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AND THE

NEW PHILOSOPHY OF HEALTH.

HORATIO W. DRESSER, Editor.

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THE OLD AND THE NEW.

BY PHEBE C. HAMMOND.

THE "new thought" has come to be a very common expression. What is meant by the "*new* thought?" It can only be meant that it is *new* to the individual who uses the expression; for the study of the best thoughts of the great minds of the past will show that the new growth has its root in past thought. The new thought is but the fresh or recent thought, not something made out of nothing, and for the first time really existing. The new and the old are forever related to each other, and are inseparable the one from the other. There have always been broad differences in the general ideas of the universe and of universal knowledge, chiefest of which is, perhaps, what has come to be known as idealism and empiricism. Yet all the new thought with relation to either of these theories has grown out of one or the other of the two great principles formulated by Plato and Aristotle,— one claiming that the idea is the real, and that all phenomena is but an appearance, an unreality; and the other claiming that form is the essence of all that is real, and "that there is a series of beings, so that the one which from one point of view is form, in another is matter." From these two old and

wonderful principles has come all that has followed of idealism or its opposite, empiricism. The former (idealism) led up to the great theory of Berkeley, that all that comes to us from without, through the senses or through experience, is mere illusion, and that truth is within, in the understanding *only*. The latter (empiricism) led up to the great skeptic, Hume, who held that experience *only* gives knowledge of truth. Each of these great thinkers moved the world with the power of his thought. Each was honest in his intent and purpose, each had ground for his belief, and each spoke the truth from his different standpoint. The one little mistake of each was in that harmless and inoffensive word *only*, and it took a master mind like that of the great Kant to get to a still higher and broader point of view where the harmony between the two could be seen, and the apparently opposing theories, each of which contained a great truth, could be reconciled. Kant proved to the world, once for all, that *both* the *à priori* (or that without which experience could not be) and experience also are necessary to all knowledge. He showed that the knowledge that comes only from pure understanding and from pure reason is also an illusion, unless it is connected with some possible experience. Berkeley's theory had opened a larger view of the Platonic idealism, and Hume had opened for the world a larger view of Aristotelian empiricism, and each had helped the world into clearer and broader lines of thought. The one had turned the desire of many to delve more deeply into the within, and to gain a clearer insight into that ideal kingdom without which true progress is impossible; while the other had turned the earnest desire of many others to delve more deeply into experience and all that is without, the necessary material for thought to work upon which has led to the wonderful discoveries made in the scientific investigation of the material kingdom. The world could not have progressed in knowledge as it has without either of these broad lines of thoughtful and honest investigation of both the inner and the outer; and the progress goes on more smoothly and

uninterruptedly since the reconciliation of the two by Kant. This is a *new* theory, a new thought, having its root, however, in the two strong and old theories, and drawing from them the strength of both. Ontology, the science or theory of being, exists no more, for it has given rise to that larger and broader theory of knowledge. The search for the source of being or existence has given way to the search for the *self-existing*. The theory of conscious being has developed of necessity the theory of self-consciousness. By necessity we mean a natural process which followed by natural laws of development.

By thus looking for the new as the development of the already existing, and finding that the greatest thoughts that startle the world as something new are a natural growth, we are helped to find this process in the lesser and more common and every-day things which are lying so near to us that we do not see them as related to the greater whole. As the great theories have grown and developed in the intellectual and philosophical world, so in the same orderly manner have they grown in the moral and spiritual world. The ideas of right have developed and grown naturally, the *ought to be* ceasing to be something done from a sense of perhaps irksome duty, and becoming the something necessarily done from a natural sense of right. The new idea of ought as the morally necessary, because the right, transcends the old idea of being obliged arbitrarily to perform the tedious and irksome; for the loving the right and the true arouses naturally the desire to work in that direction.

The new thus becomes the truer and clearer sense of that which was the old, or the producing cause. The old is not something discarded as worthless, but that which has been a means for the proper growth of the new. Unless the ancestry of the new can be thus traced, and its coming into existence found to be natural and orderly, we may well doubt the genuineness and stability of it. The new dispensation of the great Master was founded upon the old dispensation. The old Mosaic

law of the "thou shalt not" was not thrown aside; it was rather transcended by the higher law of the "thou shalt." The negative interpretation was only the necessary foundation for the affirmative, or positive interpretation of the law of the right and the true. He "came not to destroy the law or the prophets, but to fulfill." The lower interpretation of law is only fulfilled by the higher interpretation, as it is better understood. The eternal laws change not, but man's interpretation and understanding of them grows in clearness and completeness. So with knowledge; thus is the absolute, true and universal knowledge which the human reason ever strives to grasp, and also that which is limited by time, space, and causation, and which is the necessary process by which the whole phenomenal world is being translated.

The world of fiction has opened in the past many of the questions of interest of today, and thus formed a field for their new growth. Take, for instance, Auerbach's "On the Heights," in which the meaning of good and evil was discussed by the good doctor and the queen in a way which has led to the still clearer meaning of it today. The doctor sees much in the world to live for and work for, while the queen seems to see only immorality and evil all about her; and although he grants that she has cause to be disturbed from her point of view, yet sees also its opposite, for he says to her, "No imagination can realize how base and miserable is the confusion of human life; but no one, also, can conceive how grand, sacred, and sublime it is in spite of this." He gave his attention to the sublime in life and became sublime; in other words, he chose his own subject for contemplation and became *that*, as many in the "new thought" of today are endeavoring to do.

Again he said: "The art of life is to acknowledge the base as base, but not to demean one's self by passionate feelings against the community. You must remove hatred out of your heart, and be at peace in your mind. Hatred destroys the soul. You must know that crime and misdeeds, when examined by the

light, are not real; they are nothing but defects; they can have a thousand sad consequences, but they themselves are non-existent; virtue alone is a reality. Place yourself on this platform, and they are only shadows which torment you." Thus we see that the practice of many of the present generation was the theory of the past generation, and that there is "nothing new under the sun," but that which we as individuals call *new* is not made out of nothing, but is a process of development of the individual, and that the individual is but a part in the one great process of the whole.

The great minds have all along through the ages caught glimpses of the Perfect Whole out of which all proceeds, and we of today are too apt, perhaps, to feel that we have something new, when we have only opened our eyes to see a little more of eternal truth. It is a great thing for the many of the present day to be making a more *practical* use of that which has been laid up for us from the foundation of the world. It is a great thing to realize that moral, mental, and physical conditions may be under the control of the *self-conscious* being. Even the new thought with regard to health is not entirely new,—only a new light on the old, old thought given nearly two thousand years ago by the great Master of preaching and healing; and as partially expressed by the same good doctor quoted above,—for he is made by the author to say to the queen's remark, "You give remedies, and yet you trust *alone* to the healing powers of nature," "Certainly, your majesty. The laws grounded in our nature help us most." If we of today recognize the fuller, larger truth taught long before his time, but only understood by the few, and by them only to a limited degree, we shall learn that the laws of nature, or of God, are what really help us. When we know even as much of the inner as of the outer law, we shall see more fully how the latter is dependent upon the former. Then the old-new thought of healing will be seen to be the same as used by Jesus and his immediate followers. It is quite important that we realize the

foundation of our new theories in order that we may build more easily and securely. While it is quite true that all that is within each individual, and that to look within is of primary importance, it is also true that what others have delved deeper into the soul and found and brought up for the benefit of all is ready for us, and gives us the time that would be spent in discovering it for ourselves for further progress. It was those who knew of and believed in the discovery of a new world by Columbus, and made use of that belief, that really profited by the truth of the discovery. So it is in the thought world that those who use the discoveries of the great minds and develop it by practical use are the ones who really profit by the grand and glorious thoughts. Socrates could not have been what he was without the knowledge of the best minds that had preceded him. Plato without Socrates would not have been the power he was in the world, nor have been able to give the great gifts he did to the world. Aristotle was indebted to both Socrates and Plato for the foundation of his greatest gift to the world. So also modern thought is built upon that which preceded it. The great Descartes, who discovered the "ego" to be the true centre of all thought, owed much to the Greek thought from which it sprang, and which led up to the greatest of all modern discoveries, that of self-conscious being, which sees itself as subject-object. This joins the inner and the outer world as never before, and gives us a glimpse of the meaning of a grander, broader, fuller life, because of the power of the subjective inner life over the objective outer life. Let us, then, study carefully the best thought of the master minds and profit by it, making it of use to us in each and every profession or occupation, and thereby saving ourselves the many mighty efforts which have been made *for* us.

Let us make no haphazard statements, but carefully study to know the whole truth. The spirit of truth within each will thus guide us into all truth, and also show us things to come as promised.

THE PROBLEM OF EVIL.

BY HORATIO W. DRESSER.

THE correct statement of a problem has long been deemed an important step towards its solution. If we cannot yet solve the great enigma of life, we can at least eliminate unintelligible attempts at its solution by more accurately defining the object of our search. And the problem of evil is one which has long been beset with difficulties which never belonged to it, owing to the erroneous terminology in which it has been clothed. In this paper, then, I shall try to clear away some of these difficulties by more clearly defining the issue.

At the outset it is clear that if our theory of the universe is to be practical as well as metaphysical, the doctrine of evil which we adopt should leave no excuse for wrong-doing. If it be asserted that evil is good in the making, or a means to a good end, then the sinner may take license to do evil that good may come. If we affirm that "all is good, there is no evil," it is obvious that we once more take down the bars and bid the sinner revel. There must be moral and intellectual discrimination, or no solution of our problem either practical or metaphysical. Evil, then, is unconditionally bad. It is not to be played with; it is never to be excused; it must ever be recognized for just what it is. But it does not follow because a wrong act, *e. g.*, a murder, is utterly vile in itself, that the man who committed it is therefore wholly depraved.

There is no logical escape from the conclusion that there could be but one Reality in the universe. All power, therefore, originates in this one Life. The misspent power employed in an evil deed must be part of this One. It cannot as such be

evil, however it is misused by man. By the same reasoning, also, all substances, even the ultimate atoms, if such exist, must be good in themselves; for it is almost a truism to say that harmony and not chaos reigns at the foundation of the universe.

It might, however, be argued that even a good Creator could create tempters or evil spirits as needed factors in a moral universe. But would such beings be condemned to ply their vile calling forever? Would there be no hope for them? If so, then their Creator would be unjust. Consequently if tempters exist they must, like ourselves, be those who are susceptible of being redeemed. Moreover, such beings would require to be tempted by a worse devil, and we should come at last to the devil of devils. But he as the prince of tempters would be an immensely clever fellow, whose life would be a careful adjustment of means to ends, and thus far good. An utterly bad devil, then, is an impossibility. And why should we look for tempters outside of ourselves? Even if we were tempted, there would still be a side of us that was open to temptation, and it would be our own fault that we were tempted. Do we not know as a fact that it is our own lower selves that tempt us? The selfish self is the devil in the world. Would it not be a mere excuse if I should allege that another tempted me?

Evil, then, is brought pretty close home to us, and "let him who is guiltless cast the first stone." We are well aware that if we had possessed more knowledge of self and more self-control we would not have sinned. That form of helpfulness which teaches the evil-doer how to *understand* and *possess* himself is the truest kind of moral reform, not that which condemns. We do not know enough about another, and we are not good enough ourselves to condemn. "Judge not that ye be not judged."

Sin is "a missing of the mark." The mark is the ideal type, the Christ, which the human race is consciously or unconsciously striving to attain. We appear on the scene not only ignorant, but freighted with passions which overmaster us. The

God of the universe evidently sees fit to let us learn how to hit the mark, the one goal worth striving for, by hard experience. All our acts diverge more or less widely from the mark except the one life of Christliness. That we voluntarily choose to follow temptation after we have learned that we ought to obey the higher self may be due to the fact that we are diseased, partly or wholly insane, burdened with an inheritance which we do not understand, overloaded with passion which we know not how to control, to (relative) willfulness or perversity, and many other personal causes,—all of which point to the undeveloped character of the sinner.

It is clear, then, that the lower self is never bad in itself, since every power is good when held in subjection to the higher nature. The wrong act, inexcusable in itself, may, through the sense of shame or the stirring of conscience, lead the sinner to reflect until he learns its evil character and the economy of the righteous life. The virtues of one age may become the vices of another when man becomes more enlightened. Error, crime, and evil—like war, disease, and pain—may then be deemed the frictions of our emergence into an enlightened condition. They are just as vile as ever. But they are the products of our way of living, and the self that has suffered from them may some time turn, not the deeds but their effects on him, into good account by reacting in favor of righteous living. Thus may be evolved in time the sinless life, or perfect type, commonly called the Christ life, which when chosen becomes the only life of which one can say unqualifiedly that it is good. And he who has taught us to aspire toward that life was the most devoted to the unrighteous, with whom he mingled that he might lift them up. Can there be any solution of the problem of evil short of this beautiful life of service as exemplified by Jesus?

When, therefore, we state a law or principle, we must know the conditions to which the law applies. One may not safely say to the criminal or sensuous man, "All is good," for he needs moral instruction rather than license. But when one has come

into fullness of understanding and is trying to live the Christ life, when everything which the inner attitude attracts means soul development, then one can welcome whatever may come, knowing that it is good. To the wise only "all is good." The wise only see the solution of the problem of evil, for evil is to be understood not by speculating about it, not while we are in its toils, but when we have transcended it by living a righteous life.



THE BEGINNING OF EVOLUTION.

BY G. H. B.

[The following is part of a manuscript in which the author has recorded the impressions which came in response to a desire to know the origin of matter. He has no theory to advance, but believes that through the right kind of spiritual receptivity one may gain knowledge of the nature of things beyond that which may be obtained by ordinary observation. — ED.]

At first was vapor without motion, color or form. Suspended or held therein was a substance which we will call cosmic dust. This was evenly distributed, so that it occupied all space. Latent forces also existed, which only needed an impetus to develop their power and start their activity. The germs of all forms of vegetable life, the ingredients from which all metals and minerals sprang, were held by them. The boundless depths of space were permeated by a resistless force which always existed, and always will exist. This force had for its fundamental principle boundless love, also a desire to create, progress, and in so doing bring into existence beings who would acknowledge him as the Father, that they might become with him, joint heirs to his kingdom. The principal incentive to the formation of worlds and the creation of man was, therefore, a

desire for companionship, also as a means of expressing the unbounded love, which craved for a return of the same.

As the inanimate vapor responded to the all-engrossing thought it became imbued with motion,—at first only vibratory, but in time succeeded by rotary currents, which extended out into space like the waves produced by throwing a pebble into a pool of water. These were separated as they progressed, and formed other circles, and so on endlessly. As motion became more general, friction was the result, which generated electric force or energy. Thus was evolved the power that gave new impetus to the formation of solid bodies by attracting and depositing at intervals in the different orbits particles of matter which previous to this time were distributed through space in the form of vapor and metallic dust. Chemical action also began, which caused the atoms to amalgamate and form new material, and which can be changed back to the original by the same element. Periods of time elapsed in the bringing about of these results, compared to which the time that man has any knowledge of is as a grain of sand upon the seashore.

The formation of solid bodies was a result of the cooling of the heated particles, which at first were incandescent on account of their extreme velocity. As they began to settle into their chosen orbits, and traveled with less speed, they of course generated less heat, and began to assume their globular form; for they were at first elliptical, owing to their immense orbits and terrific speed. Soon they began to draw to themselves other wandering particles, which, coming within the limit of their own magnetic attraction, were compelled either to follow them at a distance or be added to their own surfaces.

As the rapidly whirling particles began to centralize themselves into larger bodies, their orbits began to decrease in diameter, owing to their attraction towards a central power emanating from collections of matter larger than themselves, around which they revolved in about the same manner that dust revolves around the central point in a whirlwind. These central bodies

were originally of the same material as their neighbors, but in every case of such magnitude that their magnetic attraction was multiplied millions of times, their heat more intense, the chemical action more powerful and complicated; consequently the lesser bodies became their slaves and obeyed their laws. Being so much larger than the worlds around them, they of course were longer in cooling; and the process of light and heat generated in them billions and billions of years ago will take the same length of time to degenerate. Each system has its own sun, or central power, and all depend upon a greater central force, which no language can describe, nor of which science can form a correct theory; for it is the godhead of the invisible worlds about us, of which the heavenly bodies are the visible product. Now we see that light began with friction and the birth of electric energy; and as the new force began to assert itself, waves or flashes of intense light of different colors were hurled through space to unlimited distances. As soon as the central suns began to assert their power and the lesser bodies began to cool, their mission began, which was to give life and light to the others through the medium of their own atmospheres. Thus order began to grow out of chaos, and something like a system began to be established. Ages, however, elapsed after this stage in evolution before man appeared upon the scene.



The mystery of the evolutionary process is revealed in each of us every time we think and act. First is the formless spirit or feeling. Then it takes shape as a definite word or mental image, which, giving rise to the motor impulse and accompanied by the fiat of will, sets up motion or vibration and becomes an active agent in the physical world in the form of a deed.

THE MYSTERY OF INJUSTICE.

BY H. W. ILSLEY.

ONE of the greatest mysteries of life, and a very great stumbling block to many in the path to self-culture, is that apparent injustice everywhere in the world which often seems to condemn those of the finest minds and the loveliest ideals to suffering and failure, while others of inferior minds and lower or no ideals achieve a very comfortable degree of success, health, and happiness. I formulate this proposition thus:

There is an abstract, absolute standard of perfection in all things,—a standard for which we may take as an illustration the mark 100 at school. Those who in all things accept this standard and follow it achieve success in all things. Those whose standard is less than this, but who follow the standard they do have, succeed according to their standard. Those who do not follow their own standard, be it higher or lower, fail in corresponding degrees.

1. Of the first condition we have one example, the Christ. Recognizing the possibility of attaining the abstract standard, he makes his own standard one with it, and therefore in working for the one he is at the same time working for the other. There being no discrepancy between his own desire and abstract perfection, he cannot fail of success in anything.

2. The second state is that of the person who, like the ordinary rank-and-file scholar, not having cultivated his studies sufficiently to recognize the possibility of getting the full mark, contents himself with a lower standard, say 80, and is pleased with himself if he gets that, for it enables him to pass with his class, if not as a leader, still as a well-to-do and rather fortunate

private. Though his standard is not one with the absolute, and though, therefore, in working for the one he is not working for the other, yet as he is not consciously going against the absolute, and as he is, moreover, faithful to the standard he has, he receives reward commensurate with his standard. This is he who is looked upon by those who know him to be dull and mediocre (according to *their* standards), and perhaps even dishonest, as being rewarded beyond his desert. But this is the verdict of the observer rather than the thinker.

3. The third class of man is he who does not follow the standard he has, whether it be higher or lower. If it be low, his failure to follow even that is the cause of his inevitable misery. If it be high, the penalty for not following it is obviously quite as great, and he is as miserable over a slight fault as he of the lower standard is over great ones,—as the dullard at school is no more dissatisfied with himself even in the depths of his intellectual depravity than the able scholar is over a slight slip.

This last class is represented by the high-souled person who suffers. Exactly as the able student would suffer for having fallen short in one single study, though he be perfect in all the others; as the dunce would, though he seldom got a lesson at all, so the high mind is afflicted over a failure that another would not recognize as a failure at all, but would rather regard as a very felicitous measure of success. And the reason and justice of this is plain. Those who are able to do a certain thing are the ones who should do it, not those who are unable; and if they fail to exercise this ability, they must suffer in exact ratio to this failure of exercise, for the *thing* accomplished has nothing to do with success. The question is, has he done what was within him to do? If so, he is content; and he may know by the satisfaction or dissatisfaction he feels, rather than by the concrete results in the eyes of others, whether or not he has done his best. For it is in one's own mind that one suffers or is glad, and all our suffering is our

recognition, either innate or logical, of the fact that we are doing less than our best,—less than we ought to and can do. In the eyes of the materialist, therefore, in the eyes of him whose standard is ordinary, the high-souled one who suffers suffers unjustly, because he cannot see that the high-souled one has fallen short at all, not having fallen short of his (the materialist's) standard, but having risen away above it. The fact is that the one is as much and as justly pained in having failed of the Christ standard, if he has that, as the other would be in having failed of his own standard. For suffering is not revenge: it is the mentor we have taken to ourselves to show us the way of health, happiness, and ideality, and to apprise us when we are thoughtlessly straying.



DISINTEGRATING FORCES.

BY JEAN PORTER RUDD.

WHEN our conditions are about to change sometimes, perhaps always, the first hint we get of it is in the way the disintegrating forces set to work. Nothing can be built up until something else has previously been pulled down. The *disintegrating* forces and the integrating work together. To use a homely simile, a child's first tooth loosens, and aches, and drops out. Here we have pain and loss, but it is because the stronger, more permanent tooth just below is pushing up, ready to take its place.

Something like this is going on all the time in our lives. We are too often worried, frightened, staggered, thrown off our base. Things change. Something that we had counted on as peculiarly our own drops away on one side, something else on the other; while still another something is torn from us, leaving us crushed and bleeding. It seems as though there would be

nothing left. Or again, we are pushed and crowded and penned into a very tight place, so tight that we cannot move, and are bruised and sore under the pressure; yet it is not until we are crowded into the last and very dimmest corner that we see our way open and a light begin to glimmer.

Doubtless, if we could apprehend this one vast truth, this scientific fact, that the disintegrating forces *must* work first, or rather, that these forces are the first that we perceive and feel; that the used-up things, the outworn conditions, must drop away; that the "dead past" must be buried before the "living present" can step in to take up the work, it would help us to wait more patiently, more trustfully.

To recognize this law would tend, I think, to take much of the weary worrying out of life. When we see and feel the disintegrating forces hard at work, tearing at us and at all that makes our environment, it would enable us to stand calmly by and to ask ourselves, "What are these indications? What do they mean? What am I taught by my experiences in the past?"

And the answer would be simply this: "Again I have been mistaking the mere outward shell of circumstance for my permanent belonging. It is beginning to crumble, but I *know* that as it crumbles quite away another firmer shell will reveal itself. These present conditions disintegrate because, though I may not have known it, for a long time back something else has been forming to take their place. It is now ready; therefore is it pushing, and pushing *hard*, in order to push quite away whatever impedes it. Then let it push, let it work, let me not put out even a finger to hinder it. It is God's own law."

If we could be more silent, and in our silence learn to watch the march of events, and to comprehend in some measure this great, wise, beneficent law of continual change, continual progress, it would help us to live; for whatever helps us to understand life does help us to live.

EDITORIAL DEPARTMENT.

SUGGESTIVE THOUGHTS.

THAT man is "a creature of habits" is a truth so profound that only those who give close thought to the subject realize the widespread servitude which it implies. From childhood to old age we go through a certain round of conduct, chiefly for the reason that our ancestors thus lived and acted. Tradition tells us the manner in which we shall be educated, how we are to earn our daily bread; that we may fall in love and get married within conventional limits; that we must gather around and pray over the bodies of departed friends (although we believe that the real person is the soul); and that we must worship according to set codes, at stated times, and in established places. For many of our customs we can assign no better reason than the fact that primitive man set us the fashion in prehistoric time. We use outgrown creeds, hymn books, services, and regulations of many kinds, with scarcely a suspicion that they are utterly inconsistent and obsolete. And all the time we are trying to put new wine into old bottles, in some arbitrary way harmonizing rust-covered dogmas with the newly discovered truths of modern science.

It is true, of course, that many are breaking the bonds of custom in these days of the bicycle, the emancipation of woman, and of liberal thought. But that the majority are still habit-bound at once becomes clear when we observe them engaged in the regular social functions.

The truly independent man, however, accepts tradition only when reasoned experience has *proved it true for him*. If original, he does not permit himself to be educated just like his fel-

lows, but he seeks education primarily because he has new ideas for the world which others may help him to express. He upsets people's calculations as to when and whom he shall marry, and he does not repeat ritualistic prayers, for his spirit prompts a fresh invocation to God. He cannot accept a doctrine until he has thought it out for himself, and he is willing even to be deemed a crank while pursuing his special investigations. In short, he *questions* everything, and tries above all else to rise superior to habit. By so doing he puts himself in the best attitude to be inspired by thoroughly new ideas.

In this transition time, while we are breaking with the past and trying to reformulate the science of life, there is need of men who have the courage to practise Emersonian self-reliance to the full,—men who, instead of preaching doctrines which they no longer believe, have the hardihood to come out honestly with their real thought. Science is teaching us that the past has but little to tell about life, the world, and the human mind compared to the knowledge yet in store for us. Many are halting in their growth because of an agnosticism so great that they know not what to believe, or because they have come face to face with limits which they believe insurmountable. But the time has come when even the bigotry of science and the inertia of dogmatism must be overcome. The times are ripe for those who are ready to throw aside all restrictions due to tradition, organization, sect, creed, and habit, and investigate as though man had never thought before. Preachers there are in abundance who talk as though the whole future life and heaven were well understood. We have a superabundance of teachers who rear the young to think as the text-book makers thought. But we need those who shall wake people up to realize our vast ignorance and the self-satisfaction with which we rehearse beliefs until we accept them as absolute truth. It is only when we become aware of the fact that life is still a mystery, despite the philosophizing of thousands of years, that we really begin to think. The truly alert and wisdom-loving mind is perfectly

ready to confess that the race has barely begun the great work of thinking out life's problem, notably in its most difficult aspect, the question of evil. This same mind will tell you that we have not yet passed beyond the realm of the probable, and that it is absurd to talk as though we really *knew*.

It is a regrettable spectacle to see advocates of the "new thought" doctrines, or of the ideas of some other advanced movement, settling down into ruts as narrow as those of hide-bound orthodoxy, and revolving around in little circles, repeating the "new" ideas until they become old, instead of ever branching out into new fields in search of ideas and facts. Out of one hole into another is the record of many who become converted to that which is labeled "new." One more side-tracked sect is thus added to an over-burdened community. Only by taking up a fresh line of investigation every year or two may we hope to keep young in thought. Unless I am willing to lay aside my theology or my practical metaphysics if fresh facts prove my views to be ill-founded, I do not really care for truth. If I grow tired of my own philosophy, I have already outgrown it. Once each year at least I ought to rationalize the universe afresh. If I return to the same conclusions, well and good. But they must be newly thought out.

It is important for the truth-seeker to guard against the subtle illusions of imagination and auto-suggestion. One may easily accumulate a set of ideas and learn to talk them off very glibly. After a time the mere talker becomes so accustomed to his own ideas that he suggests to himself that they are true. It is easy, also, to fall into the habit of stating as fact that which is still mere theory. After one has experimented a few times with thought transference the mind quickly learns the conditions of receptivity, and suggests to itself in advance in close simulation of a genuine experiment. Thus the truth-seeker must ever be on his guard. At the end of ten years of study and experimentation one should be just as cautious and skeptical as at the outset. In fact, he alone shall obtain the

truth at last who loves it with such persistency that he is willing to try every other possible hypothesis, submit his conclusions to the severest tests, making sure that doubt goes hand in hand with faith wherever thought may lead him.

An easy method of self-help is that of isolating the troublesome thought or disturbed portion of the body by assuming an attitude of quiet indifference to it. If the fear of some possible calamity comes into mind, it will not be developed into an absorbing mental state unless one permits the intellect to be controlled by it. Therefore say to this part of yourself, "Anticipate and worry, if you will; meantime I will enjoy myself." If you are restless at night, say to yourself, "Toss about and think as long as you choose. When you have finished I will go to sleep." Or if your brain is over-active in one direction, when you wish to think about something else say, "Grind away, I am content to await in serenity." Nine times out of ten the relief is instantaneous, for the mind does not care to think when one is so agreeable. It is overcome with kindness; or more truly, the seat of power has been shifted elsewhere. In the same way one may overcome nervous intensity by this flank movement. Start up a centre of calmness and poise somewhere else and say, "Serene, I fold my hands and wait." And if contaminating mental atmospheres come upon you, do not withdraw into yourself in fear, but remember that "only thyself thyself canst harm." In other words, if you are perfectly willing, if you feel only love for the person who would influence you, nothing can harm you, and good nature will accomplish what resistance could not.

The chief difficulty when we try to trust God is that we do not trust him fully. But if I really trust I shall say, "Whatever circumstances may come to me, Thee will I ever love and serve, well knowing that there is a meaning in every detail of my experience." "Though he slay me, yet will I trust him." Even if I lose property, friends, earthly life, all shall be well. I do not expect to lose any of these. By declaring my willingness

to part with them I show that I am all the better prepared to hold them. But if I value them first, and fear what might come were I to lose them, then I say, "My trust in God shall be uppermost, for if I were to be deprived of my possessions I am assured that all would still be well."

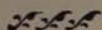


The work of the Cambridge Conferences, 168 Brattle Street, began this year with an art conference during the month of October, conducted by Mrs. Ruth Gibson, and including such speakers as Mr. Thomas Davidson, Mrs. Milward Adams, Joseph Jefferson, and Professor F. W. Putnam. The general topic for discussion during the year is Applied Sociology, the speakers thus far announced being as follows: Dec. 12, Mr. William Potts of New York, "Social Conditions in Town and Country;" Jan. 2, Mr. Robert A. Woods of the South End House, Boston, "Neighborhood Ethics;" Jan. 16, Dr. Lewis G. Janes, Director of the Conferences, "Ethics of Citizenship;" Jan. 30, Rev. Thomas R. Slicer of New York, "Ethical Problems in Education;" Feb. 27, Professor Franklin H. Giddings, Ph.D., of Columbia University, "Poverty as a Social Problem;" March 13, Mr. Henry Moore of *The Outlook*, New York, "Ethics of the Saloon Problem;" March 20, Mr. J. G. Thorp of Cambridge, "The Norwegian System;" March 27, Mr. John S. Clark, Treasurer of the American Statistical Association, "Ethics of Business Life;" April 10, Mr. Edward King of New York, "The Rights and Duties of Labor."



The Procopeia, a club organized along somewhat the same lines as the Metaphysical Club, has moved into new headquarters at 200 Huntington Avenue, Boston. Its general announcement is as follows:

"It is not limited by any creed or dogma, either religious, ethical, or philosophical, but endeavors to seek and give to its members the truth, wherever it may be found. . . . By the recognition of the divinity of every human soul, and a belief in the unlimited possibilities of mankind through the understanding of truth and the love of good, we believe we shall be able to push forward and to progress. It is the aim of the Procopeia to provide suitable headquarters in Boston where the ablest leaders of progressive thought may have a responsive and sympathetic hearing, and where members of the Club may find inspiration and courage for the practical affairs of life." The membership fee is \$5.00. It holds meetings every Thursday evening, besides numerous courses of class lectures during the winter season.



Still another organization whose mission it is to make practical the higher truths of metaphysics is The Circle of Divine Ministry of New York City, which has just entered upon its second year of work in its new rooms, at 67 Irving Place. We give below its announcement, in order to help forward the work not only in New York, but elsewhere:

"The steady growth of the Association from its beginning, and the value of the work in healing and teaching which it fosters, prove the power of that faith in omnipotent truth which is its dominating characteristic. It meets a long-existing want in New York, welcoming, as it does, all who desire to know the truth, regardless of creed or of other affiliations, whether members or non-members, whether resident in New York or elsewhere, and has become a comfort and a blessing to many longing ones who never before could find in New York a centre for healing and teaching, where the literature of these kindred subjects was attainable. Representing no personality and no restricted line of teaching the great subject of Divine Science, realizing that there can be no monopoly of omnipotent, omnipresent truth, the Circle offers opportunity for the presentation of truth in its manifold aspects. It does not promulgate dogma, but, creedless itself, encourages the cultivation of individuality through knowledge of the One Source of all. Blessings increased and multiplied attended its first year, and the expectation now is that from the Circle will evolve a School of Philosophy and Religion, where earnest and thoughtful men and women may meet to teach and to learn new aspects of divine principle leading to the knowledge of the whole vast sphere of truth. Besides what has already been attempted, a room will this year be opened in the lower part of the city, where it is hoped that some much-neglected classes of its inhabitants, boys and so-called criminals, may be reached and may hear the gospel of hope in their own infinite possibilities

Thus will be initiated the work of evolving all that is involved in the being of every member of the human family. A cordial invitation is extended to all interested in its aims to unite with the Association, either as workers or givers of material aid."



One of the first conclusions reached by the general public, when told that the mind is the chief factor in the cause and cure of disease, is that disease is merely a belief or idea. Consequently people hope to please the disciples of the new doctrine by saying that they have "the belief of a cold" or "the idea of a headache." Now, if disease were simply a belief, another belief might very easily destroy it. In fact, some hold that as disease is wrong thinking, so its cure is right thinking; and in diseases of the imagination this may be true. But if, in general, beliefs were sufficient to cause disease, how soon we would think ourselves out of existence! We have fears enough in a day to put ourselves through all the ills of life, if by simply believing that we had them we should therefore create them.

But it is evident that there is something more to disease and its cure than this. When you take physical exercise you do not merely *believe* that you are exercising. You have an idea which you carry into execution, and you know that there is a vast difference between merely thinking and actually working. You are aware of the physical fact, of the movement of muscles and limbs. Likewise with pain. It comes upon you involuntarily, and not because you *believe* in pain. There is a difference between what you feel and what you *think* about your feeling. Suppose it is a burn. Then you can perceive the physical disturbance, feel the sensation coming from it, and also have ideas in regard to it which may help or hinder its recovery. There are two sides, then, to physical pain. This is not our arrangement, but nature's universal order. Everything we perceive in the outer world has two aspects,—that which is impressed upon us from without, despite our wills, and the state

of mind it meets within. Even in the case of hydrophobia, which is said on good authority to be a disease of the imagination, there is the shock to the mind, caused by something *external*, the blanched cheek and the other physical disturbances. In insanity, which is admitted by all to be a mental disease, there is invariably a disordered state of the brain, or too much power called in one direction; and in all mental maladies there is at least an accompanying disturbance of the nerves, if not of the vital functions. And in the case of rheumatism, paralysis, dyspepsia and the like, probably most would agree that the physical disturbance is more marked than the mental. It is clear, then, that in order to develop a consistent theory of disease one must frankly admit all the facts, on the one hand, which the regular physician would describe as the symptoms and physical conditions of disease, and on the other all the mental states and causes discovered by the acute mental healer. The physician deems the physical facts so important that as a rule he calls disease physical and gives material remedies, regarding the state of mind as a sort of emotional accompaniment. The mental practitioner lays so much stress on the state of mind that the bodily disorder is looked upon as an effect. Thus the two stand squarely in opposition.

There should then be full admission of all facts in regard to these two sides of life. It is just here that the mental healer claims to have wrought such wonderful cures. It is because he finds the state of mind *fundamental* to the physical condition that he is able to reach cases where other methods of treatment have failed. Having admitted all the facts, he then reserves the right to interpret them in his own way. Disease is defined as a state of the whole individual,—beliefs, fears, sensations, and physical conditions being included in this general term. A person of intense temperament puts the same intensity into his disease. To cure him a change must be brought about in his habit of life. Thus the educational side of the new thought movement proves to be the more important, and the mere heal-

ing of disease an incident in the larger work of all-round development.



The most startling discovery which awaits the student of psychic phenomena is the extreme susceptibility of some minds to subtle influences. Indeed, one is sometimes impelled to ask if any soul really possesses itself, so close is our mental life to one another, and so beset is it by these hidden influences, suggestions, fears, and emotions. It is a most trying experience, from one point of view, to be conscious of these influences. Yet awareness of them is the only protection for the sensitive mind, and the wisest course is to face the problem until it is solved. I do not now refer to the "pressure" so often brought to bear externally,—such, for instance, as the immoral use of money, trickery, demagogism, alleged friendship, and the emotional effects practised by ministers. Every one has been swayed by emotion and learned something concerning its persuasive power. Society has its eyes pretty well open to the phenomenon of infatuation, and nowadays we have heard about hypnotism until we are tired of the word. But thought influence has no such warning qualities as the stirrings of passion and emotion. It is deep, silent, and sly, and engages another mind to obey it in an entirely unsuspected way. Even those whose motives are good may use mistaken methods in the fulfillment of their aims. In such a case the mental effects are less likely to be known. Even "the elect" and the honest are deceived by this quiet persuasiveness, and before they know that there is a deep-laid scheme behind it all, the mind is brought into subjection to the suggestions of another. The influence may begin through mixture of mental atmospheres, or it may come simply by looking into the eyes of a dominating personality. Contiguity is responsible for many of these unsuspected effects. Even mental treatment, if its laws are not understood, may be simply a mixing of atmospheres, and some have been made ill by permit-

ting themselves to be "helped" by minds of a lower order. *One should never make one's self receptive to a person with whom one is not in spiritual affinity.* If one finds one's self becoming absorbed, it is time to break away. Reason, too, must ever be awake, and individuality ought to be guarded as one would guard a treasure. Avoid approaching the thought transference stage with any one outside of the narrow circle of well-tried friends. The unscrupulous sometimes make their desires known by this method. Young people sometimes think themselves in love when the stronger mind is simply dominating the weaker. Many unhappy marriages are probably due to these unconscious thought effects. Many a salesman disposes of goods to an unwilling customer because his thought is the stronger. Teachers who permit themselves to be idolized obtain a power over their followers for which their own weakness is responsible. Always one should guard the weakest side, and never reveal the secret of its weakness to a stranger. It is this weakest side which involves us in many of our difficulties, and we have reason to be grateful if we understand mental contamination in time to strengthen this side of our nature early in life.

Those who are subject to contamination from mental atmospheres, and those who find themselves under the spell of another personality, may help themselves quickest by turning the thought in another direction. It does little good to combat a mental influence. To rehearse the details of one of these subtle experiences is to become more deeply involved. The remedy is to turn to some purer or better poised person, or become absorbed in some act of kindly service. A day spent alone with nature will often suffice to free one from the minds of others. Intellectual work is also most helpful, and the more discriminative the thought the more likely it is to restore a healthful tone to the mind.

There is at least one unanswerable reply which may always be made to the agnostic. He may doubt the existence of God, if he will; he may doubt the soul's immortality and refuse to accept anything beyond mere fact, but it is a fact which even he cannot deny that man possesses a higher and a lower nature, and that mere economy proves it wiser to obey the higher or wiser moving. Moreover, love is a great power in the world. Happiness may be attained by living a righteous life inspired by love. The Christ ideal is a possession in the world of fact; and however slightly one may value the dogmas of religion, here in these simple facts one has all that is essential for a rational man to make life worth living. If he still persists in doubting, his skepticism is either wilful or he is judging before he has tried to practise righteous conduct; for as a matter of fact those who have taken up the life of altruism unanimously confess it to be the only life fully worth living.



Experience is constantly reassuring us of the value and truth of first impressions of human character. Now and then we let ourselves be persuaded into friendships with people who had no attractions for us at first; but the result shows that only in those cases where there is spiritual affinity from the first is it desirable to form intimate friendships.



THE JOURNAL clubs with *The Temple*, *Universal Truth*, *Unity*, or *The New Thought*, at \$1.50.



THE JOURNAL solicits brief, specific articles on the educational value of the New Thought, including practical methods for its application in our public schools.

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.

MEMBERSHIP in the Club may be secured by the payment in advance of Three Dollars, which is the annual fee. All who sympathize with the purposes of the Club are cordially invited to join.

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.

THE BOOK DEPARTMENT. — A large line of books, pamphlets, leaflets, etc., on Metaphysical subjects is kept constantly on hand. Any books not kept in stock will be procured and forwarded on receipt of retail price. The proceeds of these departments are used to further the work of the Club.

INQUIRIES and communications should be sent to the Secretary.

EXECUTIVE COMMITTEE.

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MRS. MARY E. CHAPIN,
WALTER B. ADAMS,
MRS. MABEL BLISS TIBBITTS,
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WARREN A. RODMAN, *Secretary*.
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MRS. F. L. GROVER,
DR. J. W. WINKLEY, *Treasurer*.
106 Huntington Avenue.

DECEMBER ANNOUNCEMENT.

Dec. 14—Speaker, Miss Helen Potter; subject, "Development of the Finer Forces through Amusement." Dec. 28—Rev. Helen Van-Anderson; subject, "Education and the Higher Life." Mr. Edward A. Pennock; subject, "Metaphysics in Its Relation to Education."

Special attention is called to the membership meetings at headquarters Tuesday evenings, Dec. 7 and 21, at 7.45, and every Friday afternoon at 3. These meetings are proving of great interest and helpfulness.

The headquarters are open every evening from 7 to 9.30, except Sundays. The following members will be in attendance: Monday evening, Miss E. R. Ross; Tuesday evening, meeting night; Wednesday evening, Dr. J. W. Winkley; Thursday evening, Miss Florence Barker; Friday evening, Mr. H. W. Ilsley; Saturday evening, Miss Harriet Farrar.

At the first meeting of the Club for the season of 1897-8 Rev. Henry Blanchard, D.D., of Portland, Me., made an excellent address on "The Contemplation of the Eternity of God." He said that he had pleasant memories of addressing the Metaphysical Club nearly two years ago. He was glad to open the course of lectures this season. He felt that he was in sympathy with the general aims of the Club. We are all metaphysicians. We wish to go beyond the physical. We seek the unseen behind the seen. In his trip through Europe he had been haunted by the words, "From everlasting to everlasting thou art God." Wordsworth had written:

"haunted forever
By the eternal Mind."

So was he haunted on sea and land by those ancient words of an unknown psalmist. He did not know what God was as he uttered his words. Nor can man today define God. We may say, however, He is the infinite life, and therefore the infinite

mind, love, will. But man is as mysterious as God. To think of the eternity of God brings humility, adoration, obedience, trust. On the summit of Rigi Mountain he had felt the littleness of man; so the sea made one feel how small is man in all this wondrous universe. But humility can lead to adoration. On the summit of the Bernese Alps, looking on the wondrous Jungfrau, sailing over Lake Geneva, gazing at the stars, the power, the wisdom, the eternity of God, evoked ardent adoration. The great multitudes in great cities made him think of the laws of life, of the absolute need of obedience to the eternal God. Nature impressed the need of obedience; mankind impressed it even more. No man can defy God; individual and nation must obey. So comes trust at last. The boldest optimism is best philosophy. Any other is shallow, is irrational. "All's well with the world." Ursa Major made him think of the hour when first it was named to him. As he looked from the steamer's deck upon those seven glittering stars, at first distrust of immortality came; instantly it passed away. Trust in the eternal God came to inspire; so come peace and fullness of health.

The paper read before the Club, Nov. 16, by Dr. Winkley will be published in an early issue of *The Arena*. Prof. Chesley's paper will be reported in the January issue of THE JOURNAL.



To him that causelessly injures me I will return the protection of my ungrudging love. The more harm goes from him the more good shall flow from me. Hatred ceases not by hatred at any time; hatred ceases by love.— *Buddha*.



The music that can deepest reach,
And cure all ill, is cordial speech.— *Emerson*.

BOOK NOTES.

MODERN POET PROPHETS; Essays, Critical and Interpretative. By WILLIAM NORMAN GUTHRIE. 8vo, 349 pp. \$2.00. The Robert Clarke Company, Cincinnati, O.

The best quality in this book is its distinctively human tone. For the author, philosophy must be practical, living,—true to the heart side of life as well as to reason. The volume is inspired by a keen love of poetry, abounds in racy original expressions, and is generally sound in its criticisms. It is written in a clear, vigorous style, one which keeps the reader's mind awake and on the alert for suggestive thoughts. The scope of the work may be gathered from the table of contents: Ideal Womanhood in Dante, Goethe, and Robert Browning; Leopardi and Evolutional Pessimism; "Obermann" of Senancour and Matthew Arnold, or Morals Divorced from Theology; Agnostic Poets of our Day, Clough, Rossetti, Swinburne, Arnold; The Prometheus Unbound of Shelley, a Drama of Human Destiny; The Permanence of Art, or Art and Ontology; Realistic Art on the Stage, Gerhardt Hauptmann; The Message of Walt Whitman, the Camden Sage.

HAPPINESS, as Found in Forethought Minus Fearthought. By HORACE FLETCHER. Menticulture, Series II. 251 pp. \$1.00. Herbert S. Stone & Co., Chicago, 1897.

In this attractive volume Mr. Fletcher carries out in more positive form the thought of character development as enunciated in his first book. He says: "The underlying cause of all weakness and unhappiness in man, heredity and environment to the contrary notwithstanding, has always been *weak habit of thought*. This is proven by the observed instances in which *strong habit of thought* has invariably made its masters superior to heredity, environment, illness, and weakness of all kinds." "The object of life is growth. Harmony is the condition favorable to growth. . . . Mind is the first essential in the growth of man. A healthy mind insures a healthy body, and a rational cultivation of the mind cannot fail to result in the attainment of the highest ideals. . . . Good comes to whatever is prepared for it. . . . Effective methods are always easy methods. . . . Everything that man is conscious of is his teacher. . . . You are the teacher of every person who sees or is otherwise conscious of you or of your example. . . . No one is respectable who is not doing his best. . . . Fear is caused by the self-imposed or self-permitted suggestion of inferiority. . . . All great accomplishments can be traced back to mother influence. . . . Pessimism is a false prophet. . . .

Optimism is life. . . . We cannot afford not to love." These are but a few of the many pertinent and helpful sentences with which the volume abounds. Every page contains some equally suggestive sentence. It is a volume which may be unqualifiedly recommended for its earnest, inspiring thought, and its strong appeal; not simply to *read* its teachings, but also to *live* them.

BAS' THERES; A Narrative Drama of Tirol. By JEAN PORTER RUDD. Norwich, Conn. The Bulletin Press.

Another strong story of peasant life, by the author of "The Tower of the Old Schloss." The growth of the soul is still Mrs. Rudd's theme, and in this book she tells the story of a strong-willed old woman who had vigorously set her heart upon one idea, but who met the soul's opportunity when it came: "To every soul in its passage through the world is proffered one moment of supreme renunciation: a gift, and yet a touchstone. This was hers. She had neither missed it nor failed." And when she took it, then came the love which in her long life of self-devotion she had so earnestly craved. The story is *real life*, not mere talk about it. It speaks directly to the heart of the reader its message of earnest appeal, that when his opportunity comes he too, may not miss it.

FROM COLOMBO TO ALMORA: Seventeen Lectures by the Swami Vivekananda. Paper, 276 pp. The Brahmavadin, Triplicane, Madras, India.

This book is a record of the Swami's triumphal return to India, after four years' residence in the West. It contains the words of welcome addressed to him in various cities and his remarks in reply, and gives the reader an excellent idea of the general opinion held in India of the Parliament of Religions and the Swami's work in America.

The New Time, a magazine of social progress, edited by B. O. Flower and F. U. Adams. \$1.00 per year; single copies 10 cents. Charles H. Kerr & Co., Chicago, Ill.

Don't Worry, The Scientific Law of Happiness. By Theodore F. Seward; 25 cents. The Brotherhood of Christian Unity, 18 Wall Street, New York City. A rational and very helpful little book, in which the author not only discusses the follies of the worrying habit, but opens up far glimpses into a strongly optimistic theory of the cosmos.

Spray, Vol. I., No. 1. A monthly magazine issued in the interests of The Mrs. John Vance Cheney School, Steinway Hall, Chicago; \$1.00 per year; single copies 15 cents. The object of this school is all-around development through music, oratory, physical culture, and spiritual growth, — "the escape from the lower self to the higher self; the command of body by mind; the attitude of mind that recognizes ever-present truth; appreciation of the fullness of life; the spirit of helpfulness; and a broader conception of God, and the enlarged life consequent on this conception.