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DEVOTED TO

THE UNIFICATION OF SCIENTIFIC AND SPIRITUAL THOUGHT

AND THE

NEW PHILOSOPHY OF HEALTH.

HORATIO W. DRESSER, Editor.

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THE
JOURNAL OF PRACTICAL METAPHYSICS.

Vol. II.

MARCH, 1898.

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THE FREE WILL OF MAN.

BY G. A. KRATZER.

THERE are in the world today many believers in the absolute power and the absolute benevolence of God. There would be many more such believers, and who would gladly believe, but they are prevented because they hold to the absolute freedom of human will. They observe the wickedness and perversity of many men, and find themselves unable to avoid concluding that some of these individuals will have the power and the purpose to perpetuate evil in themselves and through themselves forever, thus thwarting the will of God and defying his power. At the same time, these people will admit that God in creating man gave him such a will as he has, and that God foreknew what the results would be. They doubt God's power to save a specially wayward sinner, but assert his power and his purpose to punish any soul as long as that soul sins. From this it follows that God in creating such a race of beings, foreknowing that some of them would bring upon themselves endless misery, could not have been perfectly benevolent. If he were perfectly benevolent he would have made the race different, or would not have made it at all.

It is admitted by the writer that if we assume the absolute

freedom of man to start with, endless sin and endless misery are logical deductions,—at least such a result is logically *possible*, and indeed not improbable, from all that we can observe of the behavior of many individuals. But the trouble is with the fundamental assumption.

Man's own consciousness tells him that he possesses some measure of free will. In the face of this the doctrine of fatalism cannot stand; and because of this philosophers have gone to the opposite extreme of assigning to man absolute independence of the will of Deity. But this is not logically necessary, and does not harmonize with the analogies or the observed facts of life. The truth is probably between the extremes, as very often happens.

The doctrine of the immanent God, newly emphasized and explicated in these closing years of the century, is helping thoughtful men to dispel this dark illusion of the philosophical and theological world in a manner which I will endeavor to explain.

I believe the truth about this matter of human will to be as follows: That God intends free will to be the *ultimate* possession of every soul, when after long periods of discipline it has finally "grown into the measure of the stature of the fullness of Christ." In other words, I believe that God has ordained it, that the will of each individual shall be subject to evolution and growth like all other things in the universe. But to say that God bestows absolute free will, in the common acceptance of the term, upon every child born into the world at the very commencement of its career, seems to be a mockery of God's wisdom, not to say of his benevolence. It would be as reasonable and as sensible to trust a child with absolute free will as to trust it with a lighted candle in a powder magazine. It would destroy itself in one way about as soon and as surely as in the other, and from the same cause,—ignorance.

What seems to me to be the truth upon the subject can be well illustrated by a common occurrence. A father sits in a

room with his little boy who is just beginning to learn to walk. The child rises from his creeping posture and begins to take tottering steps. The father watches, pleased to see the effort, and does not interrupt, unless he sees the boy running into serious danger,—going too near the stove, for instance. In such an emergency he calls the child back. Again, when the father thinks the boy is in danger of becoming overtired, he takes him up in his arms, or puts him in the cradle. Now you will note that the child does his own walking, chooses his own path, so long as the father sees that this freedom will not result in permanent harm. If the father is wise, he will not object to a certain degree of weariness, nor to the lesson in carefulness from a few tumbles on the floor. These things will be for the child's discipline and ultimate good, though they bring temporary pain. If the boy is headstrong and will not heed the father's warning voice about going too near the stove, the father may even permit him to get burned a few times to teach him to have faith in his father's wisdom and the lesson of obedience. But no true father would knowingly permit the child to work permanent harm to himself by giving him perfect freedom while learning to walk. No, the parent waits a few months and watches and restrains the boy while he is perfecting himself in the art of locomotion, giving him more and more liberty as to duration and direction of the exercise, until at last, being convinced that the boy knows how to make a good use of his freedom to walk, the father allows him to use that freedom in future without restraint.

So with the regard to the free will of man. By his material environment, by his bodily limitations, and by the immanent power of the Divine Spirit working within the soul for its restraint and guidance, unrecognized perhaps, but operating none the less surely,—by all these agencies God restrains the free activity of man within the narrowest limits and allows this activity to expand into ever-widening circles during this and succeeding stages of existence, in proportion as each soul proves it-

self capable of wielding this power for its own *ultimate* welfare.

But *how* does the Divine Spirit work within the soul for its restraint and guidance? To answer will require a simple psychological analysis. As is generally known, the faculties of the soul are divided into three great groups,—intellect (reason), sensibility (the feelings), and will (the power of choice). Philosophers are apt to speak and treat of each of these, especially the will, as though they were personalities or had separate existences. This is an error. There is no will apart from a conscious being choosing, and in fact the will never takes the initiative in any mental or physical action. The will is called into activity only after it has been influenced by the sensibility, either directly or indirectly, through the intellect. The person who chooses in accordance with his feelings, without stopping to think, we call emotional, impulsive, or sanguine in temperament. The person does not allow his feelings to influence him until after he has used his reason as to the probable outcome of the activity, and so has made *deliberate* choice among different possible lines of action; who has, in other words, sifted his sensibility through his intellect,—such a person we call of an intellectual, calculating temperament. So it is seen that there are two powers in the soul, one of which prompts the will to action, and either of which may determine its choice.

Now in the average individual there is a fairly equable balance between these three classes of faculties. Unhappy is he in whom the feelings have preponderant control, unless indeed by self-discipline or other means the grade of his sensibility has been elevated very much above that which belongs to the "natural man." With most persons the reason is at most times in the ascendancy, and guides the choices of the will. But the facts of our own experience show to us that, no matter how intellectual the temperament, if the motives in the sensibility (the feelings of the moment) *are strong enough*, the person will yield to them whether the reason approves or not. However,

attention must be called to the fact that, strictly speaking, it is never the reason *against* the feelings, but the reason *among* the feelings,—an examination and selection by the reason of the motives which *ought* to prevail on each particular occasion. These few statements will make clear to the reader some familiar workings of the mind. We are now prepared to understand without difficulty just how God can and does interfere in human activity, and how we can get help from him. Suppose a man is ignorant, and unconscious of his ignorance,—narrow-minded to the extent of bigotry. God may see fit to take the initiative and enlighten the intellect of that man as he did that of St. Paul on the journey to Damascus. Again, he gives to all of us little flashes of intellectual inspiration,—sometimes by night and sometimes by day,—new methods of conducting business, new light as to our duty as citizens or as to our political belief, new conceptions of truth in moral and religious realms; the distinguishing characteristic of all of which inspirations is that they come suddenly, and we cannot trace them back to any logical processes of our own minds. Or we may be conscious of ignorance in a given case and desire instruction from God. This is the prayer for intellectual enlightenment. It may never pass the lips in words, but it is a feeling in the heart. Such a prayer we may be sure God always grants, unless he sees that it is best for his child to work out the problem for himself.

Again, suppose a man is on the point of yielding to some strong motive, which yielding means disaster to his soul. The immanent God may take the initiative and subdue that motive, or arouse a higher motive into yet stronger activity, so that the will must perforce obey the stronger. Or at some time when we are engaged in a struggle between the intellect and the sensibility, we may be conscious that the feeling will prove too strong for us in the end, unless we can get aid in the combat. Then we lift our thoughts to God in prayer for help, and very often the tempting motive disappears, or more often there is

aroused in the heart the love of God and of his righteousness, strong and deep, transcending for the time all other motives, blotting out all sinful desires and appetites as the noonday sun blots out the stars of heaven.

So we see that either of his own motion, or by our desire, God can and does act upon both the intellect and the sensibility, and in this manner the operations of the will may be surely determined and controlled by him, for let it be remembered that the will never acts until after the sensibility has prompted it, and usually not until the intellect has also shown the alternatives of choice.

But now the shade of a theologian appears and says: "If God can control human action so absolutely as you set forth, why does he permit men to go astray so sadly?" The old problem of evil. I have not space to discuss it. It was ably treated by Mr. Dresser in a recent number of this JOURNAL. I will simply remark that God sees that it is for our *ultimate* good that we should "work out our own salvation with fear and trembling." Yet in some measure "it is God that worketh in us both to will and to do of his good pleasure."

We are subject to struggle and to discipline, but not to endless misery or annihilation. From our finite standpoint, it is true, the mistakes and sins of men often seem destructive; but from our limited experience with only a moment out of the eternity of a soul's life, we are not fitted to judge of how much or how severe discipline, or what kind of discipline the soul needs or is able to bear.

How, then, does man ascend in the scale of his development? Not by his own activity alone with his destiny entirely in his own hands, nor yet by a course predetermined in all its details by his Maker, without true activity on his own part. But man develops his personality as the child learns to walk,—partly by his own efforts, but at the first guided and upheld in large measure by his father's sustaining hand. Afterwards, when he has gained sufficient strength and experience, he is allowed to walk alone.

A PHILOSOPHER'S CREED.

I BELIEVE in the existence of ultimate, universal Being, whose nature includes in an organized, harmonious whole all power, wisdom, life, love, beauty and peace.

I believe in the existence of ultimate individual souls whose mission it is to represent, each in its particular way, the attributes and powers of eternal Being; at first unconsciously through long and varied experience, in due time consciously and harmoniously, finally sharing the love and peace, the joy and beauty of the universal Soul.

I accept as a progressively revealed fact the existence of a wonderfully constituted world of manifestation where, in order and degree, ever changing in form, immutable in method or law, the nature of eternal Being finds continuously varied expression. I take this world order to be the wisest possible system of self-revelation, where each event has its meaning, each atom its place, and each moment its relation to all moments.

I find the knowledge of this world, the amount of pleasure it gives, the degree of suffering and the wisdom or beauty seen in it to be conditioned by the development of each observer. Consequently I do not deny that what seems an actuality to each soul, in process of awakening to the harmony of the whole, is really existent, even the evil and strife, the error and misery which so often appals us by its magnitude. But I find a tendency in the soul to press on from partial to complete knowledge, from a lower condition to a higher one, and from discord to harmony.

Therefore, I believe in the ultimate triumph of the good, the true and the pure. I believe in the power of love to uplift and endear all that life contains. I believe the Christ spirit shall

yet prevail, and that its historical revelation ages ago was an earnest of what shall be attained by all humanity and on all the planes of being. I look for the time when every soul shall esteem it a privilege to obey the promptings of the Highest, to choose the wisest course; to be sincere, faithful, unselfish; to conform to the universal will. I see in each event, in every stirring experience and in all the struggles of mankind the effort of this great Will to achieve its purpose. I see in each of these moments of life as it passes an opportunity for the individual soul to coöperate with this upwelling Soul whose ideal is to perfect us all.

My highest duty, then, my greatest privilege and joy, is to take each opportunity as it comes, to play my little part, imbued with a sense of the sacred mission each enjoys in relation to the whole. My constant prayer should be, "What wilt thou have me to do?" I am to seek above all else the spontaneous prompting of the universal Will. Thus attaining harmony within, through self-knowledge, poise and adjustment, I am to overcome friction, suffering and evil in the world about me, gradually hastening the day when society at large shall also come into harmony with and respond to the prompting of universal Love, Wisdom and Peace.



We cannot judge anything correctly from its appearance merely, and this holds good with reference to materiality. It has a reality in the seeming that it does not have in fact. The walls of a house do not appear like dissolvable matter, but we know that they are. Wood can be burned to a few ashes, and these can be dissolved into gases which cannot be seen. Bricks or stone can also be similarly dissolved, and even time will crumble them to dust, which dust can be dissolved into gases imperceptible to sight.—*J. A. D.*

FROM WITHIN OUTWARD.

FRED VINCENT FULLER.

What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which is in his nature and which must grow out of him as long as he exists. The goods of fortune may come and go like summer leaves. Let him play with them and scatter them on every wind as the momentary signs of his infinite productiveness.—*Ralph Waldo Emerson.*

MAN, like a potato, dog, lily and every organic thing, grows from within outward; and further, the quality and need of his inner or spiritual life by grand and exact steps determines his external scenery, experiences and happiness through an inflexible law of correspondence and attraction. All who hold to their high ideals, and wisely coöperate with the few great spiritual laws now more clearly comprehended than at any previous time, will see their lives grow complete and harmonious, for "to be spiritually minded is life and peace."

Those lives which are perturbed, eccentric and unhappy illustrate the result of antagonizing these great principles of growth through lack of knowledge, prejudice, or indifference, due to man's yet slight elevation in the scale of evolution. In all the New Thought no one thing seemed so marvelous, even preposterous, to me at the start as the statement, "As a man thinketh in his heart, so is he," carried to its furthest limits, and that our divergence from health, tranquility, happiness, came from error at the centre,—the domination of wrong thoughts, a warped inner life, spiritual crookedness, unreal conceptions of being. Before I could fully accept this stern decree of personal responsibility, the fact that each man is his own calamity breeder, and the magnifying of so slight a thing as

thinking into an irresistible governing force, I had to ponder long, read much, and talk with many who had long lived amid these clear truths and proven them in every-day life. For, while this claim will bear the closest scrutiny, the result of rational thinking and living does not at once appear in material evidence, as it is a matter of growth like the physical gain in size in plant and animal,—a sort of gradual becoming. Again, in making observations one is compelled to judge in most all cases from seen effects and appearances, instead of from the real motive or thought. Where harmonious surroundings and a tranquil, happy nature are found together, it has heretofore been explained on the materialistic basis, that a man's good fortune in life gave him his peaceful, happy air. Any observer may know, however, from a few keen glances about, that mere riches, power or fame of themselves more often give discontent and carewornness than happiness. A young merchant who thought that the possession of \$25,000 would make him content, worked for that end. When he had acquired this amount of money it seemed paltry, and he saw much more was necessary to satisfy him, and so he worked on, always about to be but never quite contented. Power and fame in the same way flit alluringly before one, but when attained never satisfy; nor can the possession of material things alone give happiness, and in the fact that happiness is a matter of mood, dependent upon simple and interior things which can be had by all without price, is the wisdom of Omnipotence shown.

It is becoming more and more known that a strong, poised, sunny child of harmony has good fortune, peace, abundance and health as accessories to his clear inner life, and because through knowledge or instinctively he has "hitched his wagon to a star," perceiving "that the mind that is parallel with the laws of nature will be in the current of events, and strong with their strength."

Emerson says: "A man's fortunes are the fruit of his character;" therefore, if one in taking account of his gifts in life

finds not a satisfactory grouping of desirables about him, let him know that he can draw and attract more happy events into the circumference of his life by setting his centre right, by deserving more, although he should know also that happiness is a subjective condition, a mental state, a matter of mood wholly independent of things. Let him displace anger, envy, doubt, fear, uncharitableness, by dwelling upon and practising their opposites. Let him be poised and trustful, and know that his gain and enlargement of life will be slow but grand, that thinking fine and high on Tuesday will not cause gifts to fall at his feet from out of a clear sky on Wednesday.

If fortunate conditions already attend him, then let him know that these manifest through law, and that he need not, with the apprehension of a timid man walking on a steep side hill, dig in and cling and strain to hold what is his very own; for if things belong to him he is upheld by universal law, and if they don't they must depart anyway. To be sure, untold thousands of men think in their own hearts that they barely maintain their social and business positions in life, whatever they may be, except by brutal force, strife and gnashing of teeth; and because the aspect of the whole world of circumstances is fluid and changeable, and everything reflects back to them their own fierce mood, this idea of strife becomes really true to their eyes, for everything they see proves their fixed idea that life is a battle, and furnishes another of the innumerable applications of Emerson's masterly assertion that "what we are, that we see."

A good example of the law in a large way of the internal controlling the external is found among the Friends, whose inner lives, habits of waiting on the spirit, and ways free from contention, drew to them a good measure of worldly things, sufficient for their need and comfort. They were more free from diseases than other classes of people, and their average age was longer. Had they consciously known and practised to a still greater extent these principles, their example might have been

yet more striking. Every strong and unique life has become so through following its high leadings. Christopher Columbus, Michael Angelo, Phillips Brooks and every life of worth are further illustrations of the law of the materialization of the inner, and we are now ready to be taught that friction, outward strife and rush which have so long been deified by self-made man were hinderances not aids to the complete realization of their fullest individuality. A man merely rich in money and poor in everything else that yields wholeness cannot be taken as an illustration of the working of this law; nor can he pass as a fortunate or successful person, for this sort of wealth which is not synonymous with tranquility comes and goes through the minor and temporary attractions of a lower plane.

Here you will say that you know many good people who are bound to hard, biting conditions of life; and this easily appears so at first glance, but "good" in the old, dreary, material sense is not synonymous with the spiritually vitalized life, free from fear, fret, discontent, shining with thanksgiving and appreciation, and in the sweep of "the sublime laws which play indifferently through atoms and galaxies."

Why thought must be the controlling force can be clearly shown. If God exists and stands for order and justice, then all must be right and good on its plane as interpreted by evolution, while inflexible law and justice must be supreme and all-pervading whether perceived by us or not, and no confusion exist in reality. This omniscient and omnipotent law of compensation, if it runs through and regulates all human affairs, must operate through some substance or force which lies at the very source of all human acts and effects, and not from the appearance or seeming of things as indicated by results alone as man judges. On close analysis it will be seen that one cannot go behind thought or motive for the cause back of every effect and event in the drama of life; and how often we have found that when the real motive was seen our verdict based on appearances had to be reversed. A man goes back after thirty

years to his native town and builds a library. The town throws its hat into the air and says, "How generous! how noble!" and calls for his canonization. Of itself library giving is certainly praiseworthy, and yet despicable motives may have prompted the act if they could be revealed. Had you access to his thought, you might have seen that the gift was made for self-glory, or as a step toward political preferment. The real thought and motive of this action and every other are, however, truly and indelibly registered in this man's own consciousness, adding buoyancy or weight to him spiritually, and thus adding to or subtracting from the time of his final wholeness or happiness, and the things thereto pertaining.

We now perceive that a self-recording judgment attended by exact justice can be rightly made by and through thought only, for the effect, appearance, occasion, act, may play a part, while the origin or thought preceding every event and act is perfectly and automatically registered by the stylus of memory on the tinfoil of consciousness, and is never deceived.

Mere thinking may seem to be as unsubstantial as the wind that blows, but from it everything accomplished by man first springs. The towering building, bridge, splendid statue, machine, were first conceived in thought and then externalized by patient effort. Emerson grasped the fact that thought was everything in the final analysis and said, "Thought is the wages for which I sell days." Again recognizing the creative, magnetic, attractive power of thought, he says: "Nature is not fixed, but fluid. Spirit alters, moulds, makes it. . . . Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportion. A correspondent revolution in things will attend the influx of spirit." How sublime is this law of spiritual gravity by which we rise into harmony or fall into discord, and which we have just learned to know and apply to daily life. We embrace it in glad appreciation and with the humbleness that Newton felt when he tore the curtain of ignorance away from the law of

gravitation, and it stood nudely revealed before him. Like other mighty universal principles, this great law of correspondence and attraction by which the spirit draws its own embellishments is absolute in action, as noiseless as the mighty forces which daintily whirl and balance worlds, as invisible as steam, wind and the ether, and as unerring as the instinct of electricity when instantly it chooses of many wires the shortest one to earth.

In each generation a lonely Emerson has awakened and gazed with shaded eyes on new bits of dazzling truth, and then has understandingly passed them over to his age; but nothing which came with its faint birth-cries into humanity's past, or can come to a God-sharpened soul of the future, will add more to the felicity of the race than the wide recognition and persistent application of the fact that a man's happiness and welfare are thrown off from and absolutely revolve about his inner thought life, thus rendering him master of his fate.



It is not in the outward life we see the best evidences of immortality, but in the inward. There we meet the principles of love, justice, mercy, patience, peace, etc., as a part of our life and the development of which within the soul are but the natural progress we are here to make, and the attainment of these virtues is personal growth; yet these virtues, these principles, are as eternal, as immortal, as the God whose original attributes they are, and with whom we are thus inseparably linked. These are his attributes, his virtues, and by them we manifest him. They furnish to man a standing place from which to assert his immortality. Love has no sympathy with death, because love itself cannot die.—*J. A. D.*



Thought is best, when the mind is gathered into herself and none of these things trouble her, neither sounds, nor sights, nor pain, nor any pleasure—when she has as little as possible to do with the body, but is aspiring after true being.—*Socrates.*

THE JOURNAL OF A TRUTH-SEEKER.

(CONTINUED.)

A PARABLE.—A stranger was passing through a university town with a large volume upon his arm marked "Wisdom," when it became noised about that this man had solved the mystery of life. Shortly after, the stranger's departure was reported, and people were informed that he had hidden the book "Wisdom" in a neighboring forest where any one might find it if he sought it. Immediately the professors and students went in search of the volume, each confident that he knew where to find it. The search continued at intervals for years, and every portion of the forest was visited in vain. Finally one day a little girl went into this very forest in search of flowers, and wandered on and on, not knowing why she was penetrating so far into an unfamiliar region. Suddenly she beheld the long-sought book in plain sight on an immense rock. She was a simple child, the daughter of a farmer who lived near the town, and had little idea of the worth of the volume. She carried the book to a retreat near her home, and it remained there among other treasures for many years. Long after it occurred to her to read the volume, and she was astonished to learn that its contents were somewhat familiar to her. Yet its wisdom was deeper than life had taught her, and she resolved to make it known to the world. In her simple speech, for she was still uneducated, she told people what she had learned from the book; and they marveled at her wisdom. Savants eagerly clutched the volume when she indicated the source of her knowledge; but it dissolved in their grasp, leaving the simple woman in possession of its treasures.

THE AGED TRUTH-SEEKER'S LEGACY.— I am a gray-haired man of eighty years. I have tasted of the world's greatest pleasures and reaped my share of its benefit. It is a beautiful, well-ordered world, and I would fain abide here forever. But some day I may leave it, and before I go I am going to disclose life's secret, so far as I am able, and tell how I have won success. I know of no greater gift which I can bequeath to posterity.

As a boy I believed most persistently that I should make my mark in the world, although every circumstance seemed against me. My parents had little money. Very early I left school to earn my living, and after that I had to get my education as best I could under great disadvantages. But a benefactor whom I shall ever have reason to revere one day placed a volume in my hands which taught me the first of three great secrets, to the knowledge of which I attribute my success. This author convinced me that whatever I might accomplish in the world already lay dormant within, that I had a mission which no one else could fulfil, and that self-trust was the clue to its realization. Accordingly I shaped my entire conduct by this principle, firm in my belief that *nothing* would ever defeat its progressive application. Then one happy day, after I had made great advancement toward the far-off goal, I asked myself how it was that this result had followed, how I had regenerated myself in a given case. And as I looked back I found that it was through *desire*, that in some fortunate moment I had decided to master some dark problem or modify a trait of character, and had then dismissed the desire to do its work. In short I traced all changes to some deep longing for them which almost unconsciously had acted like leaven to leaven the whole lump; for I had not *labored* to realize my ideal,—I had simply let it grow like a seed. And nature had been true to her promise, that action and reaction should be equal.

From that time on I sent forth all my activity along this line of least resistance. If I wished to solve a problem, I did not

force myself to think,—I let the idea work in my mind until the problem came forth clearly solved. If I needed friends, opportunities, possessions, I awaited their coming in full trust. In short I learned that there is a fitness of events which no man may alter, and that when the right time came my desires were fulfilled in a far more satisfactory way than by any method of my own choosing.

But there are higher desires and lower desires. How was I to decide which to follow? This was my next problem, and in its solution I learned my third secret.

From earliest boyhood I had received impressions in regard to the location of lost articles, the visits of friends, or of other coming events. On one occasion in later life I had attempted a dangerous expedition in the mountains where common sense would have said, Do not go. But I very clearly saw myself at my journey's end, safe and the better for the experience. Accordingly, and without knowing how I should overcome the hardships of a threatening storm, I pushed on. It was my one daring and dangerous experience, for I am not naturally venturesome. But it pressed home the principle that if I clearly saw the *end* the means would adjust themselves. I therefore began more trustfully than ever to follow the inner guidance. I found that if I had either

(1) A clear vision of the outcome, or

(2) A decided impression to pursue a certain course,

I could disregard the details and trust my insight. Thus my secrets proved to be so many aspects of one intuition. Desire I found to be the evidence of my ability to attain its object. Self-trust I learned was but a confession of this all-including desire, a stage in its realization. And when the genuine intuitions came I found that they harmonized with this desire; for if they were merely personal inclinations, they brought no *conviction* like that of self-trust, they failed to call up a response from my whole nature, and instead of reaching an easy and natural fulfilment, I at once met an obstacle in attempting to carry them out.

I thereupon ceased to plan for *myself* personally, and saved myself a deal of friction; for I had learned that worryment and self-seeking are mere trouble-bearing activities of the finite self, that *my* plans were of little consequence, and I might as well spare myself the pains. I became convinced that everything in life depended on my own *attitude* toward it, so far as it concerned or affected me personally; that I was not governing the universe, nor even my own life, but that if I threw myself in line with the progressively realized ideal, desiring *its* end as my own, all things that I desired in that spirit would come to me as infallibly as the stone obeys gravity. This, then, became my rule: When I was at a loss how to act I sought the inner moving, and asked in humility and receptivity, What shall I do? And I have never failed to receive the guidance at the right time. It did not always come at once. But my desire was a prayer,—*that* was my part. All else followed, and this guidance has led me out of all difficulties.



Men have always and ever felt that virtue triumphant should be superior to the grave. That which wears eternal attributes, men have said in all ages, must be in its nature eternal. The nobler a man's life, and the more devoted he is to wise and unselfish purposes and to a progressive life, the more assurance has he of immortality; for he has the evidence of it in his bosom, though he may not always be able to express it fully in words. Conversely to this, the doubters of immortality are generally those whose interior life is low, and whose interests are mainly in material things and often in selfish purposes. A mind of wisdom and a heart of love must live forever.

—*J. A. Dresser.*

WHY SO EXCLUSIVE?

ADELINE CHAMPNEY.

WE speak with pride of our "land of homes;" and righteous is that pride, for in happy homes are bred stout hearts, true minds and loving souls, and these are the "salt of the earth." Yet if the salt be stored in barrels, wherewith shall the earth be salted?

In our cosy homes we read and speak of the solidarity of the race. "Love thy neighbor as thyself" we read, and we weep for the sufferings of Armenia, we send money to the relief of India, we wax eloquent over the rights and wrongs of Cuba or Crete, we rejoice at the jubilee of the good queen. Surely our sympathies are world-wide, and we use grand words,— we speak of the Brotherhood of Man.

Yet even as we speak we are living hemmed in by walls within walls. In the outer court our acquaintances may assemble. They present certain credentials, go through certain forms, and are admitted. To a very few we let down the draw-bridge, and they cross the moat and enter the friend's court, a select circle, well secured against invasion, while within loom the massive walls of the family castle.

How safe we are, how well protected! Why? Are men all robbers, knaves, ravening wolves until proven otherwise? Why do we build these walls within walls? They shut out the uncongenial, the undesirable, but they also *shut us in*.

And would we, then, be ever with the mob and of the mob? Would we never withdraw into the depths of the Silence within? Truly no life that has not its inner, impregnable fortress can be strong, rich, powerful. Listen to Emerson:

Now we are a mob. Man does not stand in awe of man, nor is his genius admonished to stay at home, to put itself in communication with the internal ocean, but it goes abroad to beg a cup of water of the urns of other men. We must go alone. . . . But the isolation must not be mechanical, but spiritual,—that is, must be elevation. At times the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet door and say, "Come out unto us." But keep thy state; come not into their confusion. The power men possess to annoy me, I give them by a weak curiosity. No man can come near me but through my act.

What a lofty selfhood is in these words, "Keep thy state." Does that mean we are to immure ourselves within barriers of pride, of reserve, of conscious exclusiveness? "No man *can* come near me but through my act." I have not to keep men off, to fence them out. Unless I decline to them they *cannot* come near me. Conscious, enlightened selfhood is touched by those alone who are akin; declines to none, but is drawn into mutual communion and interchange with all related selfhoods.

It is only the little soul who need erect walls to protect himself from invasion. The great, the strong soul is above the undesirable. Elevation is the true isolation; self-assertion and self-realization carried to the point of self-poise are forever invincible, serene and inviolable.

What, then, do we fear? Why do we erect walls about ourselves, through whose loopholes we eye our fellow-man askance? Why do we hide behind earthworks of formality, dignity, distance? Is every man seeking to rob us? Have we nothing to give and nothing to ask of him?

We entertain our "angels unawares" and seldom find them out, for the stranger must knock often at our gates, and linger long and patiently ere we recognize his worth, ere we meet him fully and try if there be any good in him for us, and in us for him. May we not thus miss many a "courtly guest," overlook with unseeing eye many a nature closely akin to our own? We attach ourselves to some few and look upon those outside the charmed circle as aliens. We do not meet them face to face. We do not "look for some beautiful complement of ourselves

in every person we meet," for our doors are locked to fresh attractions.

Is there freedom in this attitude of aloofness? Is it not rather a bond, a limitation of expression, confining us to certain grooves and well-worn channels? Why do we not meet people naturally, personally, as the little children do, before they learn propriety?

Look at them as they meet. Each sees another of his kind; they question and compare. Through common interest in toy or play they make acquaintance, testing each other to see if there be any affinity, any mutual helpfulness. Is the verdict unfavorable,—“I don't like that boy; I won't play with him any more,”—that ends it. With the favorable decision, what coöperations, what mutual interchange of toys, lunches, ideas, and what fun!

Why are we not as free, as natural? After all, man is a gregarious animal. Why this development of self-command, self-poise, if not that we as free individuals may intelligently coöperate with other free individuals for mutual profit and pleasure?

We must be able to stand alone, on our own feet, unsupported; battered by the stones of public opinion, if need be. We must be able to think alone, make our own comparisons, draw our own conclusions,—no imitators, no blind followers, but pioneers, originators. But shall we live alone, grow alone, enjoy alone? Retire each one to his own island and meditate? But after meditation comes action; and what shall we do alone? There is a time when the individual must have solitude, must go into the Silence and ask of himself his meaning and the meaning of life; but if he remain in this seclusion, self-bound, self-limited, his temple of Silence becomes a haunt of ghosts and of phantoms; his flowered island withers to a dreary desert, the fountain of life runs dry, and he must flee, finding in himself “the need of a world of men.”

Be not afraid, O you of the strong souls, to have needs.

What is your need of men but a need of the opportunity for self-expression? And self-recognition, self-poise, are naught without self-expression. Self-limitation is stagnation and death; mutual interchange is life and joy. The strong, wise, powerful soul seeks activity, expression. What is the expression of strength if not Love? "Love is the overplus of strength." Love is out-going, out-seeking, moving ever to the giving and receiving of joy. Rising to high and higher planes, individual recognition of freedom, power, happiness broadens, deepens, grows inclusive, embraces *all* individuals. The great soul is the loving soul. "O beautiful world, I love you! Your joy is my joy, and my power your power. Let us be happy and grow wise together!"



We all need faith, because we are finite and because we deal with a universe vast in comparison with ourselves, whose contents we only partially understand. True faith has been little understood. The prevailing faith has consisted of opinions about things of which men have had no positive knowledge. But this is not true faith in any sense; it is opinion. True faith is the soul's perception of what it has proved to be truth, by a proof that stands on its own basis and is nobody's opinion, not even this soul's opinion. Then having gained a start in absolute knowledge that proves itself, we can trust to our perceptions of what lies beyond in the same direction, the order and quality of which is the same. Therefore, true faith is the seeing of things as they are, while opinion or belief sees things as they appear to be. Find out understandingly the God that is in you, and how it can guide and sustain you in every act of your life, and heal every ill and develop your soul and life, and you have a basis for faith that is as unerring as truth itself, for it is Truth itself.—*J. A. Dresser.*

The old musician had an indifferent son whom he tenderly loved, and who possessed genius for music, but whose early musical efforts were distressing. One day a critic said to the musician: "Your son's attempts are discordant and a sin against the law of harmony; why permit him to go on in his own erring way instead of yourself performing before him many times to force him to become perfect, without such long, tedious practice by himself?" "My friend," said the master, "the law of harmony is of God, and too perfect and secure to know discord or be sinned against, and my child's wavering attempts can in no way interrupt its perfect balance and sweetness. That he should become a master musician and deeply love me is the dearest wish of my heart, and when he seeks aid and inspiration I gladly give it; but I cannot command his love or do his growing for him. To have breadth and meaning his affection must be freely bestowed, and his genius be brought out through persistent pursuit, else it will lack the depth to give it poise and value. Could I instantly compel love and impart musical perfection, I would forbear, for the affection and genius would not be of his, but mine. He must find for himself the emptiness of life without love; sound for himself the discords, and desire to turn from their inharmony. Through his own experiment and experience he must determine that which is good, in order that his progress may be real and abiding. I perceive beyond his ignorance and mistakes the ideal perfection he is slowly moving towards, and rest content, for time is a mere seeming."

—*Fred Vincent Fuller.*



As the cloud requires the sun
To print its image
On the placid lake,
So the soul needs the spirit
To stamp its likeness
On the face of man.

E. A. SHELDON.

EDITORIAL DEPARTMENT.

EDUCATIONAL POSSIBILITIES OF THE NEW THOUGHT.

UNDOUBTEDLY the best field for the extension of New Thought philosophy lies in the realm of education. The "new education," as it is called, is in many respects in harmony with the New Thought. Froebel's philosophy also has much in common with it. But the new doctrine aims to go one step further, by making full use of recent discoveries in regard to the laws and possibilities of the human mind. As we understand it, the aim will be rather to develop men and women of character, manifesting self-control and spiritual poise, than to persuade them to acquire knowledge. Consequently relief from the pressure of our present school system will be one of the first changes which must result. The child is to be taught only what can be assimilated. The boy is not to fit for college at the expense of health of mind and body. He is to be taught how to use his powers, how to control his nervous force and spend it to the best advantage, how to think and how best to adapt himself to the necessities of living. With this end in view, he should have plenty of outdoor life, he should learn as much directly from nature as possible, instead of indirectly through books, and he should have full opportunity to pursue his individual bent. Education would then become a *leading out* of the latent powers within in a sense never before realized. The educational system would be simply an instrument at his disposal, instead of placing restrictions upon him to which each and every boy must alike conform.

In order to realize such possibilities, the prime essential is the teacher of a new type. He is not to be one who is overburdened with the care of many boys and girls. He should not be obliged to teach a certain number of studies in a given length of time. In a word, he should be free from pressure of every sort. He must not only be an intellectual convert to the New Thought philosophy and in good health, he must not only be intellectually cultivated and well balanced, but should have realized in his *life* the ideals of the new doctrine. He is first of all to be moderate, poised, self-controlled, peaceable. As he moves about among his pupils he is to carry with him that atmosphere of purity and peace which shall make his presence an inspiration. He is to teach far more by example than by precept. He is to *be* what he would have others be, and to have clearly before him the ideal of true, strong manhood and womanhood. He need not necessarily talk about self-control, poise and right thinking; he need not speak of character building and the power of ideal suggestion. But he should have all this in mind. He should be well informed in regard to the laws and phenomena of mind, the effect of thought and of thought atmospheres. When the right age comes he can then instruct the young out of a full experience, and the first lesson shall then be the quiet, spiritual atmosphere which their own teacher has created. Thus shall life speak above theory, and the foundations be laid broad and deep for a better manhood.

Of course the home is the place where this work should begin, even before the birth of the child. But the fathers and mothers have not been educated yet, and the hope of the New Thought lies with the growing generation. We would like to see such work begin with boys from five to ten years of age, and let it continue straight through to manhood. We would like to see a school established on an experimental basis, in which boys could be placed in an environment like that above suggested. We would have both teachers and pupils very carefully chosen. The experiment could then be observed and studied, until at

last the result could be given to the world and the same plan adopted elsewhere. Is there a greater opportunity for the reformation of society than this? Has not the time come to make some effort to realize this ideal?

Consider for a moment what a change would be wrought in human life if children could be educated without the fear of disease and death, if they could have early instruction in regard to their sex functions and at the same time have before them the example of those whose lives had been purified of the dross of orthodox living and thinking. Is it not possible to give a child his first idea of God through knowledge of his own life and the observation of nature, so that the absurdities of orthodoxy shall have no place in his life? Should he not be taught from the start that his inner self is the real man, not his body which people make such ado over at death? Is it not possible, too, if he be educated in a healthy environment, to bring him up free from disease? Surely disease is due to our way of living and thinking, and if that be changed disease can be overcome. Why not also strike at the problem of problems, the mystery of evil, by teaching the child how to direct and transmute the animal nature? Here is the essence of it all, and if we are to free society from its immoralities the good work must begin here. It is useless to dabble with effects while the deep-lying cause remains. To reform a man you must teach him how to regenerate his life. No one can do it for him. No one can solve another's problem. Many are eager to transform their lives, but apparently lack the self-control which shall enable them to begin. Start then with the children. Teach them the art of self-control, if you do nothing else. Prepare them years before the great struggle of life begins by showing them how to meet it. Fit yourself for this great work by mastering the art in your own life. Take this present opportunity. Do not let it pass in good resolutions; but set about the endeavor of endeavors, namely, to understand this great complexity of forces called human life, and by understanding it learn how to direct

it. The next step is to realize this ideal in one's own home, for if one cannot be an angel there it is hypocritical to pose as one before society. From the home shall in time radiate the influences of New Thought education. Thus much accomplished, one may begin the work of educating humanity.

First of all, then, must stand the principle on which we have insisted throughout, namely, that one's life shall exemplify the doctrine one teaches. If one be thus true to what appeals to the mind as truth, one's presence shall educate wherever one goes. Absolute sincerity is demanded of the teacher, and the life alone can substantiate it. That the New Thought opens up a realm of unexampled possibility in this direction must be evident to all who have really learned the power and beauty of the life it inculcates.



If this universe is the effect and God the cause, it must be God himself—it cannot be anything but that. If any nature exists separate from God himself, it also will be infinite; so will be time and space. Thus multiplied, there will be millions of infinite and independent existences, which is not reasonable. Therefore, God is both the efficient and the material cause of this universe; that he himself is the Creator, and he himself is the material out of which the whole of nature is projected. The word which is “creation” in your language is in Sanskrit exactly “projection,” because there is no sect in India which believes in creation, as it is regarded in the West—a something coming out of nothing. It seems at one time there were a few that had some such idea, but they were very quickly silenced. At the present time I do not know of any sect that believes this. What we mean by creation is projection of that which already existed.—*Swami Vivekananda.*

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.

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MARCH ANNOUNCEMENT.

Tuesday—March 8, Rev. Thomas van Ness; subject to be announced. Rev. Samuel Richard Fuller; subject, "Browning's Teaching of Choice." March 22—Mr. Horatio W. Dresser; subject, "The Spiritual Life." Rev. Charles G. Ames; subject, "Physics and Metaphysics."

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

At the meeting of the Club, Jan. 25, Mr. Aaron M. Crane spoke on "The Scope of Individual Freedom." He said in part that the truly ideal is the really practical, if we only had the courage to step out into it. Every one desires to have his own way. There must be some reason for this. There is a great first cause. Like father, like son. The Divine Spirit breathes in every one of us. The cause exists in its consequence. Man is like God. We have reversed this order for generations. Hence has grown up the idea of the anthropomorphic God. God possesses within himself the ability to do as he pleases. Take out this ability and you have dethroned him. But man is like him. Then man possesses this ability to do as he pleases; he has the ability of self-control. This is freedom. It belongs to man unqualifiedly. It belongs equally to each individual. We forget in our haste to claim this for ourselves, that man is a social being; the absolute oneness of each with each and all with each. We are not alike because of the great law of individuality. When my desire comes in contact with yours mine must cease. When your desire to do as you please comes in contact with mine it must cease.

You know you are right, and I know I am right. I come to you without any invitation and tell you what a fool you are. But you have a right to do as you please. My arguments failed

because I have interfered. Throughout human history each side has thought it was right. Out of this has grown all the chaos and bloodshed. If each one stopped interfering, all crimes would cease. There could be no murder. You want to live. My right ceases when it comes in contact with yours. The observance of this simple principle would set up the kingdom of heaven here and now. The time of contention is drawing to a close. There will be universal recognition of the freedom of the individual. I have about all I can attend to to reform myself. Reform yourself, and then let your light shine. It is the recognition of the truth that will reform the world.



The Vedântists deny the atomic theory; they say this theory is perfectly illogical. Supposing there were atoms, according to the theory atoms must be indivisible. They are like geometrical points, without parts or magnitude; but something without parts or magnitude, if multiplied an infinite number of times, will remain the same. Anything that has no parts will never make something that has parts; any number of zeros added together will not make one single whole number. So if these atoms are such that they have no parts or magnitude, out of such atoms the creation of the universe is simply impossible.—*Swami Vivekananda.*



As Wisdom, or any of its attributes, cannot act in the abstract, it never does act except through the medium of its works and of its creatures, and especially its best one,—man. It inspires our acts; it is in us and through us, and is the life and principle of our being, the reality of our life; and when we turn from our difficulty or error, and get in harmony with the truth, or wisdom, or love, our desires or prayers are answered.

—*J. A. Dresser.*

BOOK NOTES.

VICTOR SERENUS; A Story of the Pauline Era. By HENRY WOOD, author of "Studies in the Thought World," "Ideal Suggestion," "God's Image in Man," "Edward Burton," "The Political Economy of Natural Law," etc. 12mo. Cloth, \$1.50.

Messrs. Lee & Shepard, Boston, have now in press a most interesting piece of fiction by Henry Wood, entitled "Victor Serenus." The scene is located in that very dramatic period of the world's history, the Pauline era, and through graphic character delineation deals with the thought, customs and religious systems of that time. Its aim is to draw a true and well-proportioned picture of the actual conditions, avoiding an overdrawn and debasing realism, so often employed for the sake of exaggerated contrasts. With unimportant exceptions, Paul is the only historic character, and those who have been privileged to read the advance sheets are of the opinion that the various dramatic and psychological situations which are depicted during his unique development are remarkable. Victor Serenus and the other leading personalities that are employed are representative creations. While the historic framework is carefully preserved, there is a wide range of the fancy and imagination in the movement, and a wealth of mystical, psychical and weird phenomena deftly woven into the fabric of the story. Love, adventure, romance, idealism and magic are handled in action to combine entertainment, instruction and profit. Mr. Wood's former books, which have passed through many editions, have been mainly philosophical, ethical and metaphysical (one of which, "Ideal Suggestion," has been translated into Chinese, and had a wide circulation in that empire), but in the present work the graces of the imagination stand out with great power in plot, action, style and purpose.

HOW WE MASTER OUR FATE. By URSULA N. GESTEFELD. 109 pp. 75 cents. New York: The Gestefeld Publishing Company.

This is Mrs. Gestefeld's most thoughtful book, so far as we may judge. It is clear, specific, logical and convincing, decidedly superior from an intellectual point of view to the majority of New Thought treatises. Her first premise is God, the ultimate cause; second, the creative power; third, man or the effect. Our destiny is to be understood in the light of this eternal cause, necessarily expressing itself in us. Our happiness and health and the mastery of fate are to come by coöperating with this God-chosen destiny in conformity to law. We are thus to become "rulers of circumstances instead of its blind slaves." These ideas are consistently and helpfully elaborated in a convincing manner.

THE GOOD TIME COMING, or The Way Out of Bondage. By JANE W. YARNALL. 186 pp. Published by the author, Chicago, Ill.

Readers of "Practical Healing for Mind and Body" will be glad to have this new volume from Mrs. Yarnall, who is one of the most popular writers in the New Thought world. The book contains a clear, forcible interpretation of the philosophy and practice of mental healing.

THE LIVING CHRIST. By PAUL TYNER. 334 pp. \$1.00. Temple Publishing Company, 35 Masonic Temple, Denver, Col.

This work is designed to show that the perpetuation of life in ever increasing strength, fullness and beauty of manifestation is entirely within the powers of man when awakened to fuller consciousness of his true nature.

Stirpiculture, or The Improvement of Offspring through Wiser Generation. By M. L. Holbrook, M. D. 192 pages. New York, M. L. Holbrook & Co. A carefully prepared treatise dealing with all phases of the development of the child, prenatal culture, the germ-plasm, and the possibilities of fewer but better children.

Heilbroun, or Drops from the Fountain of Health. By Fanny M. Harley. 133 pp. 50 cents. F. M. Harley Publishing Company, 87 Washington Street, Chicago, Ill. All who have read Mrs. Harley's "Healing Paragraphs" in *Universal Truth* will be particularly glad to have these helpful messages collected in one volume.

Idols Dethroned, and Dominion Over the Animal Kingdom. By Flora Parris Howard. 87 pp. 50 cents. For sale by the author, Los Angeles, Cal. A collection of brief, specific essays on self-knowledge, self-help, and the application of New Thought philosophy to daily life.

The Bible, an Historical and Critical Study. By A. P. Barton. 68 pp. 50 cents. 2623 Holmes Street, Kansas City, Mo. Enlarged and revised from *The Life*, a weekly paper edited by Mr. Barton, and devoted to the inculcation of New Thought philosophy.

Daily Suggestions for Workers. Many thoughts borrowed from many minds, collected by Ellen M. Dyer. 1516 Locust Street, Philadelphia, Pa. 104 pp. 50 cents. An excellent little book containing helpful thoughts for every day in the year.

Kindly Light in Prayer and Praise. By Pastor Quiet. 234 pp. 60 cents. Swedenborg Publication Association, Germantown, Pa. A very attractive little volume of particular value to those in search of the inner quiet.

The Mother of the Living. By C. Josephine Barton. 50 pp. 50 cents. 2623 Holmes Street, Kansas City, Mo. An application of the principles of mental healing to the conception, birth and development of the child.

Soul Growth. By Marion Champion Pratt. 61 pp. 15 cents. For sale by the author, 135 Algoma Street, Oshkosh, Wis. A spiritually helpful solution of the problem of life.