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DEVOTED TO

THE UNIFICATION OF SCIENTIFIC AND SPIRITUAL THOUGHT

AND THE

*NEW PHILOSOPHY OF HEALTH.*

HORATIO W. DRESSER, Editor.



## CONTENTS.

	Page.
METAPHYSICS IN EDUCATION . . . . .	Edward A. Pennock 129
THE RELIGION OF SILENCE . . . . .	Solon Lauer 140
THE COMMON FACTOR IN HEALING . . . . .	Warren A. Rodman 145
FUTURITY . . . . .	E. S. Mitchell 150
EDITORIAL DEPARTMENT . . . . .	151
QUESTIONS ANSWERED.	
METAPHYSICAL CLUB . . . . .	156
BOOK NOTES . . . . .	158
IMPORTANT NEW BOOKS . . . . .	160

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METAPHYSICS IN EDUCATION.\*

BY EDWARD A. PENNOCK.

IN a certain sense, all education is metaphysical,—that is, beyond the physical. Whether the training be physical, intellectual, or moral, it must be directed to, and apprehended by, the mind of the pupil. But the object of a very large proportion of our conventional educational work is to acquire a knowledge of things which are external and physical. The educational system of the present is based almost wholly on a regard of the physical as the real, and concerns itself with the study of the outer forces. Herbert Spencer defines life as “the adaptation of the inner forces to the outer forces.” Education, then, if it be a training for life, should certainly give as much attention to the inner forces as to the outer; and since metaphysics regards the inner as being the only real and fundamental thing, and assigns all causation to the inner realm of man’s being, a metaphysical view of education must emphasize that side of the question exclusively. In this paper, then, I wish to consider that education which will work for the unfoldment of the spiritual reality in every human being and the development of its highest powers.

\* A paper read before The Metaphysical Club, Dec. 28, 1897.



Any true theory of education must consider first the thing to be educated. It must begin with a recognition of the real nature of the individual soul, and an understanding of its relations to God and his universe. From our point of view, every human being is a manifestation and incarnation of the Divine Spirit. In every one there exists as the only reality the Divine Life; but in each one it is realized and expressed in a wholly "particular, personal and unique manner." Every soul is a form, recipient of life, capable of infinite growth. Every one is essential, alike to God and humanity, for only thus can the Infinite Unity be expressed in infinite diversity. The forms into which this Infinite Life constantly flows are mental receptacles, largely preformed by hereditary conditions, and at the same time capable of continual reformation by education. I would state the steps in education, then, as follows: To secure the best recipient forms for the Immanent Life to enter and use; to set this life free to express itself in its purity, by removing all obstructions; and to awaken the self-activity of the child and guide it by the love of truth, beauty and use, to the end that it may consciously direct its powers to the accomplishment of the utmost good of all.

By the recipient forms for the inflowing life I mean what we call the tendencies and traits, the characteristics which differentiate one individual from another. These forms are mental first, and afterwards are expressed corporeally. Whether we believe in heredity, or in the transmission of acquired characteristics, we must admit that something in the parents has a mighty influence in shaping the form and quality of the child. It seems to me reasonable to suppose that the forming of these inmost receptacles begins before birth, in fact at the very moment of conception, and is largely determined by the dominant mental condition of the parents at that time. We believe that thought alone is creative, and to human instrumentality has largely been entrusted the use of this creative power.

The study of prenatal influence is in its infancy. Education,

both secular and religious, has either scoffed at it, been shocked by it, or let it severely alone. But enough is fairly established to make it probable that no possible training after a child is born can equal in importance what can be done before birth. Thousands of cases are on record of lives marred and blighted by an ignorant, careless, or criminal use of the thought forces on the part of parents. Happily, there are beautiful examples, too, of what has been done by a wise use of the same power to bring into the world harmonious manifestations of the Divine Life. I would not consciously utter a word that would fasten the bondage of heredity upon a single soul. I believe fully in the power of the awakened and illumined will to break such a bondage and be free. But think of the suffering, the waste, the ignorance inflicted upon the world by the misuse of a sacred trust, and destined to continue until parents realize that the responsibility rests with them largely whether or not their children shall start right from the very foundation! It is because I believe so fully in the power of thought to overcome undesirable heredity that I plead so strongly for the use of this power on the part of parents to free their prospective children from the transmitted error and ignorance of the race. I plead then for a conscious preparation for the sublimest task entrusted to man, that which requires the highest knowledge, the greatest patience, the fullest love. I plead for a systematic course of thought training, having for its purpose the elimination of all undesirable emotions, the activity of all desirable ones, and the contemplation of the greatest subjects known to the human mind. Mind activities build brain structures, and I believe that these structures determine the character of the recipient forms given to the child. Thus the creative forces may be so permeated and purified by the Divine Spirit that inherited evil tendencies shall be made quiescent, and the true Divine inheritance, the image and likeness of the All-Father, may be called into expression. With minds clear, serene, and active, with wills strong with a deliberate purpose, with spirits buoyant with hope, with

a consecration to the highest ideals for the race, what cannot be done to bring forth a higher order of humanity? Is it not possible that the cause of the prevailing selfishness and sensuality of the race is that the majority of parents implant no higher motive in the act which brings their children into being? Altruism can be imparted as surely as egoism, or else the good is not omnipotent. Parentage must become a High Art, a sacred responsibility. The prospective mother should live in the purest thought atmosphere, contemplate systematically the highest ideals and the most beautiful images, and be strengthened constantly by the intelligent coöperation of her partner in the work of creation. Then the unborn child will be fed with the nutrition which only that mind can produce that is free from fear and worry. The poisons produced by evil emotions will surely stunt the growth of the coming child and in some measure deform it. So also will mental pictures of disease, weakness, injury and death. Education, then, rightly begins before birth or conception, and involves the conscious, creative, mental activities of the parents, by which means they may summon to their aid the power that ever makes for righteousness.

Next to prenatal culture, the most important work in moulding the forms of life is done during the first seven years. This is the period of elasticity, during which the child is most open to the heavenly influences.

"Trailing clouds of glory do we come,  
From God, who is our home.  
Heaven lies about us in our infancy."

In the degree that God comes consciously into the human mind and life and pervades it from within outwardly, just so does man unfold harmoniously and manifest more of the God-likeness. The Divine Inflow is more determinative during the innocence of childhood, while trust and confidence leave no room for fear, and self-will offers the least obstruction. The function of education must be to preserve the simplicity, and love, and trust of infancy, and make them a permanent part of



the mature character of the individual. This can only be done by preserving them in consciousness and memory, through use and delight in this use, until they become a part of the self-activity of the child's mind. The love of truth, beauty, and goodness, which is dominant in the childish heart, is thus brought, first into the plane of the intellect and established in the will, thence it finds expression necessarily in the deeds and form of the body. By repetition and training, right activities become spontaneous and delightful, because they are established in a will for the good and a love of it. This is the basis of the true upbuilding, the only true method of education and reform. The Divine Immanence is seeking individualization; the direction of its activities will largely determine the quality and completeness of the individual.

For the clearest conception of this great principle, and its practical application to educational methods, the world is indebted to Frederick Froebel, the founder of the kindergarten movement. The mission of the kindergarten is truly to be the "guardian angel of society." The guardian angel of the child is primarily the mother. But the function of education, as worked out in the kindergarten, is to supply the motherly nurture to the thousands of children who lack it, and to do for them what few individual mothers could do, no matter how devoted. Further than this, the kindergarten draws a company of children together, fosters mutual acts of service and of kindness impossible to the solitary child, and thus lays the foundation of that civic character "whose trait is the ability of many to live together in peace and mutual respect and mutual service." I need not emphasize the inestimable value of the kindergarten training. The new philosophy of health is simply an extension in one direction of Froebel's philosophy. He recognized and taught the universality of law, the law of Good, springing from the one Infinite Unity, in which all things exist—God. Every soul is to him a child of God, whose destiny is to become conscious of his oneness with God and humanity, and to reveal this

consciousness in a harmonious life of service. Education is to him a process having for its purpose the unification of life, proceeding always from within outward. The first necessity of this process is a knowledge of God, and the connecting link between man and God is the doing of good,—that is, of something useful and helpful. By the kindergarten training, through the instrumentality of occupations, plays, songs, and gifts, the principles are taught which underlie all religion, all metaphysical philosophy and all life, viz., the principles of unity and community. All this is done in a way to be delightful. Thus the child is led to feel the emotions of courage, of justice, of joy, of artistic appreciation, of all normal, moral, Divine affections; and by repetition the expression of these good emotions becomes subconscious and spontaneous. No place is left for emotions and affections that are evil and selfish; they are displaced and supplanted. The beginning and end and entire purpose of the kindergarten system is identical with that for which the metaphysical movement stands,—the free expression of the Divine Spirit in human life, the seeking first of the kingdom of God and its righteousness.

The phrase I have just used, "the free expression of the Divine Spirit," brings me to the consideration of the second step as stated in the beginning of this view of our subject, viz., "to set this life free to express itself in its purity, by removing all obstructions." What are the obstructions that impede the Divine influx? They may all be summed up in two words, condemnation and fear, and the greater of these is fear. That condemnation to which I refer is a survival of the theology that looked upon man as a "worm of the dust,"—weak, sick, and sinful by nature. Only the elect could escape by grace. We shall never know how much weakness, sickness, and sin, both moral and physical, this teaching has entailed upon the race. But we can form some idea when we know the power of suggestion, especially in such close relations as exist between parent and child. We understand now that what we expect, we



get ; what we look for, we find ; what we recognize, we call into manifestation. It is sadly true that theology, medicine and moral reform have confined themselves almost wholly to a study of abnormality and to a condemnation of the individual who possessed it. It cannot be otherwise than that thereby sin, disease and crime have been propagated. Metaphysical education, inspired by a Divine optimism, must recognize the Divine Life and inheritance in every child, free it from condemnation by thought and word, and call it forth into manifestation, into forms of goodness, beauty and health.

Fear, the other and greater obstruction, is a survival of the theological dogma of an angry God and a mighty Devil. How many years must elapse before this great incubus can be lifted we shall not pretend to say ; but to my mind, the elimination of fear is the most important work of education, and the end of all religion. I need not dwell upon its blighting effects upon mind, body, and estate. The sovereign remedy, and the only one that I know of, is the teaching by precept and example, through thought, word and deed, in home, school and church, that the Omnipotent Power, the Omnipresent Reality, the All, is an All-wise Goodness and Love, in whom we may trust absolutely. This teaching must be done in love and with the utmost patience. Timidity, sensitiveness, and a belief in a cruel fate lead men to self-distrust, to physical disease and to crime. Self-distrust begets weakness ; the remedy is, We can do all things through him that strengtheneth us. Disease begets the fear of disease, and so becomes perpetuated ; the remedy is the knowledge that it is only a minus quantity, the product of ignorant thought and under our own control. The belief in a cruel fate makes men desperate ; they need to know that they draw to themselves their own conditions and circumstances, under the operation of an unerring law that is Love. The fear of Nature and her elements,—the wind, the rain, the heat, the cold,—must be met by the development of the feeling of oneness with Nature, in all her varying moods, which are only

friendly expressions of the beneficent power that dwells in them. Modern child study has revealed the almost universal presence of some one or all of these kinds of fears in the child mind. With patient love they must be met and removed. The way will be shown in each individual case, if there is the patience and the love, and in every case the silent thought of the parent or teacher, born of her own confidence and realization of the Good, will be of the greatest help. Our best thought and truest devotion may well be given to the solution of this problem. Fear is cowardly, atheistic, destructive of all that is good, and strong, and happy. Until it is exterminated, the Divine Life, the Divine ideal for humanity, can never be realized. Wherefore, taking the shield of faith and the helmet of salvation, and the sword of the Spirit, with all prayer and supplication and perseverance, let us approach this task, consecrated to its accomplishment. Abiding in the truth, we shall be free.

So far in our consideration of this subject we have seen that back of all expression there is an Infinite Power, ever seeking activity. We recognize this Power as being ever the same, and we believe that it is good and good only. Another name for it is Life, and it all comes from the one Source. Whether its expression be what we call good or evil will depend upon the direction this activity takes; and herein is presented the work of the third step as I at first stated it, viz., "to awaken the self-activity of the child and guide it by the love of truth, beauty and use, to the end that it may consciously direct its powers to the accomplishment of the utmost good of all." In speaking of the kindergarten I have already spoken of the place it fills in this work. Although I regarded it chiefly as important in shaping the recipient forms of life during infancy, it does also awaken the self-activity of the child and guide it aright. Let us now consider some instrumentalities and methods in education that will deal with the child who has passed the kindergarten age, in whom the consciousness of selfhood is developing rapidly and activity is pressing for expression. Foremost of these I should

put music as expressed in song. From all time it has been regarded as one of the highest expressions of the soul's consciousness. It has been defined as "love searching for a word." It is the incense of loving hearts. While the most subtle and evanescent of the arts, it is likewise the most powerful in touching the heart and calling forth the best that is therein. It is the universal language that speaks to the cultured and the uncultured, the savage and the civilized, telling him of the order and harmony and love that are at the soul of the universe. The sincere voice is the index of the soul, the sign of the individuality. It needs to be freed from fear and self-consciousness, and to be used in the expression of the highest aspirations of the soul. Then will it appeal to the singer himself, as well as to those who hear him. It will awaken his own heart impulses. What he voices in song, that must he live. I am speaking now of children,—responsive, generous, easy to be entreated, to a degree far beyond the adult; and I am speaking, too, of results that have been demonstrated in practice. I refer to the marvelous work of William L. Tomlins in the public schools and settlement houses of Chicago, where he has proven in a broad experience the ethical and spiritual value of music. He has proven also that the cultivation and use of the singing voice has a place in education that nothing else can fill. By contact with the highest in thought and feeling, thousands of children have been ennobled; they have had a revelation of their own true selves and their powers, and have been inspired to give their best to help their fellows.

Another educational instrumentality that is based upon metaphysical principles is sloyd, or the Swedish educational system of manual training. Like all true education, it appeals to the love of use in the child, and turns his desire for activity into constructive instead of destructive channels. It leads him to a knowledge of his own power or capacity for usefulness, thus awakening self-respect and self-confidence. Furthermore, it preserves the thought of mutual service that must underlie all



wholeness of character, by giving him articles to construct that he may take home and put into service in the family life. But whatever the instrumentalities or methods employed, the important factor in education must be the principle back of it. This I have tried to state as a recognition of the unity of life, the divinity of activity and the "holiness of use." The system that bases its work on these principles will most truly educate. Not repression, but expression, must ever be the purpose of the Divine Life in man; and as the child learns this, through right direction of this energy, he yearns for more and more of harmony with the Divine purpose.

Thus far I have said little about physical health. This is not because I do not regard it as a proper part of education, nor essential to a true life. I do so regard it, most emphatically; but I regard it also as the legitimate and orderly result of those metaphysical principles in education which I have dwelt upon. The physical education of the future will concern itself far more with psychology than with physiology. It will be based on the recognition of the child as a sentient organism and a psychic power, that translates and transforms and builds its habitation, the body. It will aim to develop the intuitive faculty by teaching us to look within our own souls for wisdom, for guidance, for power, and for happiness. It will give its attention to the development of the imaging faculty, which is the creative faculty. Every thought has a corresponding image or concept in the mind, and these mental pictures must be expressed in and upon and by the body. Therefore true education must cultivate admiration. "Beauty, which is the natural food of a healthy imagination, should be sought after by every one who wishes to make the most of himself." The training of a well-rounded character must include the cultivation of the habit of appreciation. This will include adaptation to our environment, by seeing God in it and all things in God. It will include the exaltation of the commonplace, by which all things and events will be seen as the expression of a Divine law and purpose. Then

and then only can there be any sound physical health, for health is based on a sociology as well as on psychology. We must learn how to live with our fellows, and attach ourselves to some work that takes us out of ourselves into the life of humanity. Only as we lose our life do we find it. We have no moments to lose in criticism and in looking for faults. We approach that about which we are always thinking. Self-interest demands that we shall live in an imagination filled with pictures of the good and beautiful. It demands also that we shall cherish the memories of beauty and purity and loveliness and virtue and health, so strongly and so persistently that there will be no room for their opposites. From such a training as this reason will become enthusiastic. Then will enthusiasm become reasonable, and it will be recognized as the basis of all genius and all great achievement, because it is the prerequisite of concentration and persistency.

Ruskin says that "he only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace." Metaphysics in education will recognize this as its aim. With a firm belief in the creative power of thought, it will work for the fullest control of the thought forces, for the freest direction of those forces to the manifestation of the ideal in human life. In the words of George D. Herron: "We shall realize the ideal by investing in it our faith and our life. This fruitful appreciation of human life in all its history, in all that struggle which is to go on till it ceases to be struggle, in that hunger for the true which underlies the false, in that passion for the best which is at the heart of the worst,—this is the end of education, this *is* education."



The good I will meet with goodness; the not good I will meet with goodness also; the faithful I will meet with faith; the unfaithful I will meet with faith also. *Overcome the greedy by liberality, the liar by truth.*—*Lao-Tse.*

## THE RELIGION OF SILENCE.

BY SOLON LAUER.

THE essence of religion is the soul's consciousness of its identity and unity with the Divine Life. How shall we gain this consciousness? Can it be developed within us through intellectual processes alone, through doctrine, through study? Most people believe that it can. Therefore they listen to teachers and ministers, and study books, with the hope that thus they shall find that pearl of greatest price. But a new thought has arisen in the domain of spiritual life,—new, and yet very old, for generations of men have held this thought before our time. It is this, namely, that the Divine Life can be known by direct conscious contact of the soul with that Life, through metaphysical processes purely,—that is, through the uplifting of the mind to apprehend those vibrations of the Divine Life which fill all space, as the vibrations of the universal ether fill it.

Let us take an illustration or two to make our meaning clear. Suppose you were to take a young child and fill its ears with cotton, so that no sound could enter them. Suppose you should keep this child's ears thus insulated from the great world of sound for fifteen or twenty years. Suppose that during these years you should give this child all existing books and treatises on sound, on music, and the science of harmony, and the child should master the contents of all of them. What would this child really know of sound or music at the end of all its studies? Suppose that now at the end of, say twenty years, you remove the cotton from this person's ears, and you strike certain chords on the piano, chords whose nature and construction the person



is perfectly familiar with, through his study of the theory of music. Would this person recognize those chords? Would he apprehend anything of the grandeur and beauty of a Beethoven symphony, for instance, if you should perform it for him? No, he would in reality know nothing of sound or music itself, though he would know all *about* it. There is a vast difference between knowing all *about* a subject, and knowing the thing itself.

Take another illustration. Suppose you should take a child of six months, and should blindfold that child so that no ray of light could enter its eyes. Suppose you should keep the child blindfolded until it became a man, twenty-one years of age. Suppose that during these years you should teach that child,—orally, of course,—all that science knows about light and color; all that art has to teach about form and color; all that your own sense of sight has taught you about the beautiful forms of life in nature,—the trees, flowers, birds, clouds, shells. Suppose that at the end of twenty-one years you take the bandage from the young man's eyes. Would he recognize any of the things about which he has been taught? Would he know anything of the beauty of color, or of the wondrous forms in nature? Would he have any appreciation of the beauty of a great painting or sculpture or work of architecture? No. While he would know almost everything known *about* these things, he would know nothing of the things themselves. He would be in reality ignorant, though seeming to be so learned.

Do we not learn from these illustrations that the true method, nature's method, is to know the thing itself first, by direct, open perception, through the proper organ or faculty, and then to learn whatever we can through the exercise of our intellect about the thing, its relations to other things, its relations to us?

Exactly this method ought to be pursued in religious or spiritual matters. We have thousands of people who know all about God, but few who know God himself. We have thous-

ands of learned persons who can tell you all about the history of religion, who can expound the creeds, make plain the mysteries of faith, reveal the doctrines of the Scriptures, according to their intellectual understanding of these things; but we have few who can show by their teaching or practice that they have found the Divine Presence a reality, through direct perception.

Until we have used our eyes, and actually experienced the consciousness of light, and form, and color, discussions of the theory of these things are of little use to us. Until we have used our ears, and experienced the reality of sound and harmony, theories of sound or of harmony are of little use to us. *Until we have known God by the direct perception of the soul, felt his Presence in our inmost consciousness, as distinctly as we feel the presence of sound or light, discussions of doctrines or creeds will be of little use to us.* Religion can never be conveyed by words, it can never be taught us by books; but it must be known as sound and light are known, by direct perception.

How do we apprehend the Divine Presence, then, and by what faculty do we gain this consciousness? Is there a sixth sense by which we may apprehend the Presence of the Divine Life, somewhat as we apprehend the presence of light through the sense of sight? Call it a sixth sense, or what you will, the fact is that there is a faculty in the human mind by which the Divine Life may be directly apprehended. The Divine Life manifests itself in nature through many channels. Through sound, and color, and light, and form, the Divine Life reveals Itself to the senses of sight and hearing. But along with these vibrations which we know as light, and color, and sound, there are vibrations of Mind; for God is not mere Force, but Intelligent Force,—that is, Mind or Spirit. Now the phenomena of thought transference have completely demonstrated the power of the human mind to apprehend the vibrations of Thought apart from any physical manifestation of them. If you hold in your mind the figure of a triangle, for instance, persistently and clearly, there are persons who can apprehend that figure, al-

though you do not reveal it by any outward means. The vibrations of your mind will be apprehended, just as the vibrations of your speech are apprehended by the organ of hearing. This faculty is developed to a far greater extent in some than in others, but all possess it to some degree. It has been called the sixth sense. Perhaps there are many senses which we have not yet discovered or developed. Be that as it may, it is a demonstrated fact that the five senses of traditional psychology do not account for all the facts of human consciousness. This sixth sense, as it may well enough be called, is one through which the mind apprehends the vibrations of thought.

Does God think? Perhaps the word "think," as we use it, is wholly inadequate to express the processes of the Divine Mind; but it will at least serve to indicate what we mean. We do not ordinarily use the word "consciousness" with reference to the life of plants, and no plant is conscious as man is conscious. But there are indications of a power in plants,—as, for instance, in the sensitive plant,—for which we have no other word, and so we may call it consciousness. In the same way we may say that God thinks. His mental processes are farther beyond those of our brains than our consciousness is beyond the consciousness of the sensitive plant; but we may still use the same word to indicate both, because we have no better.

We may say, then, that the universe is filled with the Life and Thought of God. These vibrations of light that come to us from distant stars, revealing through the spectroscope the very nature of the elements which compose those orbs, are not the only vibrations which flit across the vast reaches of space. God's Life fills all space, and the vibrations of his Life and his Thought thrill throughout the infinite deeps. Through the sense of sight we apprehend the vibrations of light, and through this other faculty which we have called the sixth sense we may, if we will, apprehend the vibrations of his Thought.

This is, then, the secret of knowing God. This is to be religious,—to realize God, to feel his Presence in the heart.



Just as any one sense can act more clearly when the others are passive, just as we close our eyes to better apprehend the grandeur of a symphony, just as we abstract our minds from the clashing sounds about us when we wish to feast our eyes on a beautiful picture, so when we wish to exercise this sixth sense, through which the soul acquires its highest knowledge, we make the other senses passive. We close our eyes, or else withdraw our gaze from outward objects; we go into the Silence, either by retiring to a quiet place or by abstracting the mind from the sounds that come to the portal of the ears, and concentrate our whole mind upon the exercise of this sixth sense. We lift up the mind to know God's Presence, and when by persistent effort, by concentrated attention, we have at last gained the power to apprehend the Divine Life, so that It is as real as Light or Sound are to the senses of sight and hearing, then we have found the secret of religion, the secret of life. In the consciousness of our unity and identity with this Divine Life we see for the first time what our real nature is; that it is Divine and All-perfect, that all perfection and all good are within us, to be realized in our outer life.

This, then, is the religion of Silence, as distinguished from the religion of words. This is the religion of the soul, as distinguished from the religion of the intellect, the religion of creeds and forms. Only when in the Silence we have found this Religion can outer religions become intelligible to us. This is the universal interpreter. In this perception all religious teachings speak to us in our own language, and we know that there are not many religions, but One; not many teachers and saviours, but One,—the Religion of Perception, and the Saviour of Divine Truth.



Many people spend their time devising means of sparing themselves the *ennui* of existence, unaware that there is happiness for all who seek, not pleasure but wisdom.

## THE COMMON FACTOR IN HEALING.

BY WARREN A. RODMAN.

IF we candidly review the processes by which abnormal or diseased conditions of the body have been removed, we find a vastly diversified array. In the field of medicine the bolus and the blue pill, the copious and often nauseating draught, the cupping and bleeding, are the crude and gross elements out of which, according to evolutionary law, have developed the refined modern methods of allopathy, homeopathy, eclecticism, etc., until in the high potency homeopathic medicines the proportion of drug to distilled water is practically infinitesimal. Going no higher than the sixteenth centesimal dilution, it is as 1 to 100,000,000,000,000,000,000,000,000,000,000, or, roughly, as one drop of drug to a volume of distilled water equal to the whole mass of our earth. So those methods of early days, which have been looked upon as supernatural or superstitious, like incantations and exorcisms, are today practised as prayer and faith cure. Lourdes is attracting its multitudes and healing its many. Looking on sacred relics and shrines, bathing in sacred pools and rivers, laying on of hands, still claim their adherents and win their victories. The "miracles" of Christ are repeated in our midst,—mesmerism, animal magnetism, hypnotism, form a natural series developing in turn into higher forms of treatment under the various names of Christian Science, Divine Science, mental science, mental therapeutics, psycho-therapeutics, psychopathy, etc. From the "witch-broth" of the grossest materialism up to the spiritual effluvium of the divine Christ every method is justified in claiming some measure of success.

The immanence of law throughout the universe being an accepted fact of science, that the same law is manifested in widely diverse phenomena is also generally recognized. Gravitation, electricity, chemical affinity, in fact all natural laws, furnish proof in abundance along this line. The "tendency toward reversion to original types" is just as much a part of the operation of the great law of evolution as is the ascent "from monad to man." The buoyant lift of the balloon is just as clearly due to the law, or the force rather, of gravitation as is the swift flight of the meteorite to bury itself in the bosom of the earth. The steady glow of the incandescent lamp is no more orderly a manifestation of the force of electricity than is the instantaneous and death-dealing lightning flash. So if there is a fundamental, universal, immanent force of health,—and that there is who can be so bold as to doubt,—its *action* must be uniform, its *manifestation* diverse. Hence sickness is just as truly an outgrowth of the law of health as is health itself. Newton saw the apple fall. So had thousands before him seen similar phenomena. But he saw what they did not, that the force which finally caused the apple to fall was eternally present and eternally active.

The full scope of the law by which a force works is not to be learned by the study of a single series of phenomena. Failure may be as clear and forcible a teacher as success. To know why, for instance, a certain method does not cure in some cases may be as valuable as to know why it does cure in others. If any one method had proved itself uniformly and unvaryingly successful in a wide experience, it would quickly and inevitably supplant all others. And yet, whatever the apparent cause or cure of a disease, there must be some uniform law, some common factor, present and active in every case, no matter how widely variant the appearances may be. How shall this common factor be determined? Let us bring into parallel columns, for easier comparison, a few of the alleged causes and cures of physical diseases, or what have at some time been widely recognized as such. This comparison could be extended indefinitely,



in which case it would serve to emphasize the failure, until very recent times, to grasp the fact that there is a *law* underlying both the cause and the cure of disease. It is this failure which makes the practice of medicine empirical and constantly experimental:

CAUSES.

CURES.

I. PHYSICAL.

a. *Internal.*

- |  |                                 |
|--|---------------------------------|
| 1. Stimulants and narcotics.   | 1. Various forms of medication. |
| 2. Overeating, undereating, eating certain substances generally considered unwholesome (ditto whole-some), (ditto drinking). | 2. Dieting.                     |
| 3. Poisons.  | 3. Poisons.                     |

b. *External.*

- |                            |   |
|----------------------------|---|
| 1. Change of climate.      | 1. Change of climate.                                 |
| 2. Lack of exercise.       | 2. Rest cure.   |
| 3. Over-exercise.          | 3. Exercise cure.                                     |
| 4. Bleeding.               | 4. Bleeding.  |
| 5. Accidents or wounds.    | 5. Massage.   |
| 6. Drafts.                 | 6. Laying on of hands (without conscious suggestion). |
| 7. Excessive heat or cold. | 7. Magnetism, galvanism, electricity.                 |
| 8. Poisons.                | 8. Bathing in sacred pools, etc.                      |
| 9. Lack of cleanliness.    |   |

c. *Combination of two or more of the above.*

II. MENTAL.

- |   |   |
|---|---|
| 1. Overwork.  | 1. Variety of mental occupation.  |
| 2. Intense emotions such as fear, anger, hate, etc. | 2. Intense emotions, such as joy, hope, love, etc.                          |
| 3. Suggestion.                                      | 3. Various forms of mental or spiritual healing, prayer or faith cure, etc. |
| 4. Intense excitement or mental shock.              | 4. Cures of confirmed invalids by intense excitement or mental shock.       |
| 5. Witchcraft.                                      | 5. Hypnotism.   |
| 6. Possession by evil spirits.                      | 6. Exorcisms.   |

III. COMBINATIONS OF I. AND II.

Hahnemann's principle of "*Similia similibus curantur*" is particularly apparent in this comparison, the same treatment leading in one case to health, in the other case to disease.

Can we, perhaps, by a process of elimination, remove those factors which are not common to all cases coming under our examination, hoping that in what remains we may find what Newton found in the falling apple, the key to the law, in this case the law of health? If so, what must we reject? What factor can we retain rather? Will it be medicine in any form? Will it be relics, shrines, pools or rivers? Will it be climatic conditions, or laying on of hands or mental treatments, or, in short, anything external to the individual himself? In a limited and superficial sense it will be all of these, but in a deep and true sense none of them. The common factor is found within the individual, and there alone. Even consciousness is not included,—the factor transcends consciousness, as the latter is generally understood. For it often happens that the critical point between disease and dissolution is passed when normal consciousness is entirely absent. When consciousness returns a long stretch has been covered on the road to renewed health. What shall we name this common factor? The subconscious or subjective mind, the subliminal self, astral body, soul, spirit? Whatever it is, it is that to which we must appeal, if we wish to establish and maintain health in the body. And we can know it only as we know other natural forces,—heat, light, electricity,—by its manifestations. The compared and analyzed experiences of many people have led them to believe with a faith amounting practically to knowledge, that the laws governing this force are sufficiently well known so that it may be utilized in an effective way in daily living; that they can manipulate it *through* consciousness, either of the self or another, to an extent which is almost beyond belief.

Because the health force *is* resident in the individual, in the same sense that gravitation is resident in the apple, the statement, upon which many healers insist, that *they* do not heal the patient, is deeply true. Whatever the external process, it is most assuredly, at the last analysis, the common factor through which the cure is wrought.

The wounded or sick animal instinctively retires to a restful spot and allows the health force to operate in a normal and unhampered manner. The wounded or sick man is very apt to fume and fret and worry himself into a state where the force has small chance for effective operation. It is not too much to say that all investigators along therapeutic lines are coming to realize that active measures on the part of others are of little avail compared with the condition of the deeper consciousness of the individual. If peace, serenity, ease, hope, trust, faith, are *there*, then the great, immanent, beneficent health force, immediately back of which stands God himself, may be implicitly trusted to carry on its recuperative and regenerative work.



As man learns any real truth he is unlearning the Adam, or ignorance, or error, and is putting on the Son, or Christ. But when he learns that he is now in eternity and immortality, then he passes from death unto eternal life. When this is only partially understood, this change is only partially made. He has not fully passed from death unto life until he fully realizes the truth of his being,—his sonship *in God*, with God as the reality of his being, and himself as only an "image and likeness," *nothing* in comparison to the God part. When a man begins to learn this he commences the regeneration of himself, and the old man, Adam, is being displaced by the new man, Christ; and the incorruptible takes place of the corruptible.

"No man hath seen God at any time." So no one has ever seen another's mind, yet nothing is more apparent in another than his mind. We know there is mind all about us. So is God all about us, although we cannot see God. Because we never saw, and can never see, any mind is no evidence that it does not exist.

—J. A. Dresser.



## FUTURITY.

BY E. S. MITCHELL.

O WEARY heart, I long to see  
The glory of the coming years,  
When peace and love shall rule the earth,  
And faith grow brighter through our tears.

I see the shadows of the past  
That hover o'er the eastern skies,  
While still the fiery holocaust  
The law of righteousness defies.

I see pale Famine walk the earth,  
And millions die beneath her tread;  
With withered hands, and scorching breath,  
She reaps a harvest of the dead.

I hear the moanings of the poor,  
Who raise their hands in thankless prayer,  
And toil through weary hours to swell  
The harvest of the millionaire.

And war's red banner floats above  
Those sunny islands of the sea,  
Where hero martyrs vainly fight  
For life, for peace, and liberty.

Yet life is not all toil and pain,  
Earth is not full of grief and woe;  
For us the earth is glad and free,  
For us the harvests come and go.

And Science throws her search-light where  
The shining way leads up to God,  
While Error vainly strives to keep  
The beaten path she long has trod.

And he who guides each star along  
The boundless ocean of the sky,  
Will purify the earth at last,  
Or faith, and hope, and love must die.

**EDITORIAL DEPARTMENT.****QUESTIONS ANSWERED.**

WE are frequently asked to define the difference between the psychic and spiritual planes of existence. The question is beset by many difficulties owing to the inaccurate use of words and the hypersensitiveness of those who are interested in spiritistic phenomena. The term psychic as scientifically employed usually means the mental factor in the whole course of evolution. But as used by those who ask to have it distinguished from the spiritual, it applies to that plane of consciousness which includes clairvoyance, telepathy, clairsaudience, visions, communications real or imaginary from departed spirits, the projection of the astral body, etc. Its proper place may perhaps be understood by comparing the various planes of consciousness to the floors of a house. On the lower floor one is made the percipient of physical sensation. The second plane is that of intellection, or definite thought about the other planes; and one who has gone no higher than this plane usually ignores the existence of the higher planes. On the third floor one looks out into what may be called another kind of space; the mind seems to project itself to other minds and to receive messages in return. But all this is still within the house of personality, and may be largely egoistic. Next one ascends to the observatory to look out on the broad life of universal consciousness. This is the spiritual plane, the realm of outgoing thought and emotion of an essentially altruistic character. It is the plane of direct insight or intuition. The ruling motive is love. It is the plane of soul communion with God, the unlimited vision of the higher self. It is, we believe, the only plane from which

one may see life as it really is. Its insights and its power fit one to live better on all the planes, and the supreme ideal is to bring all other planes into supreme subjection to this. But psychic experiences often unfit one to live a normal physical life. They involve much that is uncanny and morbid,—the dangers of mixed mental atmospheres, of telepathic communications from unfriendly minds, and a thousand and one delusions. The imagination is particularly prone to play us false on this plane. If one chances to feel a psychic atmosphere, it is very easy to project it into some form, give it a face and make it talk; so that for every genuine experience on this plane there are probably a thousand which are wholly imaginary. In general, then, it is better to steer clear of all such experiences and ascend to the spiritual realm. Those who impersonally long for communion with the highest, need fear no contamination from this source. However valuable it may be to receive psychic messages, there is always the possibility of getting the same wisdom in a purer form from a higher source. It is not clairvoyant power due to the psychic control of other personalities that we desire, but the development of all power *in our own individuality*, taking the clue from the great All-Knowledge itself.

The same relative value might be placed on astrology. One may perchance learn much that is valuable from a horoscope, as well as from palmistry, graphology, phrenology, etc. Those who are eagerly seeking to learn all that may be known about themselves may well make use of all these "sciences." Each will give some aspect of truth, each will involve a considerable degree of error, and one should not place great reliance on any external method. But the highest ideal is of course to gain all this knowledge by spiritual intuition. One's own intuition clarified by reason is after all the only test, and one would never accept what an astrologist might say unless it appealed to the inner sense. Why not then recognize the only genuine test of truth, namely, *verification through reason and experience*, and give credence only to that which has withstood the test?



The objections which we make to the abstract affirmations of the mental healer are threefold. Such suggestions err (1) in so far as they involve nervous tension, as opposed to the calm realization of spiritual truth; (2) to the degree that they are egoistic,—that is, the affirmations of “the I,” that *I* will have this or that, as opposed to the Christ’s prayer, “Not my will, but thine be done,” and (3) when they are untrue, as for example the affirmation, “I rule the body,”—a state of affairs devoutly to be wished. The more practical method would seem to be the recognition of a Power immanent within us which only seeks our coöperation in order to realize its ideals. One need not then strain one’s self nervously to hold the thought up to a certain ideal, but calmly settle down to wise adjustment in the present, *letting* that Power take its course through us. The way to control the body is not to assume that it is already under subjection, but to master it step by step through the development of spiritual poise and thoughtful *use* or direction of the bodily activities. Nor may one hope to become perfect by claiming that one is even now perfected, but by patient endeavor to build up character according to the laws of natural evolution.

We have received many words of thanks for “The Failure of the New Thought Movement,” published in our January issue. The hearty expressions of approval indicate that the time has come to put the New Thought on a rational basis. This can only be done by a frank recognition of its crudities and vagaries. Common sense and rational discernment must go hand in hand with all interest in new branches of inquiry. Where “all is good” without discrimination there is no ground for moral choice, and one is likely to be deceived again and again. A new doctrine is to be taken for what it is practically and rationally worth, not accepted as if it were a divine revelation. And the just appreciation of doctrine or person involves the knowledge of limitations and defects, as well as the discovery of strong points and virtues.

We have disclaimed all connection with Christian Science,

not because of the least intolerance,—for the Christian Science movement has undoubtedly had its place in this remarkable generation of incongruous and epoch-making thought,—but because people are not yet generally aware that there is also an independent movement not in any way bound by text-book, creed and person, whose growth has been retarded by its supposed acceptance of Christian Science dogmas and methods. We believe these methods and dogmas have had their day, and that it is now time for those who really love truth to shake off all bondage and show that they have the courage of their convictions, just as Luther protested against the hierarchy of the Pope. Accordingly *THE JOURNAL* fearlessly declares its independence. Its readers may never know what to expect from it, because it does not propose to run in ruts. It would rather be the critic of all sects and movements than have any one say of it that it is the same year after year. Without shifting one's position occasionally, one stands in constant danger of becoming creed bound. It were better to say of one's self as did Emerson, "I am an experimenter, with no past at my back."

A reader asks how to free one's self from mental atmospheres and contaminations on the psychic plane. By understanding whence and how they came. There was necessarily some point of contact, some channel left open. "Only thyself thyself canst harm." The point of contact may have been due to some weakened physical condition, in which case it is well to put the body in a pure, healthy state. Any experience which entirely changes the current of thought is helpful. A happy, outgoing state of mind also tends to free one from bondage, a spirit of love and charity sent out to all whose atmospheres may have been involved in the experience. Thus one is concerned, not with the other person or persons, but with one's own state of mind and body which made the contamination possible. Even if obsession be possible, as some maintain, one has only one's own condition to blame,—precisely as one should only blame one's self if when some one has used abusive language one gets into

a passion and suffers all the torments of anger and hatred. Hypnotism, too, is probably impossible unless there be (1) voluntary submission to hypnosis; (2) credulity which may be played upon; (3) a morbid, weakened, or diseased state of mind or body. It is well, then, for all who are susceptible to external influences to arouse the Cæsar in them, the conquering individuality which brooks no obstacle, and is capable of becoming master of the situation. Here is where the affirmative method is seen at its best. No weak attitude will suffice in such a case as this. One needs to stand up positively with all the power at one's command, and say emphatically, Never again, under any possible conditions, shall the sacred precincts of my personality be invaded by the atmospheres and feelings of other minds. I hereby declare my soul's independence. God and one make a majority, and I shall trustfully yet positively rest in the immanent presence, knowing that in that holy place I have nought to fear.

Is this contrary to the doctrine of non-resistance? No, it is the concentration of power on the positive side, leaving the outside influence or temptation to take care of itself. While the world is selfish and the consciences of the community uneducated, the good-natured person will be imposed upon,—if he permits it. Vampires are numerous, and one *must* take care of one's self. One must respect and be strong in one's self in order to be respected, just as one must love to be loved. To take circumstances as they come without discrimination is positively immoral. One must be wise and exercise the power of choice and stand up for the rights of the higher self. "You think me the child of my circumstances: I make my circumstance." Thus shall one grow strong in the face of all opportunities instead of weakening under them, if one takes this positive attitude without nervous tension and with the constant prayer, "Not my will, but thine be done."



## 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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## FEBRUARY ANNOUNCEMENT.

Feb. 8—Rev. Benjamin Fay Mills of Boston; subject, "Walt Whitman, the Believer."

Feb. 22—Mrs. A. G. Dresser; subject, "The Future of the New Thought." Mr. F. H. Sprague; subject, "The Law of Social Growth."

Special attention is called to the membership meetings at headquarters, Tuesday evenings, Feb. 1 and 15, at 7.45, and every Friday afternoon at 3. These meetings are proving of great interest and helpfulness.

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At the public meeting of the Club, Jan. 11, Rev. Stephen H. Roblin read a stirring paper on "Phases of Courage." Mr. Roblin deplored the seeming tendency to relegate courage to the past. The man of courage is abroad today as of yore. If we can develop courage, one of the great causes of disaster shall perish from the earth. Yet in our reforms we must be careful to keep the true temper in the life; we must be careful lest we go contrary to the true spirit. The training to awaken courage should be in union with the tendency to quicken all the higher faculties. Courage is required in all occupations. He who claims there is no courage in the life of today has not studied the conditions of success as found today. But there is counterfeit here as elsewhere. True courage has in it the element of noble service. If need be, let us bleed for the truth.

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Confidence is action. All buoyant feelings are action, and action is necessary. It keeps the atoms and molecules sufficiently apart for the life force to permeate our organisms; and this is our existence,—divine life, the same life on all the planes of being; whereas discouragement, dejection, downheartedness, packs our atoms and mentality into a density and weight that is deadness and defeat. Do not allow this. Be fearless.

—*J. A. Dresser.*

## BOOK NOTES.

THE DISCLOSURES OF THE UNIVERSAL MYSTERIES. By SOLOMON J. SILBERSTEIN. 297 pp. \$2.50. New York: Philip Cowen, 213 East 44th Street.

When a treatise on metaphysics is heralded by the comments of such men as Professors James and Royce, one expects much intellectual benefit from it. On the contrary, when an author is compelled to seek such comments in order to win a hearing, one naturally doubts the inherent worth of his book. This doubt is increased when the claim is put forth that he has succeeded where *all* previous thinkers have missed the great secret, and when he claims to have refuted every philosopher from Thales to Newton; for it is a foregone conclusion that those who make claims, that those who say, "I am come to teach mankind the way of truth, that they may attain the highest knowledge," are in some way self-deceived, and are lacking the first essential of genuine inspiration,—namely, that unobtrusive humility which never lets the right hand know what the left hand does. In the present treatise, however, the reader should make due allowances for the fact that the author is a Hebrew, and has made his own translation. Disregarding words and looking solely for the ideas behind them, and with all due respect for the author's earnest endeavors to set forth what is to him the truth, the book, although failing to "purify the brains of men" from "the fanciful and fantastical notions of all the different schools," may become an instructive study. Its starting point is the principle that the idea or plan of a thing exists before the thing itself takes form, just as a mechanic holds in mind the image of the machine he intends to build. We thus have knowledge of the cause previous to the cause itself. Knowing one cause of limited knowledge, man knows all causes of eternal existence. It is therefore erroneous to say that we can have no knowledge of the great Intellect behind all things, for human intelligence is identically the same with the one absolute knowledge, which is the subjectivity from which all the universe proceeds. Thus the universe consists of two kinds of existence,—“a sensual or non-absolute, and an intellectual or absolute existence.” All the compound objects of the physical world are made up of atoms, which are physically and chemically united in space and time. There is no such thing as “the hypothetical fluid called the ether,” but the effects attributed to it are due to the “vibration of the atoms themselves, under the force of centrality by the stimulation of the Essence,” which is an absolute spiritual Essence, an eternal being radiated from absolute Intellectuality.



**IN TUNE WITH THE INFINITE**, or Fulness of Peace, Power and Plenty. By RALPH WALDO TRINE. 222 pp. \$1.25. Thos. Y. Crowell & Co., New York and Boston.

Those who have been helped by Mr. Trine's first book, "What All the World's A-Seeking," will find this volume in every way equal to the former treatise. It deals with the same problems in the same kindly spirit, and is in general an excellent statement of the New Thought philosophy. It contains no essentially new ideas. But the thought is notable for its even flow and its fidelity to that helpful optimism which ever appeals to and stimulates the human mind until experience has been deepened beyond the plane of thought forces and comes into touch with life's stern realities. The same words may then be used. The keynote of life will still be that which Mr. Trine so forcibly sounds in this volume. But the message will come with added force because one has met life's severest tests, learned the lessons of sorrow and suffering, and earned the right to speak out of the heart of strenuous experience.

**PRACTICAL METAPHYSICS FOR HEALING AND SELF-CULTURE**, or The Way to Save Both Soul and Body Now. By ANNA W. MILLS. 304 pp. \$2.00. F. M. Harley Publishing Company, Chicago, Ill.

This is a general exposition of the philosophy and practice of mental healing. The following sentences well illustrate its method of thought: "This is a spiritual universe throughout. . . . The whole world of appearances but gives to us a picture of thought. . . . Mind made and can unmake and remake. . . . There is no hell outside of the negative imagination of the sense mind. . . . There is no power but good power, which, when used according to its inherent nature, brings forth Peace, Satisfaction, and Health. . . . God creates no failures." The substance of practical metaphysics, then, is to put ourselves in right relations with the one power by making the right affirmations and denials. "Conditions of body are only the record of thoughts."

We cordially recommend to our readers a new magazine which has rapidly come to the front among New Thought publications since its appearance in October,—*Mind*, edited by J. Emery McLean. \$2.00 per year; 20 cents a number. 19 West 31st Street, New York City.

*Helpful Thoughts*, an every-day book of selections inculcating the principles of the New Thought; very carefully arranged and attractively bound. A. B. Newman, 486 Boylston Street, Boston. 127 pp. \$1.00.

*Is the Soul Immortal? and The Song of the Sanyasin; Reincarnation; Karma-Yoga; Address in England, 1895; Lectures in the Parliament of Religions, Chicago; Another Version of the Lecture at Brooklyn*, and other pamphlet addresses by the Swami Vivekānanda. For prices, etc., address S. C. Mitra, 2 Nayan Chand Dutt's Lane, Beadon Street, Calcutta, India.



**IMPORTANT NEW BOOKS.**

**ALL'S RIGHT WITH THE WORLD.** By Charles B. Newcomb. 163 pp.; gilt top; \$1.50 postpaid. Boston: The Philosophical Publishing Company, 19 Blagden Street, Copley Square.

**HENRY WOOD:**

"All's Right with the World" is a notable and substantial addition to the literature of the new mental and spiritual philosophy. The human world, which is crowded with supposed ills on every plane, needs just such a practical and optimistic interpretation of life and destiny. Almost every page is radiant with a light which is well calculated to dispel the clouds of pessimism, inspire right thinking and living, and hasten soul growth.

The literary flavor is also peculiarly felicitous, being clear and epigrammatic. Its terse statements of vital principles are Emersonian in depth, and at the same time made easy in practical application. I am glad that Mr. Newcomb has given this book to the world, and hope it may have a deservedly wide circulation.

**HORATIO W. DRESSER:**

In "All's Right with the World" Mr. Newcomb very clearly and concisely formulates the message of his own soul's awakening, and once more sounds the great note of optimism. The forty-five chapters which constitute the volume consist of brief, specific sentences calculated to stimulate thought. It has the merit of quickening the reader's mind where he differs from the author, and to send him once more to Emerson, to whom Mr. Newcomb is much indebted, and, best of all, to the immanent Reality itself, whence one may derive one's own interpretation of the all-perfect universe.

**REV. S. H. ROBELIN:**

In my judgment you have contributed one of the very best books to the philosophy of our time.

**T. W. HIGGINSON:**

I agree heartily with its title and general conclusions, and cannot quarrel with a book which draws so many good quotations from Emerson.

**J. T. TROWBRIDGE:**

Your course of argument is in a line with my own convictions. I am sure the volume will be found helpful by that large and ever-growing class of readers who confute the assertion that this is a materialistic age.

**LILIAN WHITING:**

I have seldom found anything so peculiarly helpful as your valuable and thoughtful book, and want to tell you again with what interest and delight I read it.

MARY A. LIVERMORE:

Its philosophy is of the divinest character, and I can hardly open its pages anywhere that I do not read a statement which is a veritable spiritual tonic.

FRANCES E. WILLARD:

The very title is an inspiration. I have it on my dressing bureau, and am looking it over with much solace of spirit.

IMOGENE C. FALES:

From the first glance I was fascinated with the rare beauty and depth of thought that pervades the work, and read on and on with an increasing surprise and pleasure.

The year is at the spring of a new and marvelous age, of which your book is one of the fine interpreters.

I find it strewn through and through with rare gems of thought that appeal to the inmost consciousness,—gems that will not look dim when placed side by side with Emerson's brightest utterances.

I congratulate you on giving to the world so much that is valuable, and I congratulate the world on this new addition to the thought forces of the age.

The book is on my library table with other choice products of master minds for daily help and refreshment.

PAUL TYNER:

Every page is vibrant with an optimism which, lifting one to the skies, is yet like our Rockies, broad-based on solid earth.

THEODORE F. SEWARD:

I thank you for it in the name of the Supreme Good. It is Divine Truth brought up to the fulness of the new age. It is Emerson wrought into the chemistry of human life.

LUCY A. MALLORY, Editor of *World's Advance-Thought*:

I want to thank you for a copy of your grand, good book, "All's Right with the World." I cannot tell you how much I value it. There is no other book that equals it in my opinion. Every sentence is a volume in itself.

WALTER B. ADAMS:

There isn't a dull line in it. It is breezy throughout. It is brimful of life and vitality. It should have a wide reading.

THE NEW CHRISTIANITY:

There is no weariness of wasted words in the sharp, terse, clean-cut treatment of the subjects with which Mr. Newcomb deals with swift and skilful strokes that leave the gems of truth clear and shining in our mental grasp.

Nothing more forcible can be found in the line of what is called metaphysical thought than some of these essays, which we forbear naming lest we should invite the reader's attention to a different subject than that to which he would be instinctively attracted.

## "IN SEARCH OF A SOUL."\*

Like all else that has come from the pen of Horatio W. Dresser, this latest volume devotes itself to pointing out the practical road, along gradually rising ground, to that high plane of daily life which is becoming popularly known under the name of "The New Thought." Of this thought Mr. Dresser says: "It is not a new philosophy, but a new application of a doctrine older than our Western civilization. It is but a phase of the great philosophical movement of our time, which seeks to unify the richest wisdom of all the ages and to bring into close contact the spiritual insight of the Orient and the exact science of the Occident. It is not the product of any one time, nor of any one people, but is rather an adaptation to the needs of today of the one central doctrine which lies at the basis alike of Christianity and of all great spiritual systems. . . . It is represented by widely differing schools, and employs many and varied methods."

And here it may be well to indicate, so far as one may in the brief space allowed, the very high character of Mr. Dresser's own contributions to this doctrine or philosophy, which he so thoroughly believes in and ably elucidates; and the educational value of his work because of these "differing schools" and "varied methods," to which he barely alludes in setting forth his own point of view. It is doubtless on account of some of these "schools" and "methods" that many people, ruled by the pride of intellect, have turned away from further identifying themselves with the fascinating truths which had at first drawn them to investigate the "New Thought."

Like all movements which mark a revolt from outgrown phases of religious opinion, this broader thought has naturally gathered to itself a somewhat motley following. Among its adherents there is no lack of the oddly developed human specimens which Hawthorne so mercilessly pictured as "infesting" the little town of Concord nearly half a century ago, to catch the manna of the spirit as it fell from the lips of Emerson. No doubt the same sort of people gathered about Jesus; certainly they have followed Christianity throughout all its subsequent career, and have everywhere broken themselves into little separatists and sects. Why, then, should they not act likewise under the banner of the "New Thought?" Fortunately that thought is spacious enough to accommodate them, and, having no sacerdotal authority, to afford them play for all their vagaries, until in the fullness of time they may grow to its true measure, either here or somewhere else. The mere seekers after psychic phenomena even seem to be regarded by the wiser adherents of the "new thought" with much the same hopeful tolerance that sensible people regard the readers of dime novels. If they did not begin by reading those, think they, they might never read at all; and if the true reading instinct is in them they will grow a taste for better stuff.

The new philosophy has certainly no better exponent than Mr. Dresser.

\*"In Search of a Soul." By Horatio W. Dresser. 273 pp. \$1.50 postpaid. The Philosophical Publishing Company, 19 Blagden Street, Boston, Mass.



It needs men of his sort to keep it to the balance as well as the measure of its elastic range. His writings convey that permeating, temperamental evidence that he is born in the thought rather than converted to it; a man of liberal education and broad information, whose own convictions are more clear cut because of the background from which they are projected.

This latest volume is made up from a series of separate essays, delivered at divers times and places, and so arranged as to form a sequence in the unfoldment of the idea of soul growth. The chapter headings outline this, — "Laws and Problems of the Human Mind," "Has Man a Soul?" "Absolute Being and the Higher Self," "Individuality," "Reincarnation and Receptivity," "The Unity of Life," "Spiritual Poise," "Soul Growth." Each of these chapters contains sentences so pregnant with evident truths that want of space alone controls the temptation to quote from them. It may be said in passing that the author does not accept the ancient doctrine of reincarnation, and expends some succinct reasoning in showing why. Still he is not dogmatic, and after an outlay of interesting reasoning against accepting this for himself, he adds:

"It may be that the theory of reincarnation is the most plausible hypothesis, so that one could say of it as did the cautious Darwin of his theory of natural selection: 'That, all things considered, it is the hypothesis to which there is the least objection.' But it is still an hypothesis, and one can only await evidence. If there is still an unknown factor in our experience which we name as the electricians use the term 'ohms,' to conceal their ignorance of the real nature of electricity, then let us remind ourselves of our ignorance when we glibly use the words 'fate,' 'heredity,' 'predestination,' 'Karma,' 'law,' 'necessity,' 'reincarnation.' Let us also seek out other hypotheses, and be not as ready to accept as to investigate. 'Probability is the guide of life.' All conduct, as well as all thinking, is an experiment. This chapter is purely tentative. Yet as such it is the frank avowal of opinion of one who as yet has found but little evidence in favor of the doctrine of reincarnation, and with whom the balance of the argument seems in favor of social evolution, prenatal influence, receptivity, and eternal individuality as the sources of all that the past has given us."

The methods of industrial science itself are not more practical than are the methods of soul growth as presented by this author. "Every time one seeks the guidance of one's own constitution, and asks in the silence, 'What shall I do?' one is helping to shape individuality in outward expression, to form a habit. . . . Nature's resources, physical, intellectual, and spiritual, are placed in the hands of one who observes this law. On whatever plane help may be needed, the principle is the same,—namely, to seek first the inner kingdom, to gain spiritual self-possession and poise. And if one obeys this law habitually, one may learn to avoid the extremes of ecstasy, depression, and the unhealthful reactions which follow close upon a too eager desire to grow.

"Those who learn thus to enter within to become aware of themselves as



souls may aid others to attain help by the same process. That is, first place yourself in conscious union with the universal Spirit, then turn in thought to the one whom you wish to help, realize the same truth for him, quietly yet positively, and try to quicken his soul. I do not mean by thought transference, nor is the person helped simply because the mind is amenable to suggestion. The process is more truly that of induction through spiritual affinity. The other soul feels and knows your power because you live from the soul, because you have touched life's reality and possess the living essence."

Here we may say is the secret of every soul who has ever really touched the lives of others, be he poet, seer, or prophet.—*Boston Transcript*.

**THE PSYCHOLOGY OF HEALTH AND HAPPINESS.** By LA FOREST POTTER, M.D. \$1.00 postpaid. Cloth, 163 pp. The Philosophical Publishing Company, 19 Blagden Street, Boston, Mass.

Contents: Equilibrium in the Natural World; Equilibrium in Man; The Proposition Stated (the Projective, Subjective, and Ejective Planes); Sleep and Dreams; Catalepsy, Trance, and Ecstasy; Neurosthenia, Hysteria, Epilepsy, and Insanity; Alcoholism and Narcotism; Hypnotism and Double Personality; Telepathy; Suggestion in Its Practical Application to Disease.

This volume makes a radical departure from the present treatment of disease. It lays down the principles of health or equilibrium in the world of nature,—the vital association between the material and the immaterial through evolutionary law. It shows how each one of us may attain to wholeness by appeal to the mental and the physical in vital combination. It is believed that this book will bridge the gulf which exists between the orthodox school of medicine, on the one hand, and the mental school on the other. An increasing number of people are reaching out for just this knowledge which shall recreate their lives.

Dr. William James, Professor of Psychology (Harvard University), says: "I admire the breadth of its spirit and the calmness of the whole discussion, and can see that it will be very instructive to a certain class of readers."

Henry Wood, author of "Ideal Suggestion Through Mental Photography," says: "I recognize the work as able and interesting, and a wide departure from conventional systems."

H. W. Dresser, author of "The Power of Silence," writes concerning the book: "This work is a very rational discussion of the subject treated. I believe that it will help to bridge the chasm which separates natural science and the practice of medicine, on the one hand, and the common-sense school of mental healing on the other. I believe the book will be welcomed as a decided help, and I think its theory of disease is especially suggestive in this broader direction. It has kept close to facts and actual experiences as well as to scientific authorities."