faith* in some thing or other, which faith awakened the power of the Spirit dwelling within, and cures resulted. I believe that if one can arouse a sufficient amount of Faith, then the miracle may happen. It is not so much the particular object of Faith as it is the degree and strength of the Faith itself. Faith is the key which releases the spring of the Spirit. I recently heard of a poor girl, totally deaf and pronounced incurable, who found herself saying the words: "Speak Lord! thy servant heareth!" with a new consciousness of Faith. But she *listened*, in earnest, in the Silence, faithfully, and believing that she would hear. And lo! the earnest attempt to *listen* and *hear* seemed to stimulate the atrophied organs, and she began to hear. Gradually her sense of hearing asserted itself, until, in the end, she was completely healed—and this without any knowledge of the subject, without a teacher, and without treatments. Her Faith was the key which released the spring of the Spirit. But it must be remembered that she did not rest content with merely asserting that she heard—she threw into the organs a stream of vitality and nervous force which roused into activity the dormant cells and latent energies. The cure was perfectly *natural*, although aroused by metaphysical methods. It was the Faith, and the response thereto, of the man who was told to "take up thy bed and walk," that made the miracle successful—and the same method operated in the case of this young girl. I believe that the power of a strongly aroused Faith, and the response of the body and mind thereto, can and does work miracles. I believe that the Spirit of Life within us all really does all the healing work—but it often needs some exceptional stimulus to

bring it into activity—and Faith is often the stimulus.

I intend sending this young friend the strongest thought of help, encouragement and Faith of which I am capable. I feel moved to ask that all who read these lines do likewise. There *must* be a cure here. Let us insist upon it. The Power is there—let us bring it into activity. Come, lend a hand!

DREAMING.

J. T. S. writes: "Which is it, the conscious or the sub-conscious mind, that records dreams which are afterward called up by the mind in the waking state? I mean dreams of things upon which the conscious mind does not dwell during the waking state."

I think that the authorities are pretty well agreed upon the fact that the sub-conscious mind is the great storehouse of memories of all sorts—and the memory of dreams comes under this class of records. The remembered fact is often afterward passed into the field of the conscious mind.

"MINE OWN SHALL COME."

Mrs. D. A. L. writes as follows: "The following is an actual recent experience, which demonstrates the law of attraction: In making up my postcard list for a trip abroad, I entered my cousin's name, Anna Miller, with whom I had spent three years in St. Louis, and her cousin's, Mary Miller, with whom we had been very intimate, and her cousin's niece, Mamie, who had always been one of our party. But what was Mamie's family name? To save myself, I could not recall the name, though I went to sleep with the thought at night and awoke with it in the morning. And, how to solve the problem without making a fool of myself, or offending somebody seriously, was the thought that preyed upon my mind for about three hours afterward. Suddenly the solution dropped as from the skies, in the form of a neighbor's letter which was miscarried to my door, addressed to a Miss Kate Dirkes. 'Dirkes' was the name I had tried in vain to recall."

Well, this is very interesting, to say the least. The average psychologist

would dismiss it with the impatient exclamation: "Coincidence." But, consider the chances against this particular coincidence! Millions against one! And, such things occur frequently in the life of many persons. My own view is that the Law of Attraction often operates in a way totally inexplicable according to any physical theory—defying any material explanation of the "how." If we remember, however, that Mind Substance is the matrix of all so-called material substance, we may be able to grasp the loose end of the problem—keep on unwinding the ball and you will find the Truth nestled at its center.

SHE GOT IT!

G. K. writes as follows: "I have been an active student of New Thought about seven years; an unconscious one all my life. About four years ago I began to really put myself in the way of things I wanted. One of them was a new home. We had overgrown the little one; it was terribly old-fashioned, and I felt the need of a new one. My husband was much against the proposal. Manlike, to him the old home was good enough. How could I bear to leave the house the children had been born in? I argued that home was where the heart was, and that it was a strictly movable commodity. So matters stood between us. Then I put thought-force into action. I saw myself in a new home. I passed through stately halls and down polished stairs. I held the thought persistently, year after year, and finally it took material form. We had nothing but the sale of the old home to go by. When it sold for cash we invested all but \$1,000 in another bit of land. In three months we cleaned \$900, and by putting on a small mortgage we were also able to realize the new home. It faces the park here in this city. Tall, stately pines and riotous maples nod to us in the daytime and sing to us at night, for we sleep out of doors on a great wide veranda. We are very, very contented and happy. I wish you could see the view I am looking at * * * * Next door to me lives a woman with four times the wealth, twice as large a house, and about three times as much ground, but her mind is set on trouble. She looks for it, she hunts it persistently—and she gets it."

POISE.

Here's something good from the *Success Magazine*:

"When you lose your temper, when you procrastinate, when you get nervous, excited, when you are blue and disappointed, when you worry, and lose much of your energy, your efficiency, you cannot bring the whole, complete, positive man to your task. A discordant, troubled, unbalanced mind is in no condition to create, produce. It is negative, and a negative mind cannot produce. Never mind what others do; run your own machine, think your own thought, live your own life. Let others fret and worry, if they will; keep your poise, your serenity. Do not imitate, follow, pretend or pose. Be fearless, self-reliant, independent. Be yourself."

IDEALISM.

Here's a bit of wisdom from old Thomas Carlyle:

"For all human things do require to have an ideal in them; to have some soul in them, as we said, were it only to keep the body unputrefied. And wonderful it is to see how the ideal or soul, place it in what ugliest body you may, will irradiate said body with its own nobleness; will gradually, incessantly, mold, modify, new-form or reform said ugliest body and make it at last beautiful, and to a certain degree divine! Oh, if you could dethrone that brute-god Mammon, and put a Spirit-God in his place! One way or other, he must and will have to be dethroned."

"LEST WE FORGET."

Here's a clipping I came across the other day. It is a bit of Helen Wilman's writing. Grand old Helen! She has been blamed for laying too much stress upon money-making—here is her *explanation*, not an apology. It was written many years ago, and in its lines one can imagine that he hears Helen again speaking to us through *Freedom*. I miss Helen very much at times. We need her today. But her spirit is marching on!

"Of all the positive demands I have made, there has never been one on which I have insisted more unflinchingly than that one concerning money matters. Some annoyances

about other things would and did come, for the fortification of self was not guarded in every direction, but there has been no weakening about money. It was essential to my freedom that I should have it; there was nothing in all the world to prevent me from having it."

PRACTICAL IDEALISM.

The following newspaper clipping refers to a recent speech made by Colonel Roosevelt. It is well worth considering:

"He attributed the success of the mission to the fact that it had kept its eyes on the stars and its feet on the ground. Ideals were essential. A practical man without ideals was simply a curse; but, on the other hand, an unpractical idealist was invariably a nuisance."

CHANGING THINGS.

The following interesting bit is from H. G. Wells' recent novel, "Mr. Polly." It is pretty good New Thought:

"When a man has once broken through the paper walls of every-day circumstance, those unsubstantial walls that hold so many of us securely prisoned from the cradle to the grave, he has made a discovery. If the world does not please you *you can change it*. Determine to alter it at any price, and you can change it altogether * * * * There is only one sort of man who is absolutely to blame for his own misery, and that is the man who finds life dull and dreary."

THE SUBCONSCIOUS.

The Rev. S. McComb, in a recent number of the *Hibbert Journal*, makes the following interesting statement about the subconscious mind:

"Turning for a moment to the psychological ideas underlying our work, we believe with nearly all modern students of psychology that there is a sub-conscious element in mind; that under the control of this element are such somatic activities as the action of the heart, the circulation of the blood, the secretion of the glands. Therefore these activities can be affected through influence brought to bear upon the sub-conscious. Still further, we know that in every mental process there is a sub-conscious element. In our loves and

hates, our instincts and impulses, in sleep and in dreams, our controlling ideas which seem to carry us at times whither we would not, the sub-conscious plays a dominating role. It is the sub-conscious that rules in the mental and moral region where habit has the seat of its strength. If we can in some way reach the sub-conscious so as to enlist its powers in the interest of health, it is obvious that we have made a great step forward in the restoration of nervous balance and self-control. It is to the process of thus affecting the sub-conscious that the term "suggestion" is applied. As to how the sub-conscious activity works, and as to how it is related to the physiological apparatus of brain and central nervous system, let us confess at once we know nothing. All we know are simply external, empirical facts. We know that a few words spoken by another can unlock pent-up energies, remove mental and moral inhibitions, unify dissociated states of consciousness; but as to how these things are done, we must say *ignoramus*, and perhaps also *ignorabimus*."

INTOLERANCE.

The following, from the *Theosophical Quarterly*, shows that the spirit of bigotry and intolerance is still manifest in centers which might be supposed to have outgrown such childishness:

"Some years ago a generous member volunteered to subscribe for copies of the magazine to be sent to the great public libraries. Some hundreds of offers were sent out under this arrangement and in the most part were gladly accepted. In fact, there were only six refusals. Two from the libraries of Boston, which used to be the center of learning and culture in this country! The other refusals were from purely sectarian institutions, libraries run by denominational colleges or Christian Associations. Just why the authorities of these institutions thought it wise to protect their students from our contact they did not explain, but it was doubtless caused by complete ignorance of the purpose and character of the publication. The rest of the libraries have in almost all cases asked for a continuance of the subscription, while many of them have bought or asked for the back numbers of the magazine and for fresh copies for permanent binding. So far as possible these requests have been complied with."

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.

The final arrangements are being made for the Third Annual Convention of the National Association of Suggestive Therapeutics, and the Third Annual Meeting of the Metaphysical Chatauqua, which meets in joint session in Nevada, Missouri, on August 22d to 27th, 1910. There is every indication of a large attendance. Prof. S. A. Weltmer writes us as follows:

"I am sure, from the prospect now, that we will have a rousing Convention. We have a lot of talent to fill in the Convention sessions—more than I know what to do with, in fact—which will necessitate the use of every minute, and prevent any drag."

The following is the official programme as arranged up to August 1st. Additions may be made later:

OFFICIAL PROGRAMME.

Officers.

Hon. W. H. Cowgill, President, Lincoln, Nebraska; Arthur T. French, Vice President, Mt. Vernon, Illinois; Col. Sol. L. Long, National Attorney and Secretary, Nevada, Missouri; T. C. Weltmer, Treasurer, Nevada, Missouri.

Board of Directors.

A. Ney Sessions, Anna, Illinois; Arthur T. French, Mt. Vernon, Illinois; S. A. Weltmer, Nevada, Missouri; W. R. Akers, Holdrege, Nebraska; S. W. Weltmer, Chicago.

Reception Committee.

Mrs. W. H. Cowgill, Lincoln, Nebraska; Miss Stella Weltmer, Nevada, Missouri; Miss Ethel Weltmer, Nevada, Missouri; Mrs. Ruth Colt Jackson, Hartford, Connecticut; Mrs. Lillian King, Topeka, Kansas; Mrs. E. T. Reese, North Yakima,

Washington; Mrs. E. W. Fiege, West Union, Iowa; Miss Arlie Sessions, Los Angeles, California; Miss Sophia Stephan, Hamilton, Ohio; Miss Corinne Tebault, New Orleans, Louisiana; Miss Adella K. Porter, York, Nebraska; Mr. E. T. Reese, North Yakima, Washington; Mr. Frank H. Barr, Omaha, Neb.; Mr. Thos. H. Shone, Reno, Nevada.

Information Bureau.

Mrs. Gertrude W. Hall, Mrs. Mary W. Tucker, Mrs. Julius Adler, Miss Geneva Hudson, Miss Estelle M. George.

Order of Exercises.

Monday, August 22, 1910.

General reception of delegates, from 10:00 a. m. to 3:00 p. m.

Afternoon Session—3:00 to 5:00.

Piano duet, selected, Misses Lillie and Ethel Weltmer.

Address of welcome, in behalf of the city, Maj. J. D. Ingram.

Address of welcome, in behalf of the institute, Prof. S. A. Weltmer.

Reply, in behalf of the association, Prest. W. H. Cowgill.

Announcements, by the Secretary, Col. Sol L. Long.

Evening Session—8 O'clock.

Music, McKee's orchestra.

(a) Overture, "America Forever," Tobi; (b) duet, "Just We Two," Ascher.

Reading, selected, Miss Arlie Sessions.

Address, "Twentieth Century Outlook for Higher Humanity," Henry Frank.

Concentration exercise, led by Prof. S. A. Weltmer.

Tuesday, August 23, 1910.

Morning Session—9:30 to 12:00

Song, "Stillness," audience.

ducted by Annie M. McIvor, at 701 Mercantile Library Building, that city.

DAYTON, OHIO.

The new Truth Centre of Dayton, Ohio, was dedicated June 5th, last. The services were conducted by Paul Tyner. The Centre is under the charge of Mrs. Susan Dickhoff and Miss Griffith.

DR. LE ROY MOORE.

Dr. Le Roy Moore, of Chicago, is taking a summer vacation in Blossburg, Pennsylvania.

SANTA BARBARA, CALIFORNIA.

A New Thought Centre has been established at 214 South Voluntario street, Santa Barbara, California, by Mrs. L. A. Cornwell. A New Thought circulating library is one of the features. A pleasant room is provided for those who are interested in advanced thought, for the purpose of exchanging ideas and general co-operation and mutual help.

DR. GEORGE CHAINEY.

We are informed that Dr. George ChaNEY, formerly of Chicago, and later of Williams Bay, Wisconsin, is now located at Long Beach, California. His local address is "Route 2, Box 151."

CHICAGO MEETING.

The "Thursday Evening Club," recently started in Chicago, has held several interesting meetings at the Weltmer Institute, 2310 Calumet avenue, that city. Mr. S. W. Weltmer leads the meetings, which are open to the public and are held every Thursday evening at 8 o'clock. Interesting talks, and demonstrations of distant healing work are given. All are invited.

HENRY VICTOR MORGAN.

Mr. Henry Victor Morgan's lecture and class work in Chicago have proven very successful. Mr. Morgan has a forcible, plain, practical style which is very pleasing. He handles the highest metaphysical subjects in such a way as to bring them within the comprehension of "the plain people" and yet, without taking away any of their interest for the advanced student. We hope that Mr. Morgan will remain with us in Chicago for a long time—he is stirring up a new interest among old students of New Thought, and is attracting many new persons to the teachings. His Chicago address is 850 McClurg Bldg., 215 Wabash Ave. (Library Shelf rooms).

THE POWER OF SUGGESTION.

The following, clipped from the New York *World*, should be read and used as a warning against the use of adverse suggestion. The child was evidently one of those unfortunate sensitive beings who are extremely open to suggestions and impressions from without. She should be taught to cultivate self-reliance and to develop her "I" power. So far from this sensitiveness being a mark of high development, as so many seem to suppose, it is a misfortune which those near to her should strive to remedy. The account says:

"The most astonishing instance of hypnosis by 'suggestion' comes in a report furnished by the French Society of Hypnology and Psychology by M. Gorfichze, an expert in mesmerism. The story he has to tell is of a little girl of eleven in one of the French provinces, who used to accompany a cousin, who was a country doctor, on his rounds, and in this way got to understand a good many medical expressions.

"One day she fell ill. The illness was slight, and she was on the high road to recovery when her cousin, the doctor, happened to say, unthinkingly and smilingly in her presence, 'Oh, good heavens, she is paralyzed!' At once the child exhibited every symptom of paralysis and she remained in that state at the will of the doctor. Afterwards he asked her if she was not becoming consumptive, and immediately she began to suffer from the dreadful coughing and blood spitting that consumptive patients have.

"She seemed so extraordinarily open to every sort of mesmeric 'suggestion' that the doctor tried her with half the diseases known in medical annals, and one by one she responded to them all. He needed only to remark that she was cured, to have her well a moment later. Perhaps the strangest of the experiences she went through was when one of her schoolmates got a paper pellet in her eye. From pure sympathy the child imagined that she had the same trouble, too, and she rubbed her eye to such an extent that she felt the pain of it nearly a year."

NEW THOUGHT CENTERS.

A list of New Thought centers, reading rooms, book stores, etc., where New Thought publications may be found:

ASPEN, Col.—Matilda L. Ross, 116 East Cooper avenue.

BOSTON, Mass.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.

BLOOMFIELD, Iowa.—Mrs. Stella W. Teed, North Madison street.

BLOOMINGTON, Ill.—W. D. Jones, Jones School of Healing.

BOSTON, Mass.—The Scholar Business Building Service, 101 Tremont street.

BOSTON, Mass.—Smith & McCance, 38 Bromfield street.

BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.

BATTLE CREEK, Mich.—Philius Champagne, care Macfadden Sanatorium.

CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.

CHICAGO, Ill.—The Library Shelf, 215 Wabash avenue.

CHICAGO, Ill.—Purdy Pubg. Co., 40 Randolph street.

CHRISTCHURCH, New Zealand.—Ida M. Bruges, Fendalton.

CINCINNATI, Ohio.—Lotos Library, 701 Mercantile Library Bldg.; Annie McIvor, librarian.

DENVER, Col.—Dr. Alexander J. McI. Tyndall, 526 Fourteenth street.

DENVER, Col.—Mrs. Edith Marie Raymond, 302 Twenty-second street.

FRESNO, Cal.—Mrs. L. F. Sanders, 944 O. street.

HAMILTON, Ontario, Can.—Clove & Son, 16 King street, west.

HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.

HELENA, Mont.—Mrs. S. J. Rumans, 1051 North Ewing street.

LONDON, England.—Higher Thought Center, 10 Cheniston Gardens, W.

LONDON, England.—L. N. Fowler & Co., 7 Imperial avenue, E. C.

LONG BEACH, Cal.—Mrs. S. F. Connley, 14 American avenue.

LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.

LOS ANGELES, Cal.—Occult Book Co., 213 Mercantile place.

MELBOURNE, Australia.—Miss E. R. Hinge, 178 Little Collins street.

NEVADA, Mo.—The Weltmer Institute, 206 South Ash street.

NEW YORK CITY, N. Y.—New Thought College Free Reading Room, N. Y. American Bldg., Columbus Circle, Broadway and Fifty-ninth street.

NEW YORK CITY, N. Y.—New Thought Free Reading Room, 110 West Thirty-fourth street.

NEW YORK CITY, N. Y.—Roger Bros., 429 Sixth avenue.

OAKLAND, Cal.—Rest Reading Rooms, 719 Fourteenth street.

(Continued on next page)

THE WAY OUT

What to Do When Food Don't Agree.

When food don't agree sensible folks make a change.

Where all others fail Grape-Nuts, being partially predigested and nearly all nourishment, succeeds usually from the first trial.

A lady in Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth, and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and she was in such a constipated condition she suffered a great deal.

"It was then that I tried Grape-Nuts for her, steeping it thoroughly and straining it, putting a small portion in each feeding and it worked like a charm. She began to improve immediately and gained half a pound the first week.

"Baby got her indigestion from me. for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food for there are times when I can eat nothing else. I am steadily improving and know Grape-Nuts will make me entirely well in time.

"I never have 'that tired feeling' any more. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly."

"There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

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

- OMAHA, Neb.—The Vitapathic Sanatorium, 2319 South Thirteenth street.
- PITTSBURG, Pa.—Dr. H. Lewis Belknap, 813 Wood street, second floor, Wilkinsburg Station, P. O. Box 174.
- PORTLAND, Ore.—W. E. Jones, 284 Oak street, Henry Bldg.
- PROVIDENCE, R. I.—S. C. Dunham, 104 Olney street.
- RICHMOND, Va.—M. E. Davison, 1002 East Clay street.
- SANTA BARBARA, Cal.—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
- SHANGHAI, China.—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 922, 5a North Soochon Road.
- SPOKANE, Wash.—Spokane Book & Stationery Co., 114 South Post street.
- ST. LOUIS, Mo.—Dr. Beverly, 3503a Franklin avenue.
- ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street, German publications a specialty.
- ST. PAUL, Minn.—Ida Willius Goldsmith, 469 Laurel avenue.
- SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.
- SAN DIEGO, Cal.—J. C. Packard, 825-827 Fifth street.
- SAN FRANCISCO, Cal.—Olivia Kingland, care of Theosophical Society, 1472 Golden Gate avenue.
- SAN FRANCISCO, Cal.—Occult Book Co., 1141 Polk street, near Sutter.
- SEATTLE, Wash.—W. H. Wilson & Co., 903 Pike street.
- SPRING VALLEY, Minn.—Mrs. Rose Howe, Box 165.
- TOLEDO, Ohio.—Mrs. Anna L. Stoeckly, 622 Navarre avenue E.
- TORONTO, Can.—W. H. Evans, 488 College street.
- VALPARAISO, Chile, S. A.—Georgina Hammerton, Carilla, 271 P. O. B.
- WASHINGTON, D. C.—Oriental Esoteric Center, 1443 O street, N. W.
- WILLIAMSETT, Mass.—Mrs. S. A. Emerson, 30 Emerson street.
- WINNIPEG, Man., Can.—Prof. R. M. Mobius, 494½ Main street, Suite 1.
- WIMBLEDOM, S. W., England.—Power Book Co.
- YOUNGSTOWN, O.—Flora G. Whiteside, 108 West Wood street.

NEW LIBRARY IN DENVER.

Mrs. Edith Marie Raymond has opened a New Thought Library at 302 22nd street, Court Place, Denver, Colo. Leading New Thought books are for sale, and advice is freely given as to books best suited for individual needs.

Book Review

FOUR LESSON COURSE OF INSTRUCTION. By Frances Larrimer Warner. Issued in connection with the author's correspondence work. Published by the author, Port-Ideal-on-the-James, Williamsburg, Virginia.

The two first lessons deal, in clear, concise manner, with the Creative Life Principle, and the importance of right premise, or beginning. The two last lessons deal with Desire and Will. She has given an entirely original analysis of Desire never given by any one, and so practical that the understanding derived from the study of these lessons should enable any, and every one to demonstrate without fail every desire of the heart. The fourth lesson on the Will is wholly original also, giving one a new line of thought, and an added sense of power gained from the more thorough comprehension of the true nature of the Individual Will, which she proves through logic, to be one with Universal WILL.

TREASURES OF TRUTH. By Dr. George F. Butler. Art board cover. Price, 75 cents. Optimistic Book Concern, 114 Dearborn St., Chicago.

In this work Dr. Butler deals with the more cheerful philosophy of life, in his inimitably gentle and helpful way. Every page is an inspiration, a message of good cheer and encouragement. There are chapters on "How to Live;" "Some Thoughts of Work;" "The Successful Life;" "Worry and Trouble, and How to Overcome Them," etc. The mechanical production of this book will appeal to the most artistic. The binding is simple, yet striking and beautiful. The title page and borders, in two colors, are most artistic. The book is especially suited as an all-the-year-round Gift Book.

BACKBONE. Hints for the Prevention of Jelly-Spine Curvature and Mental Squint. A Straight-Up Antidote for the Blues and a Straight-Ahead Sure Cure for Grouch. Collected from Various Sources, and Arranged by S. De Witt Clough. Eighty pages. Art binding. Price, 50 cents. Optimistic Book Concern, 114 Dearborn St., Chicago.

This book is designed to promote Optimism, Backbone, and Healthy Good Cheer, and the inspiration to look on the "sunny side of things." Everyone needs a little encouragement at times, and all will benefit by its reading. The pages of this book contain many gems of gloom-dispelling philosophy, verse, good sayings, mottoes and aphorisms of the ablest men. There are chapters on Character, Cheerfulness, Purpose, Success, Opportunity, Progress, Worry, Persistence, Self-Improvement, Training, Little Things, Courage.

Self-Confidence, Mistakes, Thoroughness, Enemies, Love, Criticism, Duty, Work, and many other interesting subjects. These chapters are introduced by original articles by Dr. W. C. Abbott, Dr. Geo. F. G. Butler, J. D. Albright, A. S. Burdick, W. F. Waugh, and others. The book is having a large sale, we understand, and has gone through several editions in a short time.

SPIRITUAL LAW IN THE NATURAL WORLD. By Eleve. Cloth, 176 pages. Price, \$1.00. Paper, 50 cents. Twelfth Edition. Purdy Publishing Company, Handel Hall Building, Chicago.

The publishers announce a new edition of this justly popular little book, which has thrown light on the path for so many thousands of people. As a writer once said of this book: "Metaphysical healing is explained in this little book in a manner at once accurate and simple. The author begins with a statement of the fundamental principles which underlie the philosophy of mind cure, and ends by giving full directions for treating specific diseases. The chapters are arranged in the form of actual lessons, showing the universality and omnipotence of spiritual law, and proving that sickness, sin or suffering do not befall those who clearly apprehend its nature and operation."

MAKE IT A HABIT. By Harriet Doane Prentiss, 4607 Spruce St., Philadelphia, Pa.

This little bit of verse, beautifully printed and bound, and accompanied by a portrait of the author, together with several other bits of verse, beautifully printed on cards, have been received from the author. No price is given, and it is possible that they are intended only for private circulation.

NOW AND HERE. A Magazine for Uplift. Edited by Dr. C. Elton Blanchard, 517 Market St., Youngstown, O. \$1.00 per year.

A new magazine "seeking Health and Happiness for the Living; Wishing Well for the Unborn; Hoping Peace for the Dead," and incidentally seeking more medical practice for the editor who is a regular (but quite independent) physician of Youngstown. The editor relieves his system of some very sensible bits of talk. I read his magazine through, which is much more than I do for the majority of those which come my way. He seems to be quite a good "all rounder" in the world of independent thinking.

SUCCESS. A monthly magazine. Edited by Rev. M. Walker and published by the Success Society of New Zealand, 80 Howe St., Auckland, New Zealand. Price not mentioned.

The first number of a new magazine, along New Thought lines. Contains some interesting articles. There appears to be quite an increase in interest in New Thought in that part of the world. Many of the best lecturers and teachers are greeted by large audiences there.

MOTHER'S "NOTIONS"

Good for Young People to Follow.

"My little grandson often comes up to show me how large the muscles of his arms are.

"He was a delicate child, but has developed into a strong, healthy boy and Postum has been the principal factor.

"I was induced to give him the Postum because of my own experience with it.

"I am 60 years old, and have been a victim of nervous dyspepsia for many years. Have tried all sorts of medicines and had treatment from many physicians, but no permanent relief came. I believe nervous dyspeptics suffer more than other sick people, as they are affected mentally as well as physically.

"I used to read the Postum advertisements in our paper. At first I gave but little attention to them, thinking it was a fraud like so many I had tried, but finally something in one of the advertisements made me conclude to try it.

"I was very particular to have it prepared strictly according to directions, and used good, rich cream. It was very nice indeed, and about bedtime I said to the members of the family that I believed I felt better. One of them laughed and said, 'That's another of mother's notions,' but the notion has not left me yet.

"I continued to improve right along after leaving off coffee and taking Postum, and now after three years' use I feel so well that I am almost young again. I know Postum was the cause of the change in my health and I cannot say too much in its favor. I wish I could persuade all nervous people to use it."

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.

Man a Machine

"CLOGGED-UP"

By Walter W. Griffith

IF YOU had an automobile and never cleaned it internally, but allowed the oil, the residue from the fuel, and the particles of waste which the machine itself produces to accumulate, you would not be surprised if it not only clogged up, but wore out.

If your watch is left to its own resources and not cleaned internally in the most thorough way, it will, even though "dust tight," gather to itself enough foreign matter to put it out of business.

And every day that an "unclean" watch, auto, or any other machine is compelled to run wears seriously its vital parts and saps its vitality.

Just so is the human vitality sapped and the "works" of humans worn—not, mind you, if we lived strictly up to the simple, primitive but rigorous laws of nature, but who does and who can?

If we were all farmers and labored in the fields from morning till night, or lumbermen chopping trees the day long—if we were able to earn our salt in one of the few, the very few occupations which call into play every muscle and joint which nature has supplied for the purpose of effectually throwing off the waste which our systems naturally create and accumulate—

If, in addition to this, we ate, drank and slept in strict accordance with exacting Mother Nature's demands, no one would have cause to say, "I have Spring Fever;" "I feel Yellow;" "I am Blue;" "I am Nervous"—but show me one who violates any of her laws who can truthfully say, "I am never afflicted with any of these."

Are you ever so afflicted?

The life we live is to a great extent artificial. Many of us endeavor in our spare time to satisfy Nature's requirements as far as possible by exercise, but does this suffice? Does this absolutely obviate for you all the mild and serious ailments to which you are subject? If it does not, as is doubtless the case, what further is required?

Man of today is as near a machine as he probably ever can become, and still exist, and to keep him in perfect "running order" he has to be treated as such. Now, if your watch or auto was "clogged up" with foreign matter threatening its very existence unless removed, would you apply acid to rid it of this foreign matter? You could get an acid that would do it, but you know that it would also injure the mechanism.

So I don't think you would use it—you would cleanse with that which nature has provided to make and keep it clean with no injury to the "works."

I wonder why everyone does not treat the most precious thing on earth to them, their physical bodies, in the same considerate fashion. Everyone knows that their internal organs make waste which is rank poison to the blood and the system, and, under our present mode of living, the functions ridding it of these are, without aid of some kind, unable to accomplish it.

Their first thought is of the drug shop and medicine. Never a thought of whether Nature can be assisted by her own provisions, but "Acid to the machine"—that's just what it means.

Prof. Alonzo Clark, M. D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence, every dose diminishes the patient's vitality."

Prof. Joseph M. Smith, M. D., of the same school, says: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

This waste in the system can be effectually reached, and the intestines cleansed and kept pure by Nature's greatest cleanser and healer, Warm Water, which, if properly introduced, is the only rational, safe and sure way of purifying, sterilizing and keeping in perfect working order the internal organism.

No poison, no violence here. Just as sensible and sure a method as is external bathing certain to keep the pores open and the external organism sweet and clean.

That dangerous and incidentally very expensive disease, Appendicitis, is caused solely and directly by accumulated waste. Indirectly I would hesitate to name the complaints attributable to this same cause. It is a well-known fact that the blood, in circulating, comes in contact with the contents of the colon twice in twenty-four hours, and, taking up by

absorption the poisons they contain, distributes them throughout the entire system.

The system is gradually weakened until it is no longer able to fight successfully against the microbes which are taken into the body through the air and otherwise, and are continually struggling for the mastery—those germs which are dominant at the time inevitably gain the upper hand and the particular illness which they produce develops.

I would advise everyone who is interested in keeping as near a perfectly healthy condition as possible without racking the system by unnatural drugging to write personally to Dr. Charles A. Tyrrell, M. D., 134 W. 65th street, New York, mentioning that they have read this article in *The Nautilus*. He will be glad, under these conditions, to send without cost a treatise on Internal Baths called "The What, The Why, The Way."

It will be very interesting to everyone, as it shows clearly how rational is the system of Internal Bathing, and in what way it differs from and is superior to forcing and injuring the functions by drugs—much clearer and in greater detail than can be covered by this brief article.

