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of

# Practical Metaphysics

DEVOTED TO

THE UNIFICATION OF SCIENTIFIC AND SPIRITUAL THOUGHT

AND THE

*NEW PHILOSOPHY OF HEALTH.*

HORATIO W. DRESSER, Editor.

## CONTENTS.

	Page.
THE NEW THEOLOGY—BISHOP SESSUMS AND HIS CRITICS	Samuel Richard Fuller . . . . . 1
CONCENTRATION . . . . .	M. E. Carter . . . . . 8
FORM-CENTRES . . . . .	Edward A. Pennock . . . . . 13
THE MAGIC OF MOOD . . . . .	Fred Vincent Fuller . . . . . 15
THE AR EXTERNALIZED . . . . .	Mary H. Cowell . . . . . 21
THE D'S TEMPLE . . . . .	Eliza Calvert Hall . . . . . 23
THE BEN ADHEM HOUSE . . . . .	Edward A. Pennock . . . . . 25
THE MEANING OF NIRVANA . . . . .	Rosa G. Abbott . . . . . 26
EDITORIAL DEPARTMENT . . . . .	. . . . . 27
FUNDAMENTAL PROBLEMS.	
METAPHYSICAL CLUB . . . . .	. . . . . 30
BOOK NOTES . . . . .	. . . . . 31

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THE NEW THEOLOGY—BISHOP SESSUMS  
AND HIS CRITICS.

BY SAMUEL RICHARD FULLER.

The Episcopal Bishop Sessums of New Orleans has been assailed by the Protestant (non-Episcopal) clergy of his city for unsoundness in doctrine. It is the straining between the old and the new theology. The new wine bursts the old wine skins.

While in theory indeed his assailants are right, yet in fact Bishop Sessums is right. The theory of church doctrine has been that doctrine must be one and the same thing in all ages. Yet the history of church doctrine shows that doctrine changes, like every other teaching of truth, and must ever change as the light broadens.

Bishop Sessums represents this new wine, and the old wine-bottles fare hard in restraining him. For the New Theology accepts a growing Christianity, accepts the discoveries of modern research, and also accepts both the truth of evolution and of the nature of man as a true child of God. It believes that man, rather than being a "fallen" man, is an ever-ascending man, ascending by spiritual evolution toward the measure of the normal man Jesus Christ. This is the root of the New Theology: **Man** as God's child ever ascending towards the Ideal Man Jesus,



through such spiritual processes as God in his wisdom and love has placed within his grasp.

On the other hand, the assailants of Bishop Sessums state their position as follows:

"We unite in public protest," say these clergymen, "against the exposition of Christianity given by Bishop Sessums. It is, in our judgment, a complete surrender of the whole system of grace revealed in the Holy Scriptures. So far from being, as he claims, 'the old religion in the new language,' it is another religion. It is a compend of the old heresies which have afflicted the Church of God in ages past. The 'old religion' is swept out of the Scriptures so completely that not a trace is left of that 'grace of God which bringeth salvation.' This will appear from the following specifications of its numerous errors: (1) Its undisguised pantheism in denying the personality of the Divine Being reduces him to a mere fetich. (2) The explicit denial of the fall of man from a state of primitive holiness, with the derivation of a corrupt nature consequent thereupon. (3) In the express denial that Christ hath 'redeemed us by his blood,' being not a sacrificial offering for sin, but consisting merely in the influence of a good example reclaiming man from the error of his ways. (4) In the open disavowal of belief in any judicial process against the sinner, and the absolute denial of the future punishment of the wicked in the world to come. (5) In the assertion of the final restoration of all men to the favor of God in a state of probation after death. (6) The signing of religion into mere humanitarianism, bounded only by the second table of the law, and in which God has no rights, through the practical abolition of the first table. (7) The significant omission, in a scheme professing to define the Gospel of Christ, of the necessity of faith in the Redeemer and of repentance for sin, of love to God, or any of the graces of the Holy Spirit."

Here, then, are radical differences of opinion as to fundamental truths. The New Theology restates the old truths in modern language, and casts aside phrases long since emptied of intelligible significance. It turns from the God of Paley's time, one who having set the world in motion watches aloof the wheels revolve, to the God who is the immanent, spiritual source of all things, pervading all things, animating all things, as the life-giving principle of all things, the willing, thinking, personal power who loves righteousness, and who by spiritual attraction draws to himself as the ultimate result of the travail of his soul all spiritual beings. The New Theology with a depth of mean-

ing hitherto unknown calls God Father, and trusts that Father through all experiences and through all soul-processes to the very end.

In this conception of God as Father the New Thought accepts the place assigned to teleology, and in consequence it is not and cannot be pantheistic, for Pantheism has no place for any conception of purpose. Teleology sees that the highest spiritual attributes of man are the End toward which from the beginning all things have worked together. Teleology implies purpose everywhere, the purpose of intelligent will; will supplying meaning to causality, till the universe, no less than the person of a fellow-man, is pervaded by intellectual power.

In Pantheism the God-all, or the All-God, is indeed a living power; but it is a power that does not know that it is living, a power living without self-consciousness, without thought as conscious thought, without mind as an intending mind. That is a glorious conception that Pantheism gives in painting all "nature as the glorified garment of God." But while indeed the garment, all glorious and of wrought gold, and embroidered in gorgeous colors, is of the King, it is yet the robe that covers a life that is not conscious of life, that does not know, does not think, does not will, does not love,—a living, yet a thoughtless King. For in strict logic Pantheism must ever hold to, and be held by, the dictum, *Omnis determinatio est negatio*; since to determine is to limit, to define is to deny. It claims that love and purpose, will and conscious act belong first and only to creatures that are born and die. The God of Pantheism, it affirms, must be above all attributes. Hence Pantheism can conceive of no purpose, of no end, while teleology means purpose, means end, and implies and carries with it Personality.

The New Theology, therefore, has for its corner-stone an "adamantine" belief in the Personal God, and a clearly defined conception of the personality of man. In the immanence of God, and in the boundless distribution of his divine energy it finds no obstacle to perfect simplicity of purpose, nothing at

variance with intellectual symmetry of method, as this divine purpose reaches its goal through evolutionary processes in the highest attributes of spiritual or soul life. It postulates the Personal Father of Love and Wisdom as the Author of man's being, and affirms that the Father dwells in the child and the child in the Father, in such a true and living manner that when the thought of the child is able to come into harmony with the divine thought of the Father, then the life of the Father becomes the life of the child, and the child's life is harmonious with the Father's life; and henceforth its hope is, that all disease of mind, body and spirit may cease to be.

The New Theology regards man as a part of the Divine Whole, holding within himself the divine germ of all spiritual powers; and looks to the time when Christ's prophecy shall be fulfilled: "And greater works than these shall ye do because I go to the Father. Verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do because I go unto my Father." The New Theology accepts this prophecy because it believes that sin and evil are primarily defects of thought. When the thought of man can so turn towards the divine as to repose upon it, and believe in it, the "greater works" of life and love, of righteousness and truth will follow, till the divine will is done on earth as it is done in heaven. It believes in the coming here in earth of the Kingdom of God; that inasmuch as all kingdoms are made up of individuals, so when individuals shall have entered this highest life of the divine thought and shall have brought to an end in themselves the reign of all disease of mind, body and spirit, then in the race in like manner will come to an end all results of defective thought, all be brought into captivity to life, all will express the divine harmony of truth. This invincible optimism rests upon a rational basis; on the basis of its reasons for belief in God and in man.

From these postulates it follows that the New Theology recognizes inspiration wherever it manifests itself whether in



Bibles of the East or of the South, or of the North or of the West. Wherever Truth speaks, there is heard the voice of God. Only, therefore, what is true is inspired. Truth is the test of inspiration. The New Theology unhesitatingly subjects all Scriptures—of Jew and Christian, of Turk and Indian, of Parsee and Greek alike—to the one only infallible canon, namely, that of Truth. Hence the New Theology necessarily is involved in all higher criticism; it is even conditioned by it, and is pledged to it by the very terms of its own existence.

Moreover, in the light of the ascertained knowledge of spiritual truth the New Theology cannot accept any theory that involves a belief in the doctrine of the "fall of man," simply because there never was a time of "primitive holiness" from which a "fall" was possible, the facts of life being quite to the contrary. Spiritual or soul life has been a growth from a divine germ, following the analogies of all growth in all processes, both physical and spiritual, till the flowering of the soul-life was reached in the person of Jesus. These are simply the facts of life; facts which the New Theology does not hesitate to bring under the general law of evolution. Logically the New Theology places Jesus Christ as a focal point of the rays of truth emanating from the Divine Life, and sees in him the normal man of the race. As man is inherently divine as to his beginnings, so Jesus Christ is divine as to his completion. And as Jesus Christ, as the normal man, is divine in his realization, so the goal of human life is ever the divine completion. Man once having seen a man, henceforth never despairs. Accordingly the New Theology lays aside terms of time and space in translating conditions of life, and regards all worlds in their unity, and all days as a thousand years, a thousand years as one day. Heaven and Hell are states, not places. Then and Now are alike to God. Here and There are equal in the Omnipresent Life. Life, therefore, is blazoned on the brow of the New Theology. Salvation is freedom, freedom is life, and life is God. Hence salvation is always to, and never from, God. "To fly

from God is to fly to God" is not dimmed as to its truth by the dark centuries of error since first it was uttered.

The New Theology, therefore, restates the process of Redemption and says that: Jesus redeemed all men by realizing in himself all the redemptive forces of life, for redemption is realization; the realization in the individual, personal life, of all those spiritual forces that go to make up the sum total of soul life and spiritual life. That is to say, Christ redeems all men by the power of his own realized life. This power of a realized life is imparted to other lives in various ways, by various agencies, through various channels; but whatever the instrumentality, man's redemption is the realization of himself, and this realization is by the power of life as against the power of death. Man's soul is saved by the gift of the life of God through human instrumentality, notably through the person of Jesus Christ. Standing on the broad foundation of this truth of the redemption and the realization of life in Christ and through Christ, the New Theology has no judgment to pronounce as to the methods of these various instrumentalities, through and by which the life of Jesus is imparted to the souls of believers. Such a judgment carries the problem into wide fields, — for instance, such as the power of example, the effects of the sacraments, the spiritual results of mental forces, the transference of thought, the solidarity of the race, the oneness of all life, the possibility of one soul passing into and taking possession of another, and so on. On these and many kindred questions the New Theology goes no further than the broad principle underlying them all, the principle that salvation, however achieved, is life, and life is freedom, and freedom is redemption, and redemption is the realization in the soul of man of the life of God.

Still further, if God is love, his love is a fire that consumes all dross, consumes all that is not of love and not of life. This flame of love must burn as long as dross lasts, as long as unrealizedness lasts. Yet there is no hell, no place of hell. It is a straining of plain language to speak of hell when the term hell



is long since emptied of its common meaning. But what is true is this: that laws broken bring discord; that laws obeyed bring harmony, and the process both of obeying and of disobeying laws are educational and disciplinary processes. This is a statement true of processes that are spiritual as well as of those that are physical. The pain of laws broken, therefore, lasts as long as the disobedience lasts. In this way it may continue to be said that Hell lasts as long as Sin lasts, for it would not be loving or merciful or fatherly in God to stay the operation of these laws; more than this, to do so would be to deny himself. Yet the inevitable punishment of broken law can never be either forensic or judicial, but always in its nature both redemptive and reformatory. Omnipotent love is invincible love; and the travail of invincible love is to be satisfied. I will draw him "with the cords of a man, with bands of love," till he choose life rather than death. Punishment—always redemptive, never arbitrary, never vindictive—lasts as long as sin lasts, whether one day or a million years. The New Theology, therefore, brings all these problems to the touchstone of life, and finds the exercise of its highest ministry in striving after the welfare of the individual—the cup of cold water in the Master's name—and after the welfare also of the many, of the social order as of the living body of God in human conditions. Its so-called "mere humanitarianism" it rejoices in, as the fulfilling of the highest law: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The New Theology is concerned, therefore, with all efforts to raise the down-trodden, all strivings toward the achievement of nobler and more perfect conditions of human life. And not only in philanthropy, but also in ethics, in philosophy, in politics, the New Philosophy recognizes the touchstone of vitality; that which gives life is true. Therefore it accepts as ethically true all codes of morals that give life; as philosophically true all systems of thought that make for life; as politically true all principles and all methods of statesmanship that honor life and

make haste its coming. Such as make for life and righteousness it honors and appropriates — all else it steadfastly opposes, and must ever do so.

The New Theology is indeed a "seed plot," a seed plot of hope for the coming of the kingdom. So the New Theology, with its face turned God-ward, with the love of God in its heart, with faith in Life, and faith in Jesus as the truest expression of Divine Life the world has known, with this faith in life as the sole motive power to lift men from death to the sublime heights of realized life, with strong hands to guide and rescue the brother man, — the New Theology greets the new day with a cheer.



## CONCENTRATION.

BY M. E. CARTER.

CONCENTRATION has been defined to be "the acquirement of a disciplined ability to rivet one's attention upon a given and well-selected object." The same authority says "concentration, to be really worthful, must not only be rightful as to its object, but persistent in its method." "In concentration fix your attention upon the one thing which you select as the thing you must do" — or dwell upon; — "hold firmly to this single idea and pursue it steadily, no matter what your outer engagement may be." This is concentration, and no one who faithfully concentrates can fail in the attainment of his aim. We are constantly met by the declaration, "I cannot concentrate." But a little observation will prove that as a rule every one can, and all do, concentrate more or less upon whatever may specially interest them. The Consecrated soul concentrates upon high and noble aims and aspirations; and the man whose desire is for gold concentrates his thought energy upon its attainment, frequently employing his concentration so assiduously in the direc-

tion of wealth that he sacrifices home-life, health and his peace of mind, only to find at last, when he has accomplished the desire of his life, that the power to enjoy his wealth has gone, and he is himself the anxious possessor of millions and obliged to bend all his mental forces upon the keeping of his stocks and bonds, his houses and lands, his mortgages and manifold securities, or *insecurities*. Too early comes failing health, the usual appendix to the experience of the multi-millionaire.

Take another case, the student, determined upon intellectual attainment. He, too, focalizes all his energies in one direction, concentrates day and night upon the desired object, and just in proportion to the energy and persistence of the focusing of his thought come, sooner or later, the name and the fame he seeks. Here again we see, although the aim has certainly been higher than that of the one who sought for gold, results similar to the first.

The woman who loves fashion and dress and admiration finds no difficulty in concentrating her powers and energies in the direction of her *desires*. She sacrifices home-life, the society of her children and all the real beauty of living to this one end and aim, — and in the same measure that she concentrates she accomplishes her object. In all of these cases there will of course be disappointment to meet and obstacles to overcome, but these will usually intensify the concentration and establish the will. Coming into conflict with the unalterable laws of their being or ignoring them for a time, sooner or later the law which they have attempted to break scourges them, and the penalty is paid to the uttermost, for *no law* of our being can be broken by us. Transgression breaks the transgressor, or more truly, converts him or her in time.

A pleasanter illustration of concentration on this earth plane is seen in the little child at play, when, without any effort, its whole thought is centred upon its game, while teachers and parents find a strenuous effort necessary to attract its attention. Some one has said that Concentration in one word expresses



"paying attention." We pay attention to that upon which we concentrate. We pay attention to that which interests us. All these cases cited are so familiar to us that they need no reinforcement of special instances to prove them. They are before our eyes daily. We can each and all think of some special interest in our lives when concentration of thought, purpose and action were no effort, rather a pleasure, and we have found ourselves absorbed in our thought, work, or pleasure, to such a degree that our friends sometimes have found fault with us, and wished that we would not concentrate so assiduously.

And yet, in the face of all these incontrovertible facts, we hear frequently the statement from many intelligent and thoughtful people, "I cannot concentrate." The sentence is always unfinished and should run thus: "I cannot concentrate upon the truth of my being; nor upon the life-awakening thought of my relation to my Source and what that means to me." This may be true to a certain extent, but there is not a human being who cannot concentrate upon the highest thought that he or she may wish and *will* to concentrate upon, provided the will be *trained in the direction of aspiration*.

When we begin to realize the truth of Being we shall see to it that will and desire are conjoined, and the result will be that our power of concentration will increase, since the consciousness will be aroused to seek higher realms of thought, and with the aspiration and soul hunger arising from knowledge of what *is of value* will come a vision of the true relation of things and thoughts. Then, and then only, can we say, I *will* think upon what I will to think about. And just as naturally as we take our food and sleep regularly shall we go into the supreme silence of our true spiritual being and hold ourselves there steadily and calmly, for power, for peace, for strength, for usefulness, and for all that of which we may at any time feel the need.

Some may ask, How can one concentrate upon celestial ideas when one's whole life is led in and among things so opposite?

A story is told of an active business man who had learned to go into the silence for power and guidance, and who always, while sitting at his desk in his office, when the whirl of business went on about him throughout the day, if he felt the need of instruction or direction then and there, without stirring from his desk he withdrew his thought from the outer world, from his desk, his books and all distractions, and went promptly into the silence of his inmost self. Regardless of the din of business, regardless of all not within his own divine consciousness, he sat quietly viewing the spiritual vision, listening to the voice divine, learning the way to walk surely and wisely, and to do the best in the circumstances he was to meet. Thus he sat quietly until, taught by that wonderful inner voice, he was ready to return to his business duties, re-enforced and ready for wise action.

Concentration has been truly named "the key to power." Its opposite, scattered, ungoverned thinking, means weakness, failure, disintegration. Concentration, rightly directed, leads to knowledge born of the intuition thus unfolded. Knowledge and intuition developed in the silence teach us the way of salvation from all error, and the inharmony that erroneous scattered thinking brings upon the ignorant or undeveloped soul. In the silence of concentration we become *one* with the great universal Intelligence, knowledge, truth, existence and bliss. In the silence the vision clears and spiritual things are spiritually discerned. The perplexities of the work-a-day world disappear, and the wisest and best thing to do in any given instance comes to us; anxieties flee away; the soul, realizing its divine self, serenely watches for its own heavenly vision which is ever waiting for recognition, and is only hidden by the clouds of earth-born thinking.

This silence has been called going up into the mountain. In all the Scriptures the revelations which have been given to prophets and seers have been received by them on mountain tops or in still places. One great prophet of old, when he went

to the mountain to listen, heard no Divine Voice in the whirlwind nor in the storm, but the still small voice of inspiration came after the noises were all past. When the child of God listens attentively for the inner voice, then comes the peace which passes all understanding.

One who has often been quoted has said: "We must go not only up the mount, climb, so to speak, but we must go *into* it, away from sights and sounds terrestrial, if we would be shown the pattern of heavenly living and thinking, which may only be seen up above and in the mountain top of our loftiest consciousness, where all things are transfigured because the effulgence of the Divine is there flowing forth unobstructed and making all things radiant."

Concentration, rightly directed by the will trained to aspiration, will invariably lead to those high peaks of vision where all thought is clarified and we see greater and grander visions beckoning to us to ascend higher and still higher. Only in the silence and on that mountain can this transfiguration be experienced, and the way to this unspeakable knowledge, existence and bliss is through concentration. The mountain heights and the stillness are within the soul-consciousness of each and every child of God. Seek and ye *shall* find your own divine self ever on the heights, ever beckoning you to loftier visions.



Perhaps the largest part of our experience is in the field of the subconscious. A trait or purpose is developed there long before it appears above the horizon of our perceptions. Long after we have denied a habit or opinion it is apt to linger there and color or actuate our life, as the sunrise is preceded by the dawn and the sunset is followed by the evening twilight.

— Chas. B. Newcomb.



## STORM-CENTRES.

BY EDWARD A. PENNOCK.

METEOROLOGY shows that in a storm or cyclonic disturbance the atmospheric currents flow into a centre, around which they revolve like a whirlpool. Low barometer and depressing, destructive energy characterize such a condition. All the beneficent forces of the atmosphere seem for the time to be turned into this centre of evil activity. On the other hand, in an anti-cyclone, or clearing weather, the currents of air flow outward with a centrifugal motion that brings high barometer and fine, invigorating atmosphere.

How apt an illustration do these natural laws afford of the relation of our thought-currents to disease or health. When, for some reason, the thought-energies are turned in upon self, the harmony of the being is disturbed, and all the life-forces are drawn into a destructive whirlpool that involves the health of the whole organism. Perhaps it may be an injury to some organ or part of the body that centres the thoughts of the sufferer upon it, and a storm centre is thus created. Often times the diagnosis of a physician directs fearful and anxious thought towards some organ, and henceforth the poor patient becomes little better than a whirlpool, revolving around this storm centre, into which are poured disease-producing mental currents. I have seen people whose whole existence revolved around the heart or the stomach; and these poor organs were made to bear the strain and stress of the storm.

Sometimes a great sorrow will make a person morbidly introspective to such a degree that the centripetal motion is established and there is an end to all healthful activity. Thence-

forward, as the currents gain momentum, the storm increases until every thought is of self, and petty, selfish trials and cares. These are magnified out of all proportion to their importance, and they soon engage the whole attention of the miserable sufferer.

Anger is another cause of storms within. A sudden burst of passion has been known to produce such destruction to the physical harmony as to cause death. But more common are feelings of petty anger, jealousy and irritation, which have their root in thoughts of self and fear of being injured or imposed upon. Such emotions as these sour the milk of human kindness, and the physical life soon becomes polluted by the stream of acidity that is turned in upon it, and rheumatism or other diseases result.

I believe that cancer and ulcer are always expressions of a mental storm centre. An injury may first turn anxious thought to a certain spot; and as it is held there, a centre of impurity and disease is formed, into which all the diseased cells of the body find their way. Sometimes a picture of cancer is vividly impressed upon the mind by seeing the suffering of some friend. This is sufficient to set currents in motion, which soon are manifested externally as a centre of abnormal activity.

How shall we establish the mental and spiritual anti-cyclone? How shall we maintain the high barometer which is an evidence of healthful activity? We must establish and maintain a dominant centre for our thought-activities, outside of ourselves, toward which the currents of endeavor may be directed. There can be no true health, honor or success, so long as we are seeking these things for selfish ends alone, and are thus confining our activities within our narrow circle. The cyclone will ever be the result, and the harmony of being will be destroyed. The highest dominant centre we can conceive of is the kingdom of God and his righteousness. If we will but turn our soul-forces toward the gaining of the kingdom of love and the righteousness that belongs thereto, the centre of our own being will ever re-

main calm and poised. The centre of an anti-cyclone always moves forward in the direction toward which the wind is blowing. So, as the currents of love and goodness will flow out from our soul-centre toward all mankind, the soul itself will move forward to the goal of its high endeavors, the realization of the heavenly kingdom on earth.



## THE MAGIC OF MOOD.

BY FRED VINCENT FULLER.

WHILE we are continually asserting that we live in a mental world, and that our obstacles, victories and defeats are all mental, it will make this assertion more vivid to illustrate it with some graphic examples. No axiom lies nearer the foundation of applied every-day philosophy than the one, "Everything bears the aspect that we give it." The lens of the human mind is its prevailing mood, and when this mood is set at its true focus, mere things lose their antagonism and domination, and as in focussing a pair of field glasses there is one point only where everything stands out clear and distinct, while every adjustment at either side of this true point gives a blurred image, a false aspect, so there is one mood only focussed in a true understanding of being, through which things are seen in their true light, and are not, as Emerson put it, "In the saddle riding mankind."

The fact that things and circumstances shine, touch, and have weight with us by borrowed mental light, instead of through any inherent glow or power of their own, sets their value correctly, and shows us that mind or mood is the shining sun, the thing or circumstance the reflecting moon. From the first thing that floats through your half-aroused mind in the early morning, to the most important problem that later imperiously demands all of you, your attitude towards them determines their effect on you.



When, therefore, one says, "Everything has gone wrong with me today," he should say, "I was wrong towards everything today," for upon tracing it out he will find that the first happening in the chain of occurrences soured his mood for the day, and thus gave birth to the whole litter of petty calamities. Two men stand before a landscape by Corot. Each one sees physically the same canvas, but one is unattracted by art, while the other is an artist and looks with his heart in his eyes. The artist sees a meadow with swaying trees, hears a whispering wind, the pipe of frogs, feels the mellow sunshine, in fact the very mood of nature the rapt painter himself felt and tried to convey, because he has in him response and sympathy with nature, and so sending out these thoughts they make the picture a romantic reality. The other with no point of sympathetic connection sees the same picture unstirred and receives also the exact reflex of his own unmoved thought and calls the masterpiece dull.

One who is aware of the supremacy of mind and the fact that fixed belief rules, through the reading of Monsieur Binet's experiments with suggestion, nearly gets a mental stiff neck from continually shaking his mind's head in disapproval of the every-day opinions held by men. Perhaps the most prolific source of not-so assumptions is found in connection with the beliefs people have regarding their health and physical condition. Many feel they have discovered the laws of their being, and upon the slightest encouragement one is told of experiences galore which merely illustrate how servile a slave a man can be to his own self-made laws, and how submissively he fulfils his own orders to himself. A man discovered that if he ate beef in any form he had rheumatism, but that if he abstained from beef he was well. The idea came to him as an original discovery, and he lent willing ear, and thus it dominated him as a suggestion, so that let him insert beef but once in his mutton-filled days and his twinges commence. A half-hour study of suggestion and subconscious tenacity with an open mind would show him that he is serving an apprenticeship to a mere idea, the vic-

tim of a false aspect, and that he could be superior to a dead ox with a mild effort. He has spread this anti-beef rheumatic cure doctrine, and is puzzled to find it is ineffective with others.

A seafaring man had seen some friends cured of warts by various methods he knew would not be effective on himself, and which were not when tried. He then decided that if he penetrated the centre of each wart with a hot needle, it would be killed and drop off; and on being tried this was the case, for this was his own kind of a mental cure tried with faith.

A man who disbelieved in the effect of medicine had a sort of slow fever, which caused his temperature to rise every night for a dozen nights six degrees, of course preventing sleep. His physician gave him quinine in enormous doses, followed by phenacetine and sulphonal, in unusual quantities; but so psychologized was this man by a disbelief in drugs that these medicines had no effect whatever in lessening the fever. The patient's own idea was that if he could go to his native town and sit a day or two in the sunshine he could sleep in spite of the fever; and this was the case when tried. All these are typical cases which are handed out as general laws and discoveries by their relators, but which any one who has mastered a fundamental plank of the Metaphysical platform, the supremacy of mind, knows are not general laws, but petty limiting ones of the man's own toy world, inflicted on himself by himself, because he has ignorantly given them standing room and life.

A visitor at a summer resort who was absolved from the belief that the weather, air, water, wind, were deadly elements, and who had not in consequence of this had a cold for a dozen years, was warned not to let the east wind blow on him during sleep, and created real consternation by announcing that he enjoyed the play of the wind and thrived under it, and on summer nights took it full strength. Everything we fear, hate or antagonize we give power over us in proportion to our fear, hate or antagonism. On the contrary, when we love everything, then everything has a loving aspect toward us, and life is harmo-

nious. Barriers, checks and limitations are self-erected, consciously or subconsciously, and have only the power we give them.

A successful clothing salesman one day confided to me that in his understanding of fractions he never got beyond quarters. He could not comprehend eighths and beyond, and he believed he had not head enough to ever do so. This man was a ready man of the world, but he had taken up with the fixed idea that fractions smaller than quarters required genius beyond his, and so he drew a dividing line between people, and those who could sub-divide quarters intelligently seemed to him the elect of the universe.

A business man received a scathing letter from an angry man permeated with abuse, and instead of replying in the same vein, with added heat, and insuring for himself a still warmer answer, he waited a week and answered in a mild way, stating that the substance of the letter was based upon facts that the writer of it had been misinformed about, etc. Soon a return note came apologizing, and now the two men are friends. Here was the groundwork of a bitter quarrel had the first letter been treated in the usual manner, and one sent off bearing the same aspect.

A man in love will furnish a final illustration of the mental glow which an ecstatic mood casts over all things, making burdens light and common things romantic. The accepted lover walked into the night air, his feet scarcely touching the earth; the night was dark, but not to him, for he saw all things glorified and shining. Ahead and afar into the future exalted fancy unfolded a rosy path, and along this glowing way he saw sublime visions of joy; all the difficulties of life vanished as he gazed, and only the beckoning hand of happiness remained. He wondered dully how a few hours before he had been disturbed by such a trivial thing as the whining of a dog, for his loving mood now radiated such delight in all directions that even the commonplace seemed filled with beauty and held a strange



sweetness. All things beamed lovingly at him, and he saw not even the threatening clouds of night, for in their place a magic canopy of exhilaration glowed.

We thus see through these examples how important a statement is our motto that "Everything bears the aspect that we give it." Through this law the same painting was at once dull and beautiful, according to the beholder. Beef created rheumatism, a hot needle cured warts, and sunshine occasioned sleep, because these men gave these things that power. The east wind could not chill the unafraid man, neither could the anti-fraction man clamber over his own fence, plainly showing that things are for or against as viewed.

Our best lesson, however, will be found in the example of the man in love, for here merely through a new focus of mind awakened by the elation of happiness the whole outward world was changed from the usual to the glorious in an hour. In exactly the same way the lover of truth is so grounded in optimism, so saturated and governed by true ideas of existence, so filled to overflowing with universal love, that the world is a changed one to him also, and bears a smiling face where before appeared dreariness. One permeated with these large ideas is thrilled with hope and exhilaration and power, while peace flows in where unrest lingered. His leisure moments are occupied in contemplating his ideals which now glow with lustre, for Truth has indeed cast her spell over her lover, magically transforming his universe and beckoning him on by so delightful a witchery that he sees all through her eyes, and sails over calm seas guided by day and by night, knowing all to be eternally well.

The fact that mood governs aspect shows that if we are fractious, depressed or discordant, we find all things in the same condition about us, while if we glance with clear insight at things we see no antagonism in them, and this knowledge is of intense practical value in business life, for one can in the early morning set his mental focus for the day by dwelling a few mo-

ments on a high thought, and by practice hold this mood so that everything has a healthy tinge. Sooner or later this interior, God-intended harmony through the law of correspondence attracts exterior gifts, and one's life broadens in condition and circumstance, moving ever in the direction of his ideals, and

"Doors are opened, ways are made,  
Burdens are lifted or are laid,  
By some great law unseen and still,  
Unfathomed purpose to fulfil."



It is a curious fact that any advance in spiritual knowledge is usually followed by a fresh test of trying experience — suggesting the term "examination" of the schools. If this test is fully met the student finds himself in possession of new forces, and passes on to further illumination, but otherwise the old lessons are continued.

Dame Nature is a wise teacher and never allows us to leave a task until it has been learned. But on the other hand; we may be sure no troublesome experience will last a day longer than is necessary for us to find and recognize its lesson. And then the page is turned. So let us waste no time in the sentimentalism of self-pity, but search with earnest purpose for the *meaning* of the hour, responding boldly to its challenge.

We are slow to understand the importance of learning to depend entirely upon the *within* and the *now*. The slightest deviation from this principle of self-reliance impairs our perceptions and scatters our forces. It places us outside the harmony of the spiritual law which governs our being. We must not depend upon other intelligence than our own. We must not postpone results. *Absolute confidence* in the wisdom and power of the good within us is necessary to the attainment of our purposes. We should learn to "stay at home with the soul."

—Chas. B. Newcomb.

## FEAR EXTERNALIZED.

BY MARY H. COWELL.

As a particular instance of the power of the imagination in the production of symptoms held steadily before the mind, the subjoined excerpt may be of interest to readers of Miss Manning's article on Hydrophobia in the April JOURNAL. The experience is that of a woman for many years engaged as a missionary in India, and, as portions of these selections from her letters indicate, a soul of beautiful consecration to the idea of the All-Good, and a single-minded worker for the bringing of the beauty and sweetness of the Christ-principles into darkened hearts. The friends in America to whom the two letters were written, like the writer herself, have not been led to investigate the new philosophy of health which would connect as cause and effect the mother's fear with the development of the disease in the little child, and, for this reason, the statement may be of greater interest and force:

H—— was playing under the house, with the Karen woman a few steps away from him. She noticed a dog coming towards them, but thought nothing of it, as the town swarms with dogs. H—— started to run to the stairs with a little switch in his hand. The dog probably took it that he was running to strike him, and sprang upon the child, giving him five terrible wounds in his face . . . I could not get rid of the idea that the dog might be mad, but it is now pretty certain that it was a cross dog belonging to one of the teachers, which had bitten two or three persons before. [The child has fever appearance for two days.] Two of the wounds show little signs of healing. I suppose the teeth of a dog are poisonous somewhat like those of wild animals. A tiger bite is almost certain death, because of the poisonous nature of its bite. [Cuts obstinate, but doctor thinks them healthy and likely to leave but one scar.]

A former letter told you of the dreadful bite H—— received from a dog which escaped without our seeing him. I felt so uneasy about it that I



had serious thoughts of starting for Pasteur's Institute in Paris. Mr. — and Miss — felt sure they knew what dog it was, and that it was not mad. Because of the impossibility of travelling with him, and with the hope that the others were right, and a great ever-constant fear that they were not, I gave it up. [The wounds heal and the child is happy at play, despite inflammation of nostrils. Because of continued anxiety, the mother goes to the nearest city for physician and change, the father following.]

The very morning of I—'s arrival, unmistakable symptoms of the horrible disease appeared. He was mercifully spared many hours of suffering. I fear I shall never get away from the pictures of his agony for a few hours. [Child passes away in twenty-four hours.] I must say, as did one of old, "What I greatly dreaded has come upon me." You may remember what a terror the thought of a mad dog was to me as a child. Why I should have to see my sweetest, most perfect treasure filled with the horrible poison, dying the horrible death which I have always shrunk from indescribably, only He who knows my hard, rebellious heart can tell. It must be that I needed it. Oh! that I may learn the lesson He would teach me, and feel that the little one is "Safe in the arms of Jesus," as they sang at the grave.

In the nice economy of nature it was not possible that the lifelong dread should be without result, even if there were not the constant fear throughout the child's illness; for the inheritance of thought is the only real inheritance. Moreover, "it is not this man's fault, nor his parents'," that misery results, but the fulfilling of the law in a world where nothing *happens*, but all things *are*. Truly may we "learn the lesson," if for us grief is really "joy misunderstood" and increases that perfect Love which "casteth out fear."



True education involves most of all the development of the receptive faculties. The first condition is the simplicity of childhood. — *Chas. B. Newcomb.*



Remember you have not a sinew whose law of strength is not action; you have not a faculty of body, mind, or soul, whose law of improvement is not energy. — *E. B. Hall.*



## GOD'S TEMPLE.

BY ELIZA CALVERT HALL.

MOST of our wrong beliefs arise from the fact that we do not dare to follow an undeniable truth out to its logical conclusion. It requires courage and originality to do this, and these are rare qualities. We cannot avoid seeing and accepting the truth; but having done this, we proceed to mix it with some conservative error that nullifies all its virtue. The following poem illustrates what I mean:

I am God's temple. In my breast  
Where beats my helpless, hurrying heart  
That at such futile joys will start,  
And stop because death's hand is pressed  
Too close, He dwells, my royal guest.  
Oh, great cathedrals rich with art!  
I am your lowly counterpart.  
And your high altars no more blessed  
Than this poor, supplicating frame  
In which all mortal ills are rife;  
I too am hallowed by His name,  
And here I bear through sin and strife  
A spark of the encircling flame,  
A breath of the eternal life.

ANN DEVOORE.

The central thought in this is a great truth, but it is robbed of all saving grace by the addition of orthodox falsehood. Even a thoughtless reader might ask, what possible benefit God's immediate presence is if one must have a "helpless, hurrying heart"? and why should a body that is the temple of the Holy Spirit be "poor and supplicating," "rife" with "all mortal ills" and vexed with "sin and strife"?

Take the statements in this poem that embody truth and see if they do not lead the soul away from all ideas of helplessness, poverty, sin, strife and ill. "I am God's temple." The source of all help dwells in me. There is no need for haste. I must be calm, since I am one with the Infinite Peace. My joys are not futile. Each one lifts me nearer to the source of all joy. The hand of death has no power to stop a heart that is moved by Infinite Life. I am not "lowly," since I am one with the Most High. I know no poverty, no supplication, for the opulence of the Universe is mine to have at will. No "mortal ill" can manifest itself in a body that is a temple of Immortal Good. "I am hallowed by His name" and I draw to me all holy things. Neither "sin" nor "strife" can come within the compass of an existence that is

A spark of the encircling flame,  
A breath of the eternal life.

We look on poetry as truth, and poets as "the only truth-tellers;" but not all who have imagination and the gift of song have learned to follow truth wherever it may lead. Better no song at all than the song that has falsehood mingled with its sweetest strains.



Look straight at all things from the soul,  
But boast not much to understand;  
Make each new action sound and whole,  
Then leave it in its place unscanned.

ALLINGHAM.

## THE BEN ADHEM HOUSE.

BY EDWARD A. PENNOCK.

THE Ben Adhem House begins its autumn work with encouraging prospects. During the summer the scene of its activity was transferred from Mall street, Boston, to Medfield, where a house was secured to be the vacation home of our kindergarten. Thither fifteen tenement house children, who had been with us during the past winter, were taken for a month to enjoy the freedom and recreation of country life. Amid the beauties of nature, they lived for four happy weeks in close touch with our kindergartner, and learned lessons from flowers, trees, animals and running brooks. Better than these, they learned the possibility and beauty of dwelling together in harmony with mutual consideration and service. This summer's work was an experiment, the success of which was largely made possible by the generosity of the people of Medfield, but its immense value has been so fully demonstrated that we confidently expect that means will be provided for making it a permanent feature of every vacation.

Meantime, in Roxbury an adjoining house, No. 1 Dayton avenue, has been secured and fitted up for our especial use. This will hereafter be the headquarters of the settlement work, while the former house, No. 24 Mall street, will be used for residence. Mr. W. H. Ashton will be in charge as heretofore. There will be some new features added, and the whole working force will, we feel, be more harmonious and more potent for the realization of high ideals. More attention will be paid to the teaching of practical metaphysics and the development of a spiritual consciousness that will lift us above environments and

conditions and bring us into right relations with Infinite Power, Wisdom and Love. To meet the expenses of the work, funds are needed, and either annual or quarterly subscriptions will be gratefully received. We bespeak and expect the hearty co-operation of all who sympathize with our method and purpose, and who look for the coming of the kingdom of God through the brotherhood of man.



## THE MEANING OF NIRVANA.

BY ROSA G. ABBOTT.

Why is it so difficult for the Occidental mind to grasp the esotericism of the Orient? Is not the psychical nature of the nationalities the same in kind, if not of the same degree of development? And yet the serious misapprehension of Oriental motives and of Oriental reach of thought would almost lead one to suppose the Occidental critic to have been cast in a totally different mental mould.

The conception of Nirvana, for instance, is apparently impossible of comprehension in the West, where it universally degenerates into "absorption," from whence no amount of explanation can extricate it. Now, it was never intended that so intellectual a philosophy as Buddhism should convey the idea of absolute extinction or absorption. The term Nirvana is merely relative in its significance. An illustration will suffice to make it clear. Suppose a foreigner were to abandon his own country and become a naturalized American citizen. He would be absorbed into the Union in one sense, but in another sense he would still be a free and independent entity, having as strong an individuality as ever he had. Similarly, when the soul ascends to Nirvana its absorption will be apparent only, being that of love and desire, while its individuality will remain that which characterized it upon earth. Nirvana is a state free from fleshly limitations, the essence of condensed soul life.



## EDITORIAL DEPARTMENT.

## FUNDAMENTAL PROBLEMS.

THE first essential in all scientific and philosophical inquiry is to define the object of one's search. If every student would do this, in his own way, there would be much less likelihood of rapid conversions now to this doctrine and now to that, and instead we should have a healthy skepticism. Every one would then be asking the crucial question in regard to any theory of the universe, namely, does it really *explain* the world? For philosophy is not that doctrine which may perchance appeal intuitionally to you or me, but a *rationalization* of the entire universe, and therefore of universal human experience. The human mind will never rest content until the great mystery is either rationally interpreted, or a sufficient reason given why the intellect can never solve it. (This would in reality be an explanation.) And one should be cautious in regard to every doctrine in which mere changes in terms are put forward as explanations; for example, the statement that "all is mind, there is no matter," the question then being, What is mind?

No doctrine, then, is worthy of being called a philosophy which fails to look beneath its own terms in search of ultimate reality. "It is the only science," says Kant, "which admits of completion," and he further defines it as "the science of the first principles of human cognition."\* That is, it asks not only what we may know, but how we know it. "It is the totality of all known facts in the unity of an intelligible system," says F. E. Abbot. It is (1) *skeptical*, as defined by Bradley †: "I understand by it to become aware of and to doubt all precon-

\* Critique of Pure Reason.      † Appearance and Reality.

ceptions;" (2) *constructive*, as defined by James Martineau:\* "Systems of philosophical opinion grow from the mind's instinctive effort to unify by sufficient reason, and justify by intelligible pleas, its deepest affections and admirations;" and (3) *ultimate* as defined in a recent lecture by Prof. Ladd of Yale:

There are three kinds of knowledge; that of the practical kind, which distinguishes men from fools, the knowledge of common sense; and there is scientific knowledge, although this cannot be divided in a hard and fast way, since the every-day knowledge of our time was once scientific knowledge. These two kinds, some people think, are the only kinds of knowledge, but the human kind is not and never has been satisfied with these two alone. Philosophy is older than science, and is more fundamental. The scientist himself must make this leap beyond science, *or he doesn't know what is real*. That he must make assumptions is proved by Huxley himself, who on one page was an uncritical realist, on the next an agnostic, and on another a Berkleyan idealist. There is a natural craving for a kind of certainty which goes beyond scientific certainty. Teachers of the physical sciences are not capable of satisfying this craving. Ask the astronomer who observes things in space and knows their laws what that space is, and he must come to philosophy. Further, philosophy is a reconciling form of knowledge.

A philosophical system, then, is a scheme in which the pre-suppositions of all the sciences, such for example as the existence of nature, of forces, of selves, of the moral law, etc., are reduced to intelligible unity in accordance with some rational principle. It scrutinizes all "facts" and asks first of all if they *are* facts, when shorn of preconception, credulity, the personal equation, etc. It aims to be absolutely impartial, universal, unhampered; and should ignore nothing that happens in the universe, and nothing that interests, perplexes or helps mankind. It is never reared in intellectual isolation, and must certainly fail unless it take cognizance of all previous systems of any importance. The aim of philosophy is indeed the most audacious and comprehensive ever conceived by man, namely, to discover and state in precise language the truth (i. e., the facts, the meaning, the origin and the end) about the universe and all it

\* Types of Ethical Theory.

contains, leaving no ultimate problem about it unsolved, so far as this end may be attained by finite intelligence, and to set all this in its true light in relation to the history of thought.

Thus broadly defined, the problems of philosophy may be summed up in the words of Kant: "(1) What can I know? (2) What ought I to do? (3) What may I hope for?" F. Perron sums them up in nine questions: "We must ask respecting things: (1) If they are? (2) What they are? (3) How they are? (4) By what? (5) Why? (6) Where? (7) When? (8) How many? (9) In what relations? And these nine questions lead to nine categories, respectively: Existence, Essence, Mode, Causality, End, Space, Time, Number, Relation."

In a more definite way we may state the great problems as follows:

- (1) What is matter? Are atoms (if they exist) ultimate?
- (2) What is mind or consciousness?
- (3) How are matter and mind related?
- (4) What is life — ultimately? (Organism.)
- (5) What is force — ultimately? (Mechanism.)
- (6) What is causation — ultimately? (God.)
- (7) What are time and space?
- (8) Do we possess any knowledge beyond experience?
- (9) Is there any proof of the existence of God?
- (10) How is finite experience possible? How is knowledge of any sort possible? How did it begin? — that is, What constitutes a finite being? (Paradox of the infinite and finite.)
- (11) Why does the universe exist, and how?
- (12) What is the basis of moral obligation?
- (13) Does man possess freedom of will?
- (14) Is man an immortal soul, possessing separate individuality?
- (15) What is evil?
- (16) What is the ultimate good?

## METAPHYSICAL CLUB.

201 Clarendon St., Opposite Trinity Church, Boston, Mass.

**ORGANIZED** to promote interest in, and the practice of, a true spiritual philosophy of life and health;—to develop the highest self-culture through right-thinking, as a means of bringing one's loftiest ideals into present realization;—to stimulate faith in, and study of, the higher nature of man in its relation to health and happiness;—to advance the intelligent and systematic treatment of disease by the mental method.

**HEADQUARTERS** for the Club, at the above address, are freely open to members, and to others interested in the movement, from 9 A. M. until 5 P. M., daily (except Sunday).

**LECTURES** will be given from November to May. Announcement later. Admission to non-members twenty-five cents.

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**THE LIBRARY DEPARTMENT** contains a constantly increasing list of books on Metaphysical and allied subjects, which will be loaned, subject to the library regulations. Contributions to the library will be gratefully received, and will aid in its efficiency and interest. Equitable arrangements will be made for sending books by mail, in which case the receiver will be required, to assume risks and pay all charges for transportation. Rates, 2 cents per day; 10 cents per week.

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**INQUIRIES** and communications should be sent to the Secretary.

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## BOOK NOTES.

**HYPNOTISM AND ITS APPLICATION TO PRACTICAL MEDICINE.** By OTTO G. WELTERSAND. Translated by Dr. H. G. Petersen. 166 pp. New York: G. P. Putnam's Sons, 1897.

An able work based on many years of successful application of hypnotism to disease in all its forms. The different phases of hypnosis are carefully considered, the effects of temperament and character, the best methods in the application of suggestion to specific diseases, the use of hypnotism during operations and obstetrics, and its triumphant use in nervous troubles. The author does not see in hypnotism a universal panacea, but one which is generally successful. Out of three thousand one hundred and forty-eight persons hypnotized by him only ninety-seven failed to respond to his suggestions. The book concludes with an appendix by the translator, based on clinical studies with Bernheim-Forel, Von Krafft-Ebing, etc. The book will prove of particular value to those who wish to know the details of the healing process as observed in connection with hypnotic methods.

**A NEW ERA FOR WOMEN; HEALTH WITHOUT DRUGS.** By EDWARD H. DEWEY, M. D. 371 pp. The Henry Bill Pub. Co., Norwich, Conn.

A book abounding in practical suggestions for the attainment of health through normal physical means. The central idea is that after a night's rest the stomach has no need of food, that the mind is clearer and one can do work better without the morning meal, and that the pangs of so-called hunger felt in the morning are really the beginnings of disease. This thought is presented with great clearness and force, and supported by many arguments based on hundreds of successful cases of cure. In a larger book, entitled *The True Science of Living*, the same author gives more in detail the evolution of his natural method of cure without the use of alcoholics, by the study of nature's laws of restoration, and the wise control and development of a normal appetite.

**HOUSEHOLD ECONOMICS; A Course of Lectures in the School of Economics of the University of Wisconsin.** By HELEN CAMPBELL. 286 pp. G. P. Putnam's Sons, New York.

The scope of this very able treatise on the house may be readily seen from the table of contents: The Statics and Dynamics of Household Econ-

omy, The House, The Building of the House, Organism of the House, Decoration, Furnishing, Household Industries, The Nutrition of the Household, Food and Its Preparation, Cleaning and Its Processes, Household Service, Organized Living. Each chapter concludes with bibliography and references. The appendix contains suggestions for an extended course in household science, and the book is in every way a thoroughly comprehensive, scientific treatise.

*Yourself*, embracing the fundamental principles of the science of spiritual healing, by Henry S. Tafft, Providence, R. I.; 32 pp., paper 25 cents. This little work is compiled for the purpose of clearing away the fogs and mists which conceal the real basis of the inherent and wonderful power of the inner or spiritual mind. It endeavors in terse and comprehensive language to teach the way to a perfect condition of physical and mental health, and leads one upward and onward to the true and infallible source of all spiritual power.

*War in Heaven*, sixteen years' experience in Christian Science mind-healing, by Josephine C. Woodbury; 72 pp. Samuel Usher, Boston, Mass.

*Sweets*, a dainty little book of selections for daily life; 10 cents per copy. F. S. Chandler, Applegate, Cal.

*Soul-Help for Invalids*, by Mary E. Robbins. 44 pp. 25 cents, \$2.00 per dozen. Published by the author, Watkins, N. Y. An attractive and helpful pamphlet setting forth the principles of mental cure and abounding in suggestions for self-help, the mastery of fear, and the cultivation of right attitudes of mind.