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AND THE

NEW PHILOSOPHY OF HEALTH.

HORATIO W. DRESSER, Editor.

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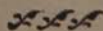
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THE
JOURNAL OF PRACTICAL METAPHYSICS.

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OCTOBER, 1898.

NO. I.

THE NEW THOUGHT.*

BY NANNIE S. BOND.

THE thought we are considering is not new intrinsically: it is the esoteric teaching of the Scriptures of every nation. It has been glimpsed by poets, prophets, seers in all ages, so that not alone the Bible, but all literature is illumined when the rays of this thought fall upon it. Christianity, by the mass of mankind, has been received only in the letter. Even when it is interpreted in a so-called spiritual sense, the mind has not always grasped the esoteric teaching which identifies it with other religions, for all religions spring from one root — God expressing himself through the finite mind.

There is much that is beautiful, inspiring and uplifting in the letter of Scripture, much of direct instruction and help; but when we penetrate into the Spirit and catch glimpses of the untold glories of which the letter is but the shadow, we can no more rest content in the letter than we can live our adult life by the scant knowledge and wisdom of our childhood. The soul can no more go backward in manifestation than the tree can become a seed. The soul is drawn ever on and on toward perfection.

* Paper read before "The Psychomath," Waltham, March 24, 1898.

What is this esoteric teaching which constitutes the basis of the "New Thought"? The self is the Soul, and is one with God. If the Soul is one with God, it must contain within itself all power and efficiency, and it must look within for Truth.

When this truth with its correlatives is received a new birth takes place in the soul. It may formulate itself like this: "Behold I make all things new." I have been in bondage to sensation, and so have been ill; to wrong opinions, and so have been unfortunate. Now I make a new world and a new body. At first there may be little apparent change in the man, but the turningpoint has been reached; he has aroused himself; he has begun to live; a sense of security and peace attends his every action. Gradually layer after layer of selfishness is cast off; personal vagaries, whims and idiosyncracies fall away, and the Soul comes forth in all its glory.

The Old Thought, truth in the letter, sees the Promised Land, but cannot enter it. With the "New Thought" we begin the journey thither, and our progress is slow or rapid according as we understand and obey it. It is not until one proves the truth of some very simple law that he is willing to take the rest on faith; then he goes on proving the Truth more and more for himself. In the Old Thought it is easy to realize that there is perfect safety in the spiritual realm for the Soul which trusts in God. We feel such a Soul must be protected; we have no doubt in the matter. Then this same confidence takes possession of us as we think of a Soul seeking Truth for its own sake in the intellectual realm. We feel such an one must be protected; he can read anything, trusting to the integrity of his mind to eliminate error. But when we come to the physical plane, a mighty force seems pitted against our ignorance, and we feel helpless and at the mercy of this force. If we walk into the fire we are burned; if we walk into the water we are drowned. At this point the "New Thought" asserts that it is possible for the Soul to command the mind, and thus enable the body to rise superior to destructive forces.

There must have been a need which was not met by the Old Thought, or the "New Thought" would not take such strong hold of the mind. Its chief value lies in teaching us how to use the knowledge we have already, and how to gain deeper knowledge. As we have said, it reveals the inner meaning of our own Bible. Christ's words become pregnant with a deeper meaning. The grand promises of the Old Testament can be verified in our own lives. Much that we have looked upon as mere imagery we find is literally true. Extremists believing in this law put it to the test and fail. So it is with progress in knowledge in all directions. One pioneer after another fails; there is advance and retrogression, but the Truth is there and will be finally demonstrated.

The need to look within for Truth is very apparent, when one reads the mass of books and magazines on this subject in circulation. There is often so much chaff to one grain of wheat. We long to fly to the "Secret Place of the Most High," to be free from the "strife of tongues." There we can quietly rest our mind, and from out the Silence that which is essential for our progress becomes clear to us, and the rest fades away. It is no task to read in one line; the thought slips easily along the accustomed channels in the brain. But if we would grow into a knowledge of the "New Thought" as it is presented by different minds, we must read widely and accept Truth wherever found. Nothing is more fatal to growth than to rest in any one's interpretation of Truth as final.

We must follow methods and rules, and learn the law in this as in all else. Do we wish to realize God's presence in our soul, we must shut out all unworthy moods, all unworthy thoughts. We cannot find God when we are impatient or depressed. God does not hide himself, but we have obscured our spiritual vision and cannot see him. Do we wish to train the mind to see Truth, we must obey the laws of the mind; we cannot analyze or grasp any subject under consideration by letting our thoughts lazily drift, with no will at the helm. Methods for training the

mind and body are various as given in Physical Science, Theosophy, Christian Science and Mental Science. Each person pursues the course which appeals to him as most reasonable, but no one can try any of these various methods without benefit and without soon realizing in his own changed consciousness that there is a potency in these methods which proves the existence of law governing the realm which before seemed chaotic and confused.

May it not be that we are to learn that there must be development on all the planes—spiritual, mental, physical; that if one is ignored it is to the detriment of the rest. “Man shall not live by bread alone.” Have we not tried to do this? Have we not neglected to use the force of thought of the mental plane, and the power of high and lofty moods of the spiritual realm, in our government of the physical? In the individual there must be an awakening which is felt on all these three planes. Where there is *Life* there is activity. *God is Life*, and when this Life flows freely through us there must be action; there can be no stagnant places, no sluggish streams. This Life is a positive force, and sweeps away all negative conditions. The question of greatest importance to the invalid must ever be, How can I receive this Life? The law by which it may be imparted by one to another is not yet sufficiently understood to make its action uniform and available at all times; but some have been able so to grasp it as to manifest health in their own bodies, though unable to use it with equal success under all conditions for others.

The New Psychology, if not an outcome, is a coordinate factor with the “New Thought”; the one helps the other. From these two combined allies we learn that physiological changes are made in the brain and body by thought, and that this thought, according to its character and quality, hinders or helps the working of spirit in us; that thus habits are formed, evil is rooted out and good established in character. Persons who have tried for years by the old methods of repression, by prayer

and so-called religious helps, to overcome certain faults — as impatience, irritability, anger, fault-finding, depression — find them vanish by the application of a few simple rules which establish real physiological changes in the brain and awaken dormant nerve centres in the body. Thus we recognize law on the three planes. But we must remember that according to the "New Thought" the power operating in these laws is Soul, that there is no force resident in matter. The Soul knows itself a child of God, uses the mind to think according to this ideal, and thus brings about the right action of the forces in the body. We may find that what we call physiological laws will change with the mental and spiritual unfoldment of the race.

I will try to give some of the rules which separate themselves in my memory as most important. First, we must make the right conditions; there must be peace within and without. If the Truth has been met in the mind with argument, this stage must be passed; the noise must cease before one can accomplish anything in mind and body. We create our own mental atmosphere, and while the storm of argument and controversy is raging in our mind it is divided against itself. We must *know* that Truth is within, and the arguments and reasons we present to our mind must be convincing and authoritative, before we begin to apply any rule for the reception of this Truth within. Then peace being established in the mind, there must be peace without. Sometimes it seems that to be unselfish one must meet every demand made upon him by others. Experience teaches that the result of such a course is often confusion of mind and apparent arrest of spiritual growth. The course to pursue is a question for the individual to decide; but for meditation and concentration time must be regularly observed, if only for five minutes each day. Effort must not be spasmodic, but according to Nature. One needs to be resolute in cutting away the frivolous and trifling claims of persons and things. Our own desires intrude things upon our notice; the desires of others intrude their claims upon us;

it is the quality of the desire in ourself or in others which determines the value or worthlessness of the claims, not the fact that the first claim comes from our own, the second claim from some other personality.

The effort put forth to make peace within and without will develop that self-control which we must have in order to hold the mind to steady action. When we bring the mind into a passive or receptive condition, it is by an act of will which results from a positive, not from a negative state of mind. We *will* to be receptive to those forces with which we are putting ourselves in connection.

The going into the Silence may act as an agent in restoring health to the body, by detaching us from sensation. According to the Idealists in the "New Thought," this is always the end to be sought. Invalids live in thought in disagreeable or painful sensations, and even when comparatively free from pain, on what is called the "well days," they still often live in sensation by keeping in thought how much better they feel. This is far from the normal condition. We should be free from sensation either good or bad. We should realize that it is Soul which feels, not body. We should shift the thought from phenomena or so-called matter to Spirit, from which phenomena proceed.

Rules are for beginners, and are necessary only in the formation of habit. Right habit once established, there is freedom from bondage to rules. But rules must be rigidly adhered to at first. When the mind is trained so that it can concentrate on any subject at will, then it can seek its own method drifting at times; this spontaneous action will often bring the best results to the individual. There is great difference between aimlessly drifting and *letting oneself* drift.

The "New Thought" stands preeminently for the unfolding of the latent powers in man, but this bright bird seems to have its wings entangled in the meshes of different phases of human thought; many schools and systems have arisen so that the "New Thought" does not mean the same to all. In this

paper I am attempting to define it as I understand it; each of you might give a different interpretation to the term, the "New Thought."

This thought is for those who are athirst for Truth, for those who have not yet solved all their life problems. The ideas and opinions held by individuals will be modified more or less according to their present understanding of Truth. To some it is but the grafting of new fruit, to others it is the uprooting of the tree. It sweeps away the old idea of saintliness; it broadens and expands our ideal; it shows us that true spiritual development includes physical wholeness. We cannot be in bondage to the body and be a "new creature in Christ Jesus" at the same time. We must meet the requirements or acknowledge our deficiencies. We can no longer rest content with emotional religion, or a religion of sentiment, or a religion of inward ecstasy; our religion must be a renovating power in mind and body alike. No idle dreaming for those who stand in the ranks of the "New Thought," but steady, persistent effort in overcoming old conditions of mind and body!

Let us see if the "New Thought" does not add to or give fresh emphasis to our old ideas of God, man, evil, worship, personal relations, prayer, trial.

The tendency of the "New Thought" is to simplify. This must be so, for it is a broader generalization. The "New Thought" does not limit God. If one has rested in the concept of a personal God, the "New Thought" will lead on to an idea of God beyond all such limitation. The personal God is simply the picture which the finite mind presents to itself of Reality. "God is Light, in him is no darkness." When the mind would approach this Reality it is blinded by excess of Light; the mind cannot grasp the great truth of its oneness with God; it must be led on gently by the Soul.

As our idea of God is expanded we see man in new light. Those powers we have looked upon as *super-natural* we find to be natural and inherent in man; he is potentially different as viewed from the "New Thought" or from the Old Thought.

No solution of the problem of evil has yet been given which satisfies all minds. One race may solve it for itself, or one individual for himself. The Hindoo mind solves it by its doctrine of reincarnation, and many outside the Hindoo nation find comfort in this belief. If it is asked why *one* has a bias toward good which leads him, when only an animal, to immolate himself for the good of man, and why another soon runs into evil, the answer is, There is no beginning and no end. An all-sufficient answer to those who can understand it. One sect may solve it to its own satisfaction in a Calvinistic creed. That God wills the salvation of some and the condemnation of others may settle the matter for those holding this creed. To Christian Science man is a spiritual being, reflecting God's image; if he shows forth inharmony, it is because the reflecting medium is not perfect, and a distorted image is given. "Mortal mind" is the distorting medium, "Mortal mind" lives in sense perception, and until educated by Divine Mind sees everything falsely and is not to be trusted. To the question, How comes man by this "mortal mind," which reports error instead of Truth? Christian Science has its own answer. The "New Thought" teaches us to see God in everything. If we see him in everything, there is no evil to us. "When me they fly, I am the wings." We find good everywhere, and when the "New Thought" limits itself to one interpretation of Truth and tells us to walk therein, it has ceased to be the "New Thought." There is deeper meaning in life and a greater centralizing force in character, when one thus sees God in everything. Then all experience translates itself into language, and our Philosophy of Life is simply this expression in words of individual experience. Experience translating itself into thought is thus continually adding new stars to our sky.

The "New Thought" differentiates persons; they become more individualized as they find their centre of consciousness in God. What is more fitting than that the inner worship and adoration of each soul should find outward expression in appro-

priate symbols! The church and its institutions are these symbols, and each soul by its very differentiation should be a note in a grand symphony of worship. If we find God in everything, in every event and experience of life, surely he will be found in every Religion or Philosophy formulated by the human mind. We shall find more of his Spirit in one than in another, but each lives by the *truth* that is in it, *not* by the error. God is not glorified by magnifying one's own religion and depreciating his brother's. Each man's religion is best for that man at the time; when it ceases to be best for him, it will be cast aside and a higher form substituted. If one holds his form of religion as superior to that held by all others, he allies himself to the narrow spirit of the Hebrew nation against which James put forth all his power, and in combating which Paul has given to the world some of the most eloquent passages in his Epistles. The lowest form of religion may contain some truth which a higher form has neglected to emphasize. To those to whom public worship is the meeting together of persons whose minds are run in the same mold, who can think only certain thoughts and hold certain ideas, the "New Thought" stands opposed; for the "New Thought" in its broadest sense should make worship possible, though each soul worship God under a different symbol. God may be worshiped in phenomena, or worshiped as force back of phenomena, or He may be put so far away as to be worshiped as the "Unknowable," or the thought may go out to a loving Father as made known by the Christ. The symbols are numberless. Even the soul which reaches out to a Person on a Throne is not out of place in the assembly, for he is on the way to the true idea of God.

As man becomes more individualized he should come into closer relations with his fellow-beings; this thought does not separate individuals or make the personal tie less. The man who uses the "New Thought" brings all persons into right relations with himself; he does not show his sympathy by entering into the unworthy moods or thoughts of any one about him;

he seeks to radiate light which shall dispel such mists of mind; he is not independent of persons, he sees God in every one; but if they fail him, he has a sure refuge within, so that his peace is constant and undisturbed by outward events.

To me the knowledge gained through the "New Thought" is a reinforcement of my belief in prayer. It is to me as if, through a knowledge of the right conditions and a knowledge of the working of mental and spiritual powers, we were learning how to pray, how to use this great force we call prayer. As the human mind comes more and more to understand the working of electricity, it stands amazed at the wonders wrought. The force has always been here; we are just beginning to know how to use it. So it seems with thought and prayer: we are just beginning to understand what a mighty force is *thought*, and this force underlies prayer. There can be no true prayer even, in the Old Thought, unless the man bring the whole power of his mind to bear upon it; languid petition, doubting, wandering prayer is but vain repetition, which accomplishes nothing. We might pray fervently for patience, doubting all the time our ability to attain that virtue. But let us reinforce our mind by the affirmation of patience as already attained, "I am patient," and watch the result. We find the affirmation is an added power. May it not be because it asserts with *perfect faith* that what is desired *is ours*? thus bringing the mind from a doubting, negative condition into a positive state, that is, into faith which is all essential. "Lord, I believe; help thou mine unbelief." The positive statement is made first. Law is the action of God in things. By faith we set in motion those laws which answer our prayer. Prayer becomes simply the normal action of the finite in its reaching out to the Infinite. Every prayer is answered. We may not always understand the answer; it may come in some hard experience which forces us to have the self-control, the patience, or whatever virtue we have desired to possess. But let us keep in mind that prayer means effort. We cannot rise into the consciousness of the higher self where

God is, and think our own vain thoughts at the same time. We must train our mind to obey us. The "New Thought" shows us the way.

If we have looked upon trials as sent by God; if we have cherished the spirit which hugs them to oneself with the feeling that if this special one goes another will come, as if God took pleasure in the unhappiness of his children; if we have put undue emphasis on the text, "Whom the Lord loveth he chasteneth," and so have considered ourselves, when in trouble, as favored of God, then to us the "New Thought" stands opposed. Trials, according to the "New Thought," are seen to be a necessary stage in the soul's evolution — means by which God is working in and through us to teach us a truth. Thus a lesson is learned; trials cease to be judgments, they prove themselves friends; they bring with them the deeper insight into life, greater power to help.

To postulate Love, Wisdom, Peace as the Source of all Being satisfies many hearts. It is often those who have suffered most who rest most patiently in this Love and Peace. The greater souls leave there all pain and suffering in perfect faith, and not only their own suffering, but the suffering of the world. They see God even in the apparent evil; it is the lesser souls that murmur and complain.

No phrase is fraught with deeper meaning than this, "Thy will, not mine, be done." It is overlaid in many minds with factitious ideas, but its radical meaning is indeed a root thought in all religions; it is the only avenue by which real happiness can enter the soul. This is so familiar a truth as to have become trite and commonplace to many minds; but the "New Thought" sets it ablaze with a new light when it asserts that the Universal Will means perfection on every plane for every individual — atom or man. Deviation from this perfection, either through ignorance or wilfulness, must bring disorder, hence to a self-conscious being, pain. Then the remedy must be the bringing of the private will into accord with the Univer-

sal Will. It does not matter whether we believe in this or that doctrine of the church; it does not matter whether we accept this or that tenet of Theosophy or Christian Science or Mental Science; it does matter to each individual whether he has let go his own petty personal will in the Universal Will; for it is this merging of our will in God's will which brings the higher Self into manifestation. This is the fundamental truth underlying every doctrine, every tenet. Here is the common ground on which the Old and the "New Thought" meet.

I know no better antidote for any hard experience than to feel it is the beginning of heaven. It must be, for God is in it and is ever waiting in every soul to bring it into that state of consciousness we call heaven. Life should not be made a continual battle-ground; the conflict between higher and lower ought to be a temporary stage in growth. When once the choice is perfectly made all things are added to the soul. Self-sacrifice, conflict, struggle—these are means, not an end. In God is Love, Peace, Joy. Let us ignore evil, see only good; claim our birthright, as the "New Thought" is constantly reiterating. This dwelling in thought on limitation, conflict, keeps the race on this lower plane. The Soul here and now should begin to enter consciously upon that joy which comes when desire and will are one—"the angel law," as Browning expresses it. We should enter the kingdom here and now, day by day lessen the sense of warfare and struggle by living more and more in the consciousness of the higher Self; for that which *seems* self-sacrifice ceases to be felt as such when the higher Self rules.

Each must build his own world. Let us rest on the foundation of a tolerance as broad as that inculcated in the Vedas, and rise on a love which soars in consciousness with the Christ into the very heaven of heavens, and reaches out and down to the needs of the humblest.

When we leave our surface thoughts and penetrate to the innermost recesses of consciousness, we find ourselves in a realm which palpitates with God. Here is the "Holy of Holies"; here

dualism has no place, all distinctions vanish. When we draw a line making God holy, Nature depraved, Soul divine, body ignoble, Sunday sacred, week days profane, Religion a holy thing, Science something outside of God — when we draw this line, we have left the Holy Place and can no longer think aright or speak aright. How we can change the day by waking with the thought, "I rejoice in what the day brings me *from thee!*" thus identifying God with every event, every emotion, and then *know* throughout the day that each event *is good*, that, however hard any experience may seem, it is bringing us into the "Holy of Holies," where the Soul is one with God.



How, then, shall we preserve at once both a steadfast and tranquil mind, and also carefulness of things? Take example of dice-players: the numbers are indifferent; the dice are indifferent. How can I tell what may be thrown up? But carefully and skilfully to make use of what is thrown, that is where my proper business begins. But be at once careful, because the use of things is not indifferent, and steadfast and tranquil because the things themselves are so. For where there is aught that concerns me, there none can hinder me or compel me; and in those things where I am hindered or compelled the attainment is not in my power, and is neither good nor evil; but my use of the event is either good or evil, and this is in my power.

But let us do as in setting out on a voyage. What is it possible for me to do? This: to choose the captain, the crew, the day, the opportunity. Then a tempest has burst upon us; but what doth it concern me? I have left nothing undone that was mine to do; the problem is now another's, to wit, the captain's.

But now the ship is sinking! and what have I to do? I do only what I am able — drown without terror and screaming and accusing of God, but knowing that that which has come into being must also perish. — *Epictetus*.

PSYCHOLOGICAL HEALING.

BY LA FOREST POTTER, M. D.

WHY is *current* metaphysical healing rejected by the mass of people? How is it, if the tenets of this school are fundamental to life-growth, that only a small class accepts the doctrine? The average man says: "It does not appeal to my reason. I know in my inmost being that the material (physical) expression is a vital part of me as well as the immaterial (mental). I know that in the world-growth Form is an essential; that my thinking has vital relation with that which I see, hear, taste, and is therefore just as truly of the objective world as of the subjective. This being so, in this class no balance can take the place of unbalance except through material adjustment."

Now the average man makes up the bulk of human life. It is the great mass of practical, reasoning beings that need cure from disease. Those who through experience of exceptional character receive and profit by present metaphysical methods are those who by this experience have learned to live largely on the subjective plane; that is, those who have developed, through habit, the subconscious use of the objective world, just as when on the lower plane of experience we become expert (in action), the action through constant repetition becomes automatic (or subconscious). We "do it without knowing it."

The accountant in his rapid addition of figures without conscious act illustrates this principle. But the average sick man, having had no such experience, depends, for vital reason, on the physical as well as on the mental; on what he sees, hears, tastes. It is believed that there is much confusion existing between

metaphysical speculation and psychological law. It is the old difficulty of the time of Galileo—of the philosophy which gave the world the central position as against the law discovered, which established its true relation to the universe. From before the time of Plato to Spencer and the whole modern school, we have the testimony of many minds representing various values, each the message of the individual experience, and valuable in proportion to the rounded development of that experience. Among them are the great names representative of philosophy, Mill and Comte of the materialistic school, Boehm of the mystic, Berkeley or Fichte of the ideal, Hume of the skeptic school, standing each for individual testimony simply.

How, then, do we discover the law (the truth)? What is the test? All these expressions stand for individual evidence; the validity, then, of what constitutes this evidence is important. The materialist saw only through reason, the mystic only through feeling; the eye conveys no sound, the ear cannot discriminate color; the moral nature of man can be measured only by the intuition. Now to pronounce on the function of the eye in its whole relation to man through feeling alone would surely lead to erroneous conclusions. When, however, there is mutual corroboration of reason and feeling, it amounts to demonstration. How is this clear? *Through progress.*

Our knowledge of mathematical relation, gravitation, is derived only in this way. Out of speculation came finally the precipitate of simple law.

How can we know that what conforms to reason and feeling is truth? By result. Mathematical relation, chemical affinity, are known to be unchanging, final to man. There is progression, everything goes on in definite, unchanging relation; there is, in a word, *substantial progress*. Views no longer differ, speculations have ceased; all are agreed that if we oppose gravitation we suffer the penalty of the broken law. No confusing terminology is here necessary; a law is self-evident to the simplest. This brings us to the answer of the first question—

metaphysical teaching is today rejected by the mass, because it is speculative largely, and therefore unintelligible to mankind.

Let us now bring to bear in the field of mental healing some of the same tests that proved the law of gravitation and mathematical relation. We feel that mind (the inner being) and matter are vitally related. We feel that there should be definite laws governing this relation, as there are governing the movement of the locomotive. We *know* through reason that the physical and mental are vitally related. We *know* that there are laws governing these relations. Now that there may be universal corroboration of this feeling and knowing, there must be substantial progress in this direction. If the law which present mental healing offers is the truth, it will stand as does gravitation, for continued progress; it will apply to all phenomena in ever-unchanging relation, it will reach the mass as well as the class. There will be no need of misty speculation. The establishment of lost balance, whether it be through the channel of so-called "Christian Science," the mental or the materialistic schools, will work through a law as apparent as that of chemical relation. Current metaphysical thought holds this law to be mainly of the mental being, the material school maintaining, on the contrary, the potency of physical law. Each, it seems to me, achieves distinct but limited results.

Now only that process which concerns fundamentally the mental and physical, a process as active through the material as the immaterial, can thus be utilized. As life is essential force expressing itself through the material or objective world by evolutionary law, so all so-called disease, unbalance of that life, expresses itself through the same medium. Vitally associated, therefore, in any consideration of disease (unbalance) are the subjective and objective, and the law governing their connection.

Professor McKenzie says in his "Manual of Ethics": "Even the wealth of our inner life depends rather on the width of our objective interests than on the intensity of our self-contempla-

tion." "And the predominating note of the newer philosophy is its openness to the facts of the volitional and emotional and moral and social aspects of man's life."

Life itself began by expressing pain or pleasure, that is, by contraction and expansion; and this expression came through the objective world. There can be no thought without something to think, no mental image without its model, the one being vital to the other. If, then, disease come, it comes from lack of harmony between these two factors, the inner and the outer.

This law is seen in all vegetable life, and to adjust this in-harmony we are as truly concerned with one as with the other. No one, therefore, can compass this adaptation by material or mental means singly. If he change the one, he must perforce alter the other.

In the vegetable world each form of disease is accompanied by its antidote; that is, the power of readjustment. The plant absorbs from the atmosphere for its growth (health); but deprive it of its environment, expose it to excessive heat or cold, it sickens. Replace it under favorable conditions, and adjustment (cure) results.

So each suffering individual furnishes his specific need, and this need should be discovered and adapted by substituting right for wrong relations, by bringing one's self into harmonious contact with the material world, by the selection and application of that form of materiality or environment which one particularly needs; in a word, by imitating plant life.

Now effecting this adjudgment since time was, we find in man a simple law, the law of concentration of mental energy. It is a law as old as time—a law through which all growth (plant and animal) *is*; through which, and only through which, the simplest to the most complex movement of the body is possible; through which we may reach an inferno or a paradise, make or unmake disease; a law responsible for all that range of action from the raising of the eyebrow to clairvoyance and hypnotism. No act of our lives but utilizes this principle. If we lift a heavy

weight, we accomplish it through the strongest interest, that is, by conscious concentration of force to the muscular system; and through excessive fright, we achieve through this same concentration of mental current, those wonderful new functions, those feats of strength, that prevision with which we are now familiar. So it is with regard to any change of external and internal condition.

How does this law work? In the selection of the exterior by the interior, its adaptation and continuity. What does it select? Favorable or hostile environment. What determines the choice? Experience and intuition, which are names for adaptation; and this experience or adaptation comes to every life only by a certain number of steps, of which the interior and the exterior, the material and immaterial, are the vital constituents. As life progresses one becomes less conscious of material need through activity on higher planes, but is none the less active subconsciously in the selection and adaptation of environment. Deprive the life more or less for any length of time of this objective, and, however high the attainment, its light would become darkness. One may easily exhaust the storage of living power if there be no inflow.

This is the law of concentration of mental current, the simple process whereby we exert all our energy to achieve through mental and physical agency the thing we desire. The boy desires the apple; he thinks of nothing else, and not only so thinks, but *acts* for naught else by eye, ear, taste, feeling. The man intent on his speculations, thinks of nothing else and acts for nothing else. He goes where he may hear and see, and he seeks the persons who are in any way connected with his strongest feeling. This concentration of mental current in a given direction is absolutely essential for any achievement, whether it be to supply the apple, spiritual attainment or the cure of disease, and there can be no concentration without desire to initiate it. It is clear, then, that in order to establish this desire and concentration towards it, there must be concurrent action

on the part of all the faculties; or, to continue the figure of the current, on the part of each minor will making up that current. In proportion as a man succeeds materially or spiritually, in that ratio does he bend all his energy or currents to that end. Hence any doctrine which fails to appeal to the whole of the nature will fail of acceptance. Now what creates desire strong enough to make this appeal? Experience, mental and physical, or the character of the mental and physical environment. All external and internal environment, what we hear, see, taste, feel, and their mental impression, in a word, our whole subjective and objective world. The main trouble with the sick man is his wrong thinking, living; and what maintains this but his external and internal environment, his world of things, persons, interests; and how help except by creating right methods of thinking through the substitution of new models of thought from the external and internal surroundings through this law of mental concentration.

According to the nature of the environment will arise desire for good or ill. Now new surroundings or environment cannot be substituted for the old, except in its true relation. If a patient living largely on the sense plane is told that there is here no reality, that all is illusion, no meaning is conveyed to him, and for very vital reason; for in responding constantly to those external conditions, or that environment which stands for his level of growth or comprehension, he simply conforms to law. The mass of our human kind move largely on this level of sense response, and none of us have grown far beyond it. Now it is the mass that we desire to reach. No continuous process of thought in the sick man of a healthy condition independent of its physical expression is possible, since one exists only through the other. There never was human thought without first the image which suggested it, the one acting and reacting on the other. No man can think a happy life without living it. No man can think away disease on the mental plane alone, since only through both mental and physical is thought

possible. As well separate the root from the tree. This principle is seen in every achievement of life. While this law of life is so simple, so pervasive, yet it is but dimly realized by mankind. As there can be no thought without image, and as image implies environment, both external and internal, something from which the image arises, the model must, therefore, be present. We cannot form an image from nothing. While we constantly form through memory images from within indirectly, that is, picture forms which have impressed themselves on the mind from without, yet the larger part of our life is concerned with the direct process; that is to say, the main stream of life has to do with the model, is active in forming images from the external world.

(TO BE CONTINUED.)



THE VALUE OF EXPERIENCE.

BY HELEN VAN-ANDERSON.

THE moment a child is born into the world he finds himself in a realm of activity, he begins to have experience. The first year or so of his life he does not classify phenomena or events, but as years come and go he puts into definite order certain causes and results which he calls experience. Often this is his greatest teacher, because it reveals the law of life. It is a practical test of theories, a process of revelation through the blunders of ignorance which leads to wisdom. He learns to understand and place each factor in his consciousness in its relation to other factors until his intelligence enables him to pass through experience as master instead of slave.

There are some who say in these days that it is not necessary to have experience, that it teaches nothing, that one who

has entered upon a spiritual conception of life should be exempt from all suffering or self-sacrifice.

Think what it would be if this were true! No opportunity to prove the meaning of life, the strength of individual effort, the joy of victory, the value of contrast!

Could we afford to have a theory with no opportunity to prove it through practice? What would Moses be without his grand victory over the Egyptians, his valiant march to the promised land? What would Abraham Lincoln be as a national hero if he had not studied books in the chimney light, split rails and gone barefooted in order to get what his soul demanded, an education? How could John Howard and Dorothy Dix be the glorified benefactors of the neglected criminal and the unfortunate insane, had they not met and overcome obstacles which came as experience? Yea, what would be the influence of the pattern life, had it not been transfigured by passing through and overcoming the most direful of all human trials?

True, we are not all called to face the same particular tests, but that we are obliged to meet, decide and act upon momentous questions and conditions is unquestionable. And is not this the divine law of procedure, by which the hidden powers of the soul be stirred into activity and put forth into the world of expression? Out of the invisible or subjective comes the visible or objective. Of what avail would be strength, intelligence, virtue, patience, charity, love, were they never displayed in character? First aspiration, then inspiration, then action. This is the process of character development. Emerson says "the only thing in the world is the active soul." The active soul is not the one which stands still, which has no emotion, which makes no progress. It is that individuality endowed with a consciousness that is ever changing according to its perception and the administration of its own powers. In its inner or divine state it is passive, but in its visible manifestation, which can only be known in the realm of experience, it is active.

Let us not cry out against hard experience. Let us give it a new name rather, in order that we be willing to face it bravely and use it wisely. If every unpleasant condition were to be called an opportunity, instead of a bitter experience, there would be a vast difference in the manner of meeting it.

The very sound of the word "opportunity" carries with it a promise of something good to come, and instantly there is a gathering of forces, a focusing of power that means victory.

Must there be suffering? you may ask. Yes, to a degree, until we learn the lesson the experience is to teach. What would a child be if he never shed tears, if he were always calm, and wise, and patient? No child at all. Yet his trials as a child are as grievous, his suffering as keen in his small world of experience as ours may be in the larger field. But he finally transcends childish griefs by outgrowing them. In after years, though he may be placed in exactly the same conditions, they have no power over him. He has power over them. Why? Because he has a larger outlook, he sees himself above them, he knows them as having no authority, and in the calm, responsive, strengthening attitude of mind which comes of recognizing his opportunity, he stands a majestic conqueror rather than a cringing subject. The pith of the whole matter lies in this recognition of the power of the soul to dominate and direct the energy of the emotions. These emotions may be compared to the keys of a wonderful instrument. If understood and turned into right avenues of expression, they respond to the master's touch, and produce a character whose every act is a symphony, whose thoughts are as the music of a summer morning waking all nature into new life.

Even the emotion of anger may be turned into a power to bless, if, in the extreme moment, the soul consciously turns and says, "I am master; I use this energy to bless my enemy instead of curse him. I will refrain from expression until I have changed anger into charity and patience."

With such a resolve held to and acted upon see the blessing

that comes of the experience. Can it be otherwise than a beneficent teacher, a beautiful builder of the temple of character? Sorrow, disappointment, fear, are only such until the light of knowledge illumines the consciousness, and turns attention to the truth that the great overshadowing Love alone can comfort, encourage, assure. Once turned to that Source, there is no longer what was called sorrow, but a softened tenderness that can sympathize with the bereaved, can heal the broken-hearted, and help others to find the same Comforter.

Would you be one to lead those who sit in darkness into the light, to speak wisely to those who perish for wisdom, to minister to God's little ones in this wonderful school-room for untrained humanity? Then gain the authority which only experience can give. Shrink from nothing. Believe every experience, pleasant or otherwise, to be a stepping-stone to clearer vision, higher knowledge, greater power, wiser administration. Transcend petty conditions by living above them. Meet grave ones with the heart and face of a hero who goes forth "conquering and to conquer."



THE STAIN OF SIN.

BY HARRIET B. BRADBURY.

IN what consists the stain of sin? It is not in having done an evil act, for we are not to be judged by what we were, but by what we are. It is not in having injured some one else, although no wrong can be done without an injury, direct or indirect, to some other soul. The degradation, the real personal injury to ourselves, the stain, consists in the submergence of our ideals, the blotting out in our own minds of all sharp lines between right and wrong; and one of the most terrible things about it is that this can be accomplished without one open act of sin on our part. The temptation may come in either of two

ways: by loving to look at sin because it seems attractive, or by condoning it in others because we love them. The first we cloak under the name "knowledge of the world"; the other, under the holier name of charity.

We wish to be broad-minded, full of understanding, above all, not to be puritanical; so we read of evil actions and all the causes and excuses for them, we talk of evil actions and think of evil actions, until — what shall I say? — our minds become tainted as if we ourselves had dallied with temptation, or had lived with people who lived in sin. Seeking to become broad in our ideas, we become only loose, simply, perhaps, because we do not know the evil well enough to see its hideousness.

But to many the most dangerous temptation to a lowering of ideals comes through the strong desire to smooth away the faults of a loved one. The distinction between charity and indifference is so subtle as to be easily blurred, and sometimes when we think that we are growing charitable we are in reality only becoming incapable of that noble indignation that is one of the most marked characteristics of a soul that is really pure. To cease to shudder at contact with impurity, to "get over being shocked," to learn to listen with a smile to stories of business dishonesty or political trickery, and to say that "everybody does so, or does what is worse," making that an excuse for acts that our conscience condemns — this is the way to load our souls with the guilt of sins that we never committed, and to become at heart exactly similar to those who do commit them. Many an innocent soul has been dragged down and degraded in this way by its nearest and dearest, by those who thought that in sinning they injured no one but themselves; at least, no one dear to them.

In order to keep our ideals we must live much in their society, and faithfully protect them and care for them. They will reward us by becoming continually more beautiful, and delighting us every now and then with some new feature of undreamed-of loveliness. We shall also grow gradually to resemble them,

showing by our character what company we keep, and preparing ourselves to find still greater satisfaction in their society.

Nor is the soul alone affected by the nature of the thoughts with which it lives. A noble impulse is like a deep draught of pure mountain air; it sends the blood tingling through the veins, lights up the eyes and starts all the strong life-currents into freer and more joyous activity, thus distinctly conducing to bodily health. On the other hand, to look upon evil with desire, or even without loathing, deadens these same life-currents, producing morbid conditions that encourage, or often even cause, physical deterioration and disease. Thus the stain of sin may disfigure both body and soul, while the man goes on his way unconscious of the slightest transgression. We call these things mistakes and sins of ignorance, yet their punishment is inevitable and necessary. Happy the soul that can see early the stain upon itself, and go for cleansing to the Infinite Fountain of the Water of Life, without waiting for the reflection of the stain upon the physical body, where it is so much easier to see, but often so much harder to wash away.



Truth is within; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception — which is truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error; and, to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray.

ROBERT BROWNING.

EDITORIAL DEPARTMENT.

PROSPECTS.

THE JOURNAL begins its third year with a much smaller subscription list than we could wish, but the increased interest voiced by its readers shows that a growing number believe in publications issued for truth's sake only. THE JOURNAL is published not only without capital, but brings no compensation to its editor. It is issued solely as an experiment, and as such it rests wholly in the hands of the public. Its readers have made little response to the appeal for unquestionable facts concerning the inner life, but they have applauded when, as in the January, 1898, issue, it has given unhampered expression to conviction. This number is a further confession of faith. If any such confessions prove the death of THE JOURNAL, we shall regard its death with indifference, well knowing that it is better to be honest than to pander either to theory or to money. Many of our contributors manifest a tendency to repeat the same old round of thought which already marks the periodical literature of the New Thought as dead. It is difficult to persuade people to be continually on the alert for new ideas, seldom that they will be perfectly honest when a doctrine involving a livelihood is at stake. But we propose to persist in the crusade. We have warned our readers that they may not know what to expect from THE JOURNAL, since we have neither traditions, doctrines nor schools to defend. We open our pages for free discussion, but that does not signify endorsement of the views presented. It is easier to say what our philosophy is not than what it is, for its aim is simply the independent search for truth. It is not Christian Science, for that cult worships not truth, but idolized

personality. It is not a follower of the church, for it dislikes dogma. It is not exclusively scientific, for it believes in a "beyond." It aims to be philosophical, but has too high a regard for philosophy to deem anything it has accomplished of permanent value. It advocates the New Philosophy of Health, because it believes the hope for suffering humanity is entrusted to those who are investigating the human mind. Yet even here it detects so much that is crude and unsatisfactory that its aim is rather to stimulate thought than to regulate opinion.



THE NEED OF GREENACRE.

IN recent years remarkable interest has been manifested in the religions and philosophies of the East. The Theosophists have established a "crusade" for the inculcation of Oriental lore. The Parsees, the Jains, the Buddhists and Vedantists have had a wide hearing. In many of our leading cities an active propaganda of these doctrines has been started, and at Greenacre especially the philosophy of the East has held almost unquestioned sway. Many followers of these cults have in fact gone so far as to assume that all wisdom was locked up in the sacred books of the Orient, and it has become a fashion to look almost with disdain upon the philosophy of the West, although the well-informed observer quickly notices the tendency to modify and improve their doctrines invariably revealed in the instruction of Eastern teachers in close contact with the science of the West.

We would now like to witness a reaction. It seems strange that these new centres of idealism should have heard no expositions of genuinely philosophical idealism; strange that people should look so far for a satisfactory philosophy when there are in the libraries of the West treasures of thought far exceeding in value those of the Orient.

Philosophy proper begins, as all scholars agree, with the speculations of Thales in Greece. The philosophy of the Orient has no place apart from its religion. It has not set about to explain things in accordance with a rational principle, and is, strictly speaking, not yet a system. In order, therefore, correctly to estimate it, one must have training in exact metaphysics. Much that would otherwise at once have appealed to the mind will now be rejected, because it has accurate rational standards by which to judge. The philosophy of the West discriminates, the religio-philosophy of the East contemplates. What is most needed alike at Greenacre and wherever the New Thought is held is that *discrimination* which shall separate what is really worth while from that which is generally classed under the one head of the "All-good!"

We would like to hear at Greenacre a profoundly thoughtful definition of idealism, both practical and philosophical. Following upon this, we would have an exposition of the idealism of Plato, both as a theory of the universe and as a social principle; we would have a discussion of the doctrine of Bishop Berkeley, expositions of Kant, Hegel, Fichte, Schopenhauer, followed by a consideration of post-Kantian idealism in England and America; then an exposition of the doctrines of the poet-philosophers, notably Browning and Emerson. These expositions should be fair and unprejudiced; but we would have them elaborate enough to open the eyes of lovers of Oriental philosophy, for we believe that the hope of the philosophical world lies in the doctrines of the heirs to Kant and Hegel, that all who seek to solve the enigma for themselves will do best by going to the fountain head, guided by the profoundly suggestive works of such men as Lotze, Bradley, Royce, James, Green and Andrew Seth. When rational philosophy and the spiritual idealism of the West shall have a hearing, these new centres of thought will awaken an interest on the part of a large number of thinkers for whom vagueness has no attraction.

PROBLEMS FOR THE MENTAL HEALER TO SOLVE.

It is commonly held among advocates and practitioners of the Mental Healing philosophy that disease is a state of mind, the only remedy for which is the mental cure. This view has rapidly gained ground, and although not now held in as abstract or radical a form as at first, it is still the accepted theory. But despite the wide acceptance of this doctrine, and the marked success attendant upon its application, certain doubts have steadily pushed themselves forward, and problems have arisen to which no satisfactory solution has yet been offered. We state these questions below with the hope that at last some light may be thrown upon them.

(1) If disease is a state of mind, how is it that people very generally are ill when their physical surroundings are changed? For example, the change to a hot climate, resulting in fever to those who were previously in excellent health.

(2) Why are diseases found in plants and animals, both in their natural state and under domestication?

(3) Why, if disease is wholly mental, is there a tendency more and more among many mental healers to state the degree of disease or health in terms of *physical* openness or contraction?

(4) Why, in the process of cure, is the opening out of the brain and other parts of the body deemed the essential in many cases of healing?

(5) Why is the method of expanding the solar plexus frequently employed, instead of a purely mental process?

(6) Why have cures been finally wrought by this method when the pure thought process under other healers had failed?

(7) Why is relief from nervous tension alone sufficient to cure many ailments?

(8) Why cannot all diseases be reached, e. g., blindness and deafness, very many cases of which have entirely failed to respond?

Furthermore, if "the mind rules the body," how is it that the mind acts freely only when the body is in good condition?

How does it happen that many who begin by believing the most abstract mental healing doctrine grow into the conviction that the mind is dependent on the body, as well as the body on the mind; while some end by taking a medical course to supply knowledge which the New Thought cannot give?

We believe that the only hope for the solution of these problems lies in the possibility of strictly scientific investigation, in which account shall be taken of both mental and physical facts. Scientific psychology has a well-defined theory that mind and body have grown up side by side. If so, they are to be understood only in connection with each other. We would like, then, to hear a frank avowal of the limitations of mind as related to man. Out of the discovery of these limitations greater mental power may be developed. We, therefore, have no fear for the future of mental healing. But first let us have fidelity to facts, and not a string of assertions; such, for example, as the statement that even poison has no quality except what the mind gives it, or that causation is always mental.



They fear only who have not grasped the law.

There is no need to use outward pressure if you have clearly defined your ideal within. If a desired object is rightly yours, it will come to you. When, you do not know; you must first deserve it.

One cannot place too much reliance on the natural tendency of the physical organism to right itself when it is upset.

There is "an instinct for the perfect" within you. Become quiet and let it draw you toward its goal.

When you help another, see the Christ in him aspiring to full expression. See the type, the picture, the ideal immanent in the real, seeking to come forth.

BOOK NOTES.

SACRED LAWS OF THE ARYAS.

The second volume of the "Sacred Books of the East" has been issued by the Christian Literature Company of New York. It is entitled "The Sacred Laws of the Aryas." This volume is a reprint, *verbatim et literatim*, of two volumes in the original English series. The contents of this volume consist for the most part of rules of conduct. The general reader, who reads for intellectual and spiritual stimulus, can well enough spare this volume from his library; but the student, who reads for historical instruction and is willing to read even what is tiresome and distasteful, for the sake of its educational value, cannot afford to omit this volume from his order to the bookseller. The minute rules of conduct in this book are based on the sacred Vedas. Many of them are extremely severe in their penalties, many are seemingly trivial and foolish, and a few are good and sensible. All illustrate the slow growth of religion among the Hindoos, and remind us very much of portions of the Hebrew Scriptures. The following examples are selected almost at random: A student who wishes to learn all four of the Vedas, must dwell with his teacher forty-eight years. He must obey the teacher in all things, serve him in every way, go begging morning and evening, and bring all he gets to the teacher. He must eat no "pungent condiments," salt, honey, or meat; must not sleep in the daytime, nor when his teacher is awake. Through the instruction of the teacher the student is said to "be born again." Every day he must put his teacher to bed, after having washed his feet and rubbed him. He shall approach his teacher with the same reverence as a deity, attentive, and listening eagerly to his words. He must not sit to windward of his teacher, nor lean against anything for support. He must avoid the use of shoes, umbrellas, chariots, and such luxuries. He shall not smile, or if he does, he must cover his mouth with his hand. Certain birds and animals are unclean for food—"one-hoofed animals, village pigs"; which reminds us of the Hebrew dispensation. The pernicious influence of all such ceremonialism as is enjoined in this book is indicated by the following: "No guilt taints a Brahmana who possesses learning, practises austerities, and daily mutters sacred texts, though he may constantly commit sinful acts." As in the history of the Christian church, notably in the Roman Catholic sale of indulgences, such a state of religion is sure to be followed by protest and reform; and later, in the teachings of Buddha, we find Hindoo religion rising to a purer and more rational plane.

SOLON LAUER.

Fallbrook, Cal.

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