

Consolidated with The Arena.

Vol. III.

November, 1898.

No. 2.

TWO COPIES RECEIVED.



The Journal of Practical Metaphysics

DEVOTED TO

THE UNIFICATION OF SCIENTIFIC AND SPIRITUAL THOUGHT

AND THE

NEW PHILOSOPHY OF HEALTH.

HORATIO W. DRESSER, Editor.

CONTENTS.

	Page.
THE CONFESSIONS OF A SKEPTIC Sinceritas	33
THE EMANCIPATION OF WOMAN Alice Reed Dresser	39
PSYCHOLOGICAL HEALING La Forest Potter, M.D.	46
PHYSICAL CAUSES OF DISEASE Brainerd W. Child	53
MENTAL BASIS OF DISEASE Mary Whitney Dinsmore	55
SUGGESTIVE THOUGHTS Byron Langham	59
EDITORIAL DEPARTMENT	60
RETROSPECT AND PROSPECT	60
BOOKS RECOMMENDED	63

PUBLISHED MONTHLY BY

THE PHILOSOPHICAL PUBLISHING COMPANY,

Boston, Mass., U. S. A.: 141 Franklin Street.

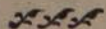
\$1.00

Per Year.

Copyright, 1898, by THE PHILOSOPHICAL PUB. CO.
Entered at the Post Office, Boston, Mass., as second-class matter.

Single Copy,
10 cents.

Announcement.



THE purpose of the JOURNAL OF PRACTICAL METAPHYSICS is to apply philosophy to daily conduct in the broadest sense, and thus fill the gap which exists between the realm of pure metaphysics and the demands of practical life. It is founded upon the principle that the philosophical point of view is the only *universal* point of view. Philosophy, as thus considered, is a rational inquiry into the ultimate postulates of religion, ethics and science; and is at once broadly *inclusive* and *constructive*. Its ideal is the impartial discussion of the most opposed points of view, and the interpretation of all *facts*, since no theory of the universe can be sound which does not take full cognizance of all that man has thought and said, of all that he is and needs. THE JOURNAL therefore invites the co-operation of all who are ready to contribute to its pages in accordance with its high standard. It seeks the best that men and women have to offer who think *fundamentally*. It proposes as its ideal the unification of practice and precept, intuition and reason, in the light of the latest discoveries of nineteenth century science and of the most recent studies of the higher or spiritual nature of man. It is therefore dedicated to the service of humanity, the development of true manhood, true health, happiness and freedom, the inculcation of lofty moral and spiritual ideals, including such discussions of present day problems as shall most rapidly and effectually contribute to the progress of society, the development of the ethical life, of sound comprehensive philosophy and of universal religion.

In so far as THE JOURNAL advocates through its pages — left open as an arena for the free discussion of impersonal truth — *the philosophy and practice of mental healing* does so that it may supplement the more material thought of the age, and thus play a part in the formulation of a far more satisfactory *philosophy of mind* than the accepted psychology of the day. THE JOURNAL calls particular attention to this aspect of its work and urges all who have questions to ask, and noteworthy experiences to relate to forward their communications to the editor.

It is hoped that THE JOURNAL will be the means of drawing together in close sympathy many who have been unable to unite with existing organizations. *Union, through freedom of individuality* and the exclusion of personal attack and reference, is a fundamental principle of THE JOURNAL; and it is issued in cordial fellowship for all who are actively and earnestly engaged in the great work of elevating humanity.

THE JOURNAL is issued about the first of each month.

By mail \$1.00 per year, *in advance*. Single copies 10 cents. Foreign postage 50 cents per year extra.

Money may be sent by check, registered letter, express or postal order, made payable to THE PHILOSOPHICAL PUBLISHING CO., Boston, Mass, U. S. A.

Notice of change in address should be sent two weeks in advance, giving both the old and new addresses.

Every reader of THE JOURNAL is urged to extend its sphere of influence by calling attention to it, and recommending it to those interested in practical metaphysics.

Contributions and letters of inquiry should be accompanied by stamps for return postage. Those desiring formal receipt for subscription should send stamp for same.

Advertising rates, with liberal discounts, made known upon application.

Advertisements should be forwarded not later than the 15th of the month preceding desired issue.

THE
JOURNAL OF PRACTICAL METAPHYSICS.

VOL. III.

NOVEMBER, 1898.

No. 2.

THE CONFESSIONS OF A SKEPTIC.

BY SINCERITAS.

ONE day I awoke to the fact that I was a member of the philosophic society of the world. I cannot tell you how I, the plebeian Albert Hume, contrived to win my way into that delectable world. Nor can I give an adequate reason for disconnecting myself from my paternal moorings to take up a wanderer's life. Suffice it that I found myself in the throes of metaphysical speculation and could not stop. I became an insatiable reader of the world's great books. I did not read from idle curiosity to know what men had thought, but to master my thought as well; for the greatest service a book did me was to stimulate thought. I made note of my ideas, until I flattered myself that I had a fairly intelligible system. I studied Greek philosophy, and chose Socrates as my hero. I read Hume and Kant, Hegel, Schopenhauer and their concomitants. I read the later English philosophers, not omitting the voluminous though uncritical Spencer and the suggestively skeptical Bradley. Meanwhile I delved into the philosophies of the East. I heard the Swamis and the Anganrikas, the Gandhis and Theosophists. Darwin, Huxley and the other great scientists long engaged my attention; and I included the philosophic aspect of

the great novels, histories and poems. In short, I made myself generally acquainted with the metaphysical wisdom of the ages.

What were the results of these intellectual peregrinations? I could not unqualifiedly accept any system of philosophy, for I found none that comprehended all phases of life and thought. Limitations of temperament, environment and experience I found voiced in limitations of doctrine. I found diametrically contrasted systems of thought, each possessing its measure of what I was pleased to call truth; and I found no two thinkers, even of the first order, thinking precisely alike. This was to be expected; yet it revealed the stupendous character of the philosophical problem, as well as the difficulty of unifying so many phases of truth. In fact, I concluded that a complete philosophical system was impossible, since human experience is incomplete. At all this, however, I rejoiced; for it was a fresh revelation of the beauty and wealth of the universe.

Yet I found myself approaching decided limits in our knowledge, and only now and then did I have a really new idea. In the enthusiasm of philosophic youth, I had taught philosophy with much confidence. The majority of people are of firm faith, and readily accept a new doctrine. I had taken my doctor's degree, and felt myself competent to teach. But once started, I had to run through the range of skeptically fundamental problems, and question every cherished conviction. As a result, I found myself in each case wiser than before; but too wise to inculcate a positive doctrine. Many things I once believed established facts I discovered to be founded on mere belief. Theories abounded on every hand, but assured knowledge I could not obtain; and this was what I sought, as it is indeed the aim of every truth-seeker. Every branch of knowledge I found failing just where I eagerly sought enlightenment. Physics and chemistry, for example, are satisfactory to a certain point; but what is the "force" of the physicist, and whence come the chemist's "atoms"? What positive evidence for the doctrine of reincarnation can the Theosophist give?

If I turned to theology, the result was the same. The alleged infallible revelation of the Jewish Bible failed to give unmistakable knowledge, and I found innumerable interpretations of its texts. It is easy to say, "Obey the Father's will." But how are we to know of a certainty what his will is? The criteria of ethics are weakest where one would have them strongest. Does conscience tell us infallibly what is right and what is wrong? Have we any definite knowledge of the mind, apart from the physical body with which it is associated, and so conditioned that we can have peace only so far as the physical state permits? Have we positive evidence of immortality? We *believe* it to be logical, and there is some evidence of continued existence; but have we assurance of *eternally unbroken* life?

I have looked within in vain to locate the mind or soul. I seem like an imprisoned bird beating against the wires of his cage, when I try to penetrate my mind or extend the limits of knowledge. If I ask in all honesty what I mean by spirituality, I must confess that I have often mistaken physical exaltation for spiritual power. I conclude that many are self-deceived in this regard. I find life beset with illusions, even now that I seek absolute truth. A haziness surrounds all telepathic and spiritistic phenomena which as yet precludes me from real knowledge. I am open to conviction, but do not find the facts I seek. I find the theological systems of all religions riddled with inconsistencies, though nearly all preachers talk as though they knew all about God and the spiritual life. If I follow a system of philosophy to its logical consequences, I find it ending in absurdity. Pantheism, for instance, assures us that all is God. Then he is the devilry of the malicious and the filth of the slums as truly as he is the ice of a snow-mountain or the inspirer of a prophet.

If I were asked to believe in ultimate force, I should acquiesce; for I continually and involuntarily observe its varied manifestations. But in the account of its activity I must include all that I find in the universe, and not merely

the good, or God. The one force reveals itself to me according to fixed laws, and I believe its tendency to be moral. But that is only my hope, not my knowledge. If I examine the ideas of God held in the past, I find them commensurable with man's state of development. They do not describe ultimate reality, but man's attempt to grasp it. Let them, then, be called man's experiences or beliefs, and not God. Even Spencer's "Unknowable" is his belief. I find no need of such a conception, for the existence of an Unknowable could not be known.

Of one fact, however, I am certain, namely, that the present phenomenon of consciousness exists. I cannot be an absolute skeptic. Though I doubt that the aforesaid Albert Hume really possesses a soul, I am forced to admit that consciousness is here. What the ego is that is conscious I am as yet unable fully to discover. I therefore leave this an open question.

Yet I conclude that what I call consciousness is somehow *my* consciousness, for I am unable to transcend it. This is the chief ground of my agnosticism. The utmost that I can affirm of the Power that gives me life is what I know through personal experience. I term it a higher Power, because its activity is brought before me despite my will. But my aspirations I must call mine, because even if a God revealed them I could know them only as my temperamental limitations should permit. My friends I know not as they are, but as my acquaintance with them makes possible. I have no assurance that I contemplate the same world another man sees, so widely do tastes, ideas and organisms differ. My sensations are mine, they are not yours. I do not even see the actual world, only my conscious representation of it. I do not doubt that a real world exists, that people live in it whom I love, that I can become more ethical. Nevertheless, I know only *my* side of the story. Much that I believe external may be in truth subjective illusion; I await further insight.

Meanwhile, be it subjective or objective, I love the fair world of nature. I am happy with my friends. I am happy, too,

because I make continual progress. So far as I know, law is absolute. I am likely to sow as I reap, and need only regulate my sowing. In my relations with my fellows, I am concerned only with *my* attitude towards them ; not with theirs, unless they ask my help. Even then, I can teach them only as I deem best. I shall frankly tell them that I have hope only to give them, for I will not mask as one who positively knows. I am frank with myself. I would rather know that I am an arrant knave than pretend that I thought myself a saint. If others believed me a saint, my weakness in accepting their praise would be the cause of the harm to myself. I blame no one, for personal consciousness alone gives cause for blame. Since the ultimate Power has not explicitly told me what to do, I do not know that I can be blamed for mistakes. I blame myself only when I fail to live up to my highest wisdom. I aspire even to live the Christ-life, but it is the Christ as I conceive it. I know not of a certainty what Jesus was.

I find that I have periods of doubting everything. I must, then, be a skeptic until I am sure of my beliefs. Though I pursue absolute truth, but do not find it, I delight in the pursuit. For me the world is an optimistic system, just because truth is so hard to find. Ever I am the joyful skeptic ; ever I would carry a cheering word to my fellow-man. I would not cast a grain of suspicion on the beliefs others choose to hold, and I hope I am ever tolerant ; but I believe life is ultimately rational, and, undaunted, I shall continue the search for absolute reason. Between the periods of strenuous research, I entertain myself with my imagination, with which I can build as many ideal states as I will.

My mind is to me a paradise, and, although I have eaten all the apples I could find on the tree of knowledge, no one has driven me from the garden. My skepticism gives me no discomfort ; for I am a man of faith, and I lose nothing by close scrutiny of my beliefs. I become more sincere as a result ; I am wiser each day and month. I know enough to know that

I know nothing ; so with genuine post-Socratic happiness I look out on the world in calmness, with an urgent word of advice to my fellow-men : Do not be afraid of skepticism, but press onward until you know where you stand, what you know as opposed to what you merely believe, and what a wealth of positive conviction is latent in skepticism itself.

I am, in fine, a listener and an observer in the haunts of trees and men. No one can enter my world, unless I open the way. If what I seek fails to come, I will calmly observe and wait, though it be for an age and a day. Why should I succumb to fear and anxiety ? I should but disturb my mind, and be no wiser. Why should I yield to the temptations of sense, or be severe with my fellow-men ? I know of no way to escape the reaction, and it does not pay.

I try to do my daily share of good in the world. I have a little money, every drachma of which I earned by honest toil. I own no land ; for I do not wish the care of property, and scenery is free. I have a wife and children whom I sincerely love, for whom it is my joy to live. My friends call me an atheist ; but I love peace and virtue, beauty, wisdom, and the boundless Source of these. They complain, too, that I wander from my native land to Alpine heights and the sacred temples of the East. But I must be active if I would forever grow.

I seem to laud myself most audaciously in this frank effusion ; yet my standard for myself is as high as for the truth I seek, and I am far from self-pleased. I am an egoist, if you choose, imprisoned in the confines of my own solipsism. But I am an altruist by aspiration. If I speak in lightsome tone, remember that the world's riddle is not to be read with long-drawn face. I am contagiously happy, and feel no shame. Show me that I am wrong, and I will most gladly listen. All problems will remain open questions with me until I know truth beyond all doubt. I await. I love and am happy. May the peace which comes only with matured thinking be yours, who read. And again I say, as a parting word : Be not afraid of investigation. Where ignorance is bliss 'tis happier to be wise.

THE EMANCIPATION OF WOMAN.

BY ALICE REED DRESSER.

"Is life worth living?" Professor James's able discussion of the query has indisputably established the affirmative answer, on a basis of sound reason, broadly applied. "This life is worth living, since it is what we make it, from the moral point of view."* The believer in the joy of living naturally seeks to carry the point further: if life is worth living, how can the experience become most productive of benefit to ourselves and others? A philosopher (Xenos Clark) has aptly pointed to the individual responsibility of conscientious living as the incentive, the rational and ethical basis of this fuller moral and social life.

Manifold are the respects in which the belief in life's worth may find expression; for, inasmuch as evolution inexorably demands progress, the thoughtful mind is compelled to face the problems of daily life, to find therein the steps of unfoldment. In the present age, marking woman's participation in this life, broadly comprehended, the question of her emancipation rises in the foreground of discussion. From what is woman seeking emancipation? Generally speaking, from an inferior position as a human soul,—a position based on the belief in inequality which even today hampers her life of action, intellect and soul growth, whether she be married or unwed.

Some phases of emancipation have already been ushered into the forefront of the agitation. "Woman's rights," as commonly understood, I do not wish to consider. Rather, by probing

* *The Will to Believe*, page 61.

beneath the surface rights for which many are struggling with greater or less display of true womanliness, I would point out what I consider a fundamental problem. I believe the rightful appreciation of woman's emancipation as an individual, free in body and soul, and finding her supreme sphere as the equal and helpmate of man, will engender such a spirit in humanity, male and female, as will accord rights of political and social life, to the satisfaction of truly aspiring womanhood. For *equal rights*, for the full expression of woman's nature, I make a plea. What do I mean by equality of men and women? Not possession and exercise of identical rights in every phase of life; but for full opportunity to use and rightly develop every phase of being, physical, mental, spiritual. *Is there any reason, in the nature of things, why man and woman should not enjoy equal rights?* While in the grand economy of life the home is woman's particular sphere, it by no means follows that other fields of activity are closed to her. Past and present history effectually prove the contrary. Recognitions of her mental capabilities, even her physical strength, are multiplying as fast as the trend of evolution allows. In industrial and intellectual life, equality is accorded but slowly. Man's judgment offers reasons which are declared sufficient to maintain the conservative position. But gradually the wheel of evolution throws off clinging masses of conservatism, while marking the path by which woman advances to full expression, — not as the "better half," but the equal, the perfect semi-circle of the beautiful, powerful whole.

Woman's grasp of opportunities is in itself an irrefutably positive argument. Though the acknowledgment of equality has yet a wide field to cover in respect to the privileges of wage-earning and otherwise independent classes of women, it is my purpose to concentrate thought upon one class, the wives, believing that a consideration of their position fundamentally involves much in common with that of their sisters.

It is to the home relationship that I call attention; it is to woman's position as wife that principles of equality must

be thoughtfully, rigorously applied. To the disgrace of the world, the wife's position has too long been allowed to fall behind in the march of civilization. Could we hear the silent cries that rise from countless souls, longing, struggling for freedom, we would ask, in amazed wonder, "Can these things be?" Yes, they can be; alas! to the awakened soul the condition is apparent on every side. The query follows a natural sequence. Either from experience or observation, thoughtful woman has caught a glimpse of the larger life, and has questioned, "Is not the same life of true individuality possible to the wife as to the unmarried woman? Can she not carry into the sacred relation the opportunities for unfoldment which have become precious in single life?" Or, awakened after marriage, "Can the longing for freedom be realized?" To both questioners the answer is made, thoughtfully, yet with assurance, Yes. The desire itself proves the possibility of accomplishment. "Believe what is in the line of your needs, for only by such belief is the need fulfilled." As in every step of development, the cost must be reckoned, conscious effort must be made, discouragements faced. But to the earnest soul no such price is too great, in return for the gift of larger area of thought and life, for the opportunity to contribute to human well-being.

It is no wonder that earnest young women, who know the happiness of independence gained by invaluable experience as wage-earners, are confronted with questions and conditions which now cause many to hesitate before taking a step which so frequently robs them of God-given rights. Instead of recognizing in married life as generally lived the opportunities for broader development, greater independence of the highest and deepest nature, these women find conditions which repel rather than invite. Living in comparative independence, mistresses of their time and resources, life is attractive, inspiring. Such women, received in intellectual and social circles on the strength of their individual worth, feel a worthy pride in their attainments, while they rejoice in life's resources. These women,

largely unhampered, alert, urged to further unfoldment in virtue of present attainments, are in no special need of a champion; the play of their own powers establishes their vantage ground of success.

But a large proportion of women do need championship: those who are unconscious of their individual rights and possibilities, or of means of realizing them. Many women are thinking deeply today, facing in their hearts the problem of emancipation, although not daring or ignorant how to voice and meet the longing for freedom.

What are the causes of the conditions from which woman seeks emancipation? A consideration of them may suggest the remedy. All ages and races point to a disparity in the physical strength of the sexes, a disparity greater or less according to the condition of tribal or national life. The nature of woman's peculiar functions makes this physical difference conclusive. From this fact, which may be considered first cause, it is easy to surmise why woman in all ages of history has held a position of subordination, increasing from the protective act caused by her inferior physical power, to the time when she became only the plaything and tool of her master. This narrowed sphere of activity opened slight or no opportunities for mental development; generation followed generation of women bound by convention to a treadmill existence which gradually buried the sparks of ambition, the consciousness of individual power. Heritage of opinion led man to credit and act upon, led woman to believe and submit to, the belief in woman's physical and mental inferiority. Many secondary factors have strengthened the belief. The husband's position as wage-earner has accorded him a power, a superiority unbalanced until woman, too, entered the struggle for bread. The absence of broad intellectual training, contrasted with mental development among men, furnished another cause for a relation of inequality, while depriving woman of a means whereby she might have made her usefulness and worth as a helpmate appreciable. Among all nations the in-

stances of women who have stood in the front ranks of progress are not forgotten; they stand as beacon lights of hope and courage. To account for them is to produce evidences of such training and opportunities as are universally due womankind.

For no consideration do I wish to take a partial, championistic position in regard to woman. Let my position be, so far as possible, that of a human being judging man and woman. While man is responsible for much of the past error and future rectification, woman is seriously involved. Her thralldom has been lengthened because of inertia,—a powerful cause which operates today in many instances. Isolated cases of desire warmed into determination, leading to struggle, stand as proof of the attainable. Ready as one should be to acknowledge factors operating on both sides of the question, I place paramount among causes the opinion in which all past generations of men have held women. The facts are too well known to need enlargement. Despite her physical weakness, which though not a great hindrance, must be considered a factor; despite her inertia—and can blame for the condition be laid entirely at her door?—the cause which assumes largest proportions is found in the heritage of custom and tradition in which woman has been born and reared.

Now, as woman is claiming her own place, through belief in her powers, alas! too many of the gallant sex decry her progressive tendencies, disclaim for her the possibility of success in broader thinking and activity. They would emulate the example of chivalric days: champion the weaker sex, but hold her within limits which threaten to become moss-grown before broken by activity from within. In this erroneous estimate of woman's ability, men forget how largely they are responsible for the bondage, the undeveloped faculties. Awakened woman has to meet and overcome the heritage of ages of narrow life, while combatting in her progress the hue and cry raised by the same conservative, narrow-minded champions. Since man has held woman in a subordinate position which has prevented the

development of her faculties, he now owes her the privilege of, and help in, evolution. Honor in full measure to the welcome advocates of her struggle, the men who appreciate from their own enlarged mentality the powers seeking expression, and the justice of woman's claims. They acknowledge that man's determined attitude in the past compels him, as his vision clears, to act as vigorously in opening to all womankind the era of individual freedom and development.

The relations of married life are today what they are because of the past, for which men and women are responsible. Therefore each has an individual earnest share in solving this problem of equality — the relation of full, true marriage. The wife must be eager to earn if she individually still lacks the right to full confidence and wider participation. She must rouse from a lethargy which has settled her in a round of household cares and social functions. She must awake, think, study, act. I am alive to the fact that many wives today enjoy a larger field of thought and activity because of the diffusion of general, with an increasing belief in higher, education. My plea is for that equality which enables the wife to regard herself and be regarded a participant in all questions which affect the common life, as a human being with faculties as valuable as man's. Woman possesses certain qualities which when allowed free play are efficient in directing life's actions and decisions. Her intuition, though offering no tangible reason, is a safe guide when given unhampered expression. Though exact knowledge of business details is unnecessary, a wife should be informed of the financial standing of the family. Many a wife, in lamentable ignorance of her husband's business affairs, has proved a hindrance rather than a help in times of uncertainty. Woman cannot know too much. All possible wisdom and understanding are necessary for the woman who would be her husband's helper and companion.

Meanwhile the husband must acknowledge woman's inherent capabilities, must recognize equal rights, equal freedom, and

accept his responsibility in making possible the larger life by considering whether his expectations and demands are necessary to the development and happiness of each, or based on desire for selfish gratification.

Marriage on a basis of equality does not necessitate development of an individuality which fears for its rights, asserts an independence regardless of another. Equality implies freedom, the freedom which increases individuality, and thus stirs the highest nature, which is thoughtful, wise, unselfish, regards another's welfare, reverences individual possibilities, and is eager to assist their development. True love is a test of equality. When man and woman truly love, no struggle is needed to establish the life of equality. "True love comes only with equality, with recognition of individuality in each, and that noble respect which tenderly cares for the needs of another."

Woman must champion her sisters by living the life that is wisely womanly, expressive of sex qualities which even the thoughtless reverence. No one, man or woman, in his heart respects a bearing or sentiment of masculinity in woman. Let her be active, physically developed, poised, the intellect insatiable; but let all progress be guided and crowned by the feminine spirit, the grace and tenderness of woman. Woman can be strong without being masculine, dignified but gentle. No sincere man approves, no woman seeking the heart of her usefulness and touched by a sense of her own sacred possibilities can sanction, a divergence from sincere womanliness. Men have a grave responsibility in the matter of woman's emancipation. Not only can they aid by positive means, helping to open possibilities to her activity, but by refusing to smile thoughtlessly upon such conduct, in friend or stranger, as detracts from womanhood.

Nothing can be lost, everything gained, from woman's emancipation. To women in general, freedom follows as a natural consequence when womanhood is rightly interpreted and its representatives have lived for the experience which earns the

rights, unmarred by objectionable consequences. In the home the wife is no longer merely the recipient of her husband's bounty, the slave of his whims and desires. She rises into the full dignity of wife, helpmate, woman. The richer life of true companionship opens treasures of love and happiness undreamed of under the old régime. Selfish life fades before the glories and joys of sympathy, mutual happiness and appreciation, which are heart bonds more precious than all treasures of material life.



PSYCHOLOGICAL HEALING.

BY LA FOREST POTTER, M.D.

(CONTINUED FROM OCTOBER NUMBER.)

Now any concentration of mind force which creates desire will logically concern the active forces, so that when you ask a man to think away disease, without adjusting his external as well as his internal environment to that thought, that is, bringing to his aid all material possibility, you ask the impossible. The whole law of his being is against it, because his forces are created and maintained through this external surrounding which you ask him to ignore. What are those material possibilities? External environment means the objective world in its entirety. If one believe that material means are necessary to remedy his sickness, such means must be utilized, and they should be also in the line of his thought or desire, because, while following the main current of his thought, we may soon redirect it; for it is a law of psychology that a new stream of similar but stronger nature will divert the old. For example, if a man had believed implicitly in massage or rubbing of the body for disease, it may be substituted by electricity before anything else would be received. The electricity suggesting a similar (that is, local treatment of the skin) and stronger, since some kind of new

treatment is desired, thus initiated, his mentality may be directed according to need. If one having received no benefit from the Keeley cure be advised to receive a totally new substance through hypodermic injection, the results are likely to be favorable, since the trend of thought was toward that form of application called hypodermic. If one is skeptical with regard to all means of cure, it is necessary to discover his direction of thought and apply the remedy accordingly. In the adjustment, therefore, of the external to the internal, all physical aid should be utilized, according to our patient's need, just where he is (or on just his level). This means not only bringing to bear new environment, new means and methods of cure, but adjusting the old, keeping before the patient just that class of objectivity which shall aid to initiate and maintain the requisite thinking.

Unbalance arises from misdirected energy. Excess of store lacking direction, spends itself in sin and sickness, when, by the mere turning of the switch, it may be utilized for health and happiness. So each achievement of man means selection for some vital need. Those who have learned what selection means share the knowledge with those on a lower level. How shall this selection be made? From Galileo to Edison, every great discoverer but demonstrates the principle from which arise the laws of psychology. Given an objective world and an interior centre of force (subjective world), certain vibrations pass and repass, subject to the character and persistence of the stimulus (environment), internal and external. If the character be of the kind desired, it persists and through repetition becomes automatic (subconscious); that is, whatever we wish to do *we do*, and in process of repetition do it unconsciously, or subconsciously, through habit. Everything thus hinges on choice; for if one but establish the vibrations, he can take care of himself. In other words, if you but force the vibrations toward environment undesired at first, they soon, through psychic law, come to be desired.

We have found that the desired thing is sufficient to estab-

lish vibration. Now desire is a word of large meaning. We do not know what we truly desire. Desire is often made up of moods; it is also relative, has relation to the kind of environment. So if we say that the strongest interest at a given time determines the character and quality of vibration (thought and act), we shall more nearly cover its meaning in its relation to healing.

If the interest be strong enough, we have as a result those extreme concentrations which are observed in moments of danger; for example, wonderful muscular strength, feats of memory, etc. So that in initiating and directing that interest or concentration, we merely imitate nature's methods, and any material or immaterial thing that will strengthen this interest becomes a vital factor.

Recognizing and practising this simple law, the whole life may be recreated, the sick man becomes whole, the infirm of purpose strong, and the whole trend directed towards the highest plane of consciousness. It reaches the root of all unbalance, and the very currents which maintain the habits of evil are utilized for good. Especially is the so-called chronic invalid released from his dire imprisonment. The diseases called mental and nervous, and those grosser expressions of unbalance known as physical diseases, drunkenness, morphinism, all yield to this simple law. Concentration should, therefore, be aroused through the strongest interest which necessarily concerns, as has been said, the external and internal environment.

Environment covers all forms of materiality, and not one substance like the drug. Therefore all material as well as mental means should be strictly utilized in the order of their comparative value towards permanent healing in each case.

The orthodox schools of medicine, recognizing the vitality of only one branch of the material side of the question (the drug), and here ignoring in the main its mental impress, clearly deal with one phase of disease only.

Mental healing mainly or largely losing sight of the objective

in the subjective, swings the pendulum to the other extreme. It is believed that neither school is today reaching the masses. The drug-taker's faith in medicine has vanished, and the tenets of the mental school he cannot comprehend. Is something wrong in the philosophy, or are the people wrong?

The mental diagnoses should deal with those crises in the life of every man, woman and child which form the foci of mental and physical disease. We never realize the significance of these mental pictures, indeed we are usually unaware of them till careful examination discovers their presence. The current of each man's life, the thinking, seeing, feeling, should be entered, thus dealing with the daily life both of the objective and subjective worlds.

One can thus adjust to special need. Each melancholic patient is lifted from her morbid plane of thought and act by substituting a new process of thought for the old. This is accomplished despite all incredulity (whether she believes or not), since one brings to bear on the thought-making forces new stimulus through new models; that is, new matter, new seeing, hearing, tasting, feeling. We repeat, it is useless simply to tell a nervous patient to think of other than her disease. She has no power of herself to do so, and her material is exhausted. You must therefore furnish new material and new model. New material concerns every physical and mental thing that our patient hears, sees, tastes, feels, in any way comes in contact with her.

So-called physical diseases, cancer, kidney disturbance, tumors of all kinds, enlargements, spinal disease, consumption of the lungs and bowels, connected with outside influences and dependent in large measure for maintenance on both physical and mental obstruction, all yield to the combined mental and physical remedy.

For the nervous and mentally disordered, the success of this method should be most marked. Through the new material brought into contact with their every thought, new and curative mental process is quickly and permanently established. Not

only can there be relief from suffering, freedom from bodily ill, but through practical knowledge of this elemental law of growth one is enabled to so direct the life that health and happiness come to be as possible as locomotion, since both are achieved by observance of simple law.

The drunkard and morphine-taker, suffering from body obstruction through direct effect of the poison, mentally maintains the habit. The physical obstruction should be removed, the material antidote taken, and the habit removed through the impression of the new mental picture. Present methods of treatment for these crying evils cannot hope to cure without obliterating their every expression. If the internal remedy be taken, of what lasting avail is it if the mental impression be not lasting, if the obstructed system which is a constant menace be not thoroughly cleansed? No removal of the habit can be permanent without destroying first and last all provocation.

No moral suasion, no self-elected confinement will otherwise serve to create a new permanent habit. No physical antidote like the Keeley Cure can be permanent till these external hostile conditions are changed for favorable ones. Only the mental and physical in vital combination can effect the complete removal of the habit.

In the patient with melancholia we have many of these restraining processes of reason in abeyance. The healthy mind pursues a main current of thought ever flowing towards the special interest in life; for example, in the blacksmith it concerns the forge, in the musician the music; and any hostile side-stress which attempts to flow into this main current, or any divergence of the current itself, is immediately obstructed through reason. If the smith dreams of being a United States senator, his reason tells him dreaming is useless, and this thought becomes regulative, which means obstruction of the original line of thought. Conceive such regulatory apparatus inoperative, and you have these unrestricted currents not only blending with the main stream of thought, and so contaminating it, but rioting

in every direction, the whole mental balance destroyed. This side-tracking of the main current is usually the result of one initial obstruction which serves as a switch, whose removal is the main factor in any adjustment.

The inhibitory processes in the melancholic are inactive; the main current of life spends itself in various directions, depending mainly on the character of the stimulus or environment which suggests them, and this adverse environment invariably expresses itself in fear. Often one's diagnosis discovers a crisis in the life, a shock which furnished the initial step in the disease, and which is an important factor in its maintenance. The case of Charles Dickens, who suffered intensely during a part of his life from the mental impression of fear made during a railroad accident, illustrates this point.

The melancholic patient is suspicious, despondent, fears insanity; often the thread of investigation leads toward ancestral unbalance and is lost, but oftenest the hourly exposure to adverse environment maintains the disease. One should proceed at once to offset this hostility by the substitution of new mental pictures. This is accomplished by the application of that environment, mental and material, which careful investigation discovers to be needed. Direction of the ill-directed mental forces through concentration should be established, which can continue only through substituting that kind of environment which appeals to the patient (which is desired), and this means bringing new thought through new material for that thought. Under this head come the influence of music, literature, art, new faces and new surroundings. Examination shows one the character and direction of many of the hidden currents, the longings, the aspirations. These undercurrents should be studied and material adapted to them. Those extreme degrees of unbalance known as insanity, epilepsy and like diseases require for their apposition those extreme degrees of concentrated nerve force familiar in some form to us all. For example, it is well known that many a hopeless disease has been radically cured by exces-

sive fright or joy. This means simply contact with environment of unusual, even startling character.

The following summary of the main propositions herein laid down will make this method clear:

Disease, whether in plant or man, means disturbed relation between the external and internal life.

Adjustment of this disturbed relation can come only through the law of concentration of nervous force.

Concentration of nervous force arises from the strongest desire (interest). If you achieve anything in this world it is because you concentrate your energy in a given direction, and you do this because you desire the given thing more than anything else.

Desire (interest) is aroused by external and internal environment; that is, by what we see, hear, feel, taste, in all the meaning of those words; in a word, by our daily experience. If we hear, see the wrong thing, unbalance, mental and physical, results, and adjustment is possible only through substitution of the good thing.

Favorable environment is distinguished from hostile by absence of pain, by pleasurable influence; not that of the senses, temporary in nature, but permanent, satisfying. Every man easily makes the distinction.

In bodily as well as mental ill the strongest desire is to become rid of this ill. Each unbalanced organism (sick man) needs that favorable environment (which through disease he is unable to adjust without help) be brought in contact with him.

No mental environment being possible apart from its physical model, and no physical disturbance existing without its mental impression, in adjustment it becomes essential to proceed on both the material and immaterial planes of action.

The material plane concerns all objectively, and deals not alone with drugs (one form), but all true remedy, material and immaterial.

PHYSICAL CAUSES OF DISEASE.

EDITOR OF THE JOURNAL OF PRACTICAL METAPHYSICS.

Commending the spirit which inspired the "Problems" in the October number of the JOURNAL, I respectfully offer the following suggestions: In order to prove that a mental state is the cause of disease, it seems necessary to know what is the supposed physical cause of it, and then, perhaps, a reasonable connection can be found between the two. The history of the supposed causes of disease has evolved from planetary influence, evil spirits, Divine Providence, a shadowy something that entered into the body unobserved like a miasma or "predisposition," "tendency," etc., to the now most accredited cause of microbes or bacilli.

It is difficult to understand how a mental state can cause these or could drive them out; but the very latest investigators name a cause of disease which shows microbes and bacilli to be a secondary cause or result, and to furnish a reasonable connecting link between the mental and physical. Some mental scientists have called disease a lack of harmony, or a difference in the rate of vibrations; but even these must have a veritable cause. This cause is now designated as an obstruction of the free action of the life fluids or forces, by unassimilated food material or broken-down tissue. This clogs the circulation and brings inflammation. An injury will also stop the circulation and vitiate healthy fluids. These causes give incipient diseases which develop into ordinary forms according to location, and become the "suitable soil" for the location of micro-organisms. With this ascribed cause it becomes at once reasonable that a mental state could cause a clogging of the circulation, as it is well known that anger flushes the face and retards digestion,

and that sorrow wastes the tissues of the body, and that sudden bad news produces fatal shocks — death. The reverse is equally true, that joy and hope enlivens and invigorates, promoting the free flow of the life fluids, thus showing more conclusively how the mental affects the physical. That the mental is not the sole cause is proved by an accidental injury. It is no doubt true that we can trace even an accidental injury back to a mental initiative. Do not many mental scientists hinder their development and confuse themselves and others by trying to use the primal force of mind without using the intervening methods? It seems that many fail to retain the health once gained by a careless regard of common rules of hygiene, inferring that the mental power would make good any transgressions of nature's laws. Why should we not assist our mental desire for health by a diligent search for the best physical methods of gaining and retaining it?

The physical cause of disease which I have given is well proved by using physical means for removing the encumbrances. It gives a plain reason why a change to a hot climate would bring on a fever if the system was heavily encumbered with waste and unassimilated matter. It also shows a reasonable cause of disease in plants and animals, and a reason for the tendency of healers to state the physical cause of disease. In answer to questions four, five, six and seven, each condition would assist in eliminating the foreign matter from the system. Nervous tension is obstruction of the nerve fluid. A proper mental state would assist physical treatment. (Eighth.) The connection of the eye with the general circulation is through such delicate glands that it requires a long and thorough treatment to remove the encumbrance, while that of the ear is located in a very obscure place, and is in quite large quantities. Excellent results are obtained by combining the mental and physical treatments. Can it not be true that "the mind rules the body," and yet the body can assist instead of hinder? As the "New Thought" is said to be the connecting link be-

tween Christianity and science, making both, and the product, both Christian and scientific, with the Christian dominating, so may it not be that this "New Thought" of the scientific cause and cure of disease is the connecting link to unite the mental and physical efforts for health, with the mental dominating?

BRAINERD W. CHILD.



MENTAL BASIS OF DISEASE.

BY MARY WHITNEY DINSMORE.

WITH your permission the following answers to the questions in "Problems for Mental Healers to Solve" (Editorial Department, October number) are respectfully submitted.

It is an incontrovertible fact that the body, apart from the individual, the spiritual entity to which it belongs, is unintelligent clod; therefore it would seem to be self-evident that its conditions, when united to that entity, are absolutely dependent upon it. It is an expression or manifestation of that individual. The New Testament speaks of Jesus as being "God manifest in the flesh." The body having no power to act independently, must be acted upon; it is a register and an instrument for use.

(1) The above being true, it follows that any change, whether of climate or other material environment, affects the individual, and the body registers and makes it manifest. Few persons are elastic enough for rapid adjustment to changes. The more fixed one is in his states of consciousness the less power he has to adjust himself quickly, therefore the greater the shock; the more negative one is the deeper the impression of external conditions; while, on the other hand, the more absolutely one is poised in Wisdom and the will of the Father the more perfectly is he sustained under all circumstances. God is eternal equilibrium, and the power of rapid adjustment comes from union with him, above the realm of change.

(2) Disease is found in plants and animals, because man's state of consciousness as today manifested is below the normal of universal health. God's kingdom is not yet fully recognized on earth, and while the highest order—man—remains unconscious, and below the divine standard or type, the lower orders must also. It is in the constitution of man that he have dominion over all things beneath him, and, consciously or unconsciously, he does rule, either in truth or error.

(3) Physical "openness and contraction" being results, simply indicate similar conditions in the interior realms of mental and spiritual consciousness; therefore it is true that "by their fruits ye shall know them." Because of this openness, one knows there must be interior freedom.

(4) Healers are recognizing more and more, through intuition, the changes that actually occur during the process of recovery, and are discovering that error in its various forms does produce contraction, preventing the free course of the Spirit, the perfect outflow of the divine life, and this manifests through the mental and the physical; it therefore becomes the duty of the healer to bring to the inner perception of the patient a realization of infinite love and power, till it awakens the real ego; and as light pours in resistance ceases, the contraction yields and the whole being opens to the Love of the Father, which is Life. Except the change comes from the heart it is not permanent. From this interior centre it opens outward until every part, including the brain, expands, and interior freedom becomes mental and physical freedom also.

(5) The healer who works directly upon the solar plexus would do well to realize *what lies back of it*. The solar plexus is the outward expression of a radiating centre of infinite Love, for love is life! We are the "temples of the living God," and he is our Sun. When the Psalmist said, "God is my sun and my shield," he voiced a great and glorious truth. Open the whole being to the omnipresent, omnipotent and omniscient Father, and every nerve centre will send the glad tidings of

freedom and power outward and onward; for individual freedom from the heart of God means the outpouring of Eternal Life. It heals the sick, cleanses the lepers, raises the dead, and casts out devils. No error can stand before it. It is the "Risen Christ" in man to whom all power is given! It is the "secret place of the Most High," "the Shadow of the Rock," "the Strong Tower into which one may run and be *safe*!"

(6) Either because of insufficient intuition through spiritual awakening to reach basic action, or from temporary inability to work from their highest point of consciousness. Frequently this dimmed vision is wholly from without, coming as it may from numberless external mental causes; nevertheless the fact remains, awaiting recognition, that "underneath are the everlasting arms."

(7) So-called "nervous tension" is always the result of mental tension, and its removal cannot fail to bring good results.

(8) When the disciples asked Jesus why they could not heal a certain case, he said: "Because of your unbelief." "If ye have faith even as a grain of mustard seed *nothing shall be impossible unto you*. Howbeit, this kind goeth not out but by prayer and fasting." Doubtless this answer covers our failures. *We believe in the trouble more than we do in the power that heals*, and we do not desire and seek the highest above all else; some other thing or things come between. When we become "Beggars for Light" (as John B. Willard translates the first Beatitude) the kingdom of Heaven will open to us, and its power flow freely. Both sight and hearing are spiritual perceptions. When my eye is "single" I shall truly see, and can call forth sight in others. I must "first remove the beam from my own eye." The closer we live to the Source of life and power, the clearer will be our vision to remove every form of error. More and more this conviction grows that *abiding* in an ever-deepening consciousness of the all-powerful, all-wise, all-loving *Presence* is the one and only scientific road to power. Here "it shall

be given you what ye shall speak." The work is simply done when we fully open the way in ourselves; and the treatment is only, "I thank thee, oh Father, that thou hast heard me!"

(9) The trouble is in the mind when the body is not in good condition, because the body has no intelligence to get itself into trouble, and the error in the mind prevents its free action.

(10) In our eagerness for progress we may unconsciously seek knowledge rather than wisdom, and allow intellect to take the place of Spirit. Life seems full of complexity, and when for a time the pressure is so heavy that even the brightest and purest feel the way clouded and their sight dim, the holy vision seems afar off, and the "seen and temporal" usurp its place; but one has only to wait patiently, and the chains of bondage break and every fetter falls! God is the source of all, and the closer to him we live, the deeper will be our understanding of that which he has created. The reversal of this order often comes from hypnotic influence. From the visible and the invisible, we are pressed upon by the undeveloped — for only such ever trespass — and we need in constant action the searchlight of Wisdom to keep the false and the true sharply defined and separate. Despite the seeming, God's kingdom of infinite good is the great reality; and, anchored in this, the passing panorama of conflicting forces cannot greatly move us, even though clear sight reveal the fact that the "other world" and this are one, and that every grade and phase of manifest life spiritually unawakened, is surging about us like a troubled sea. More and more one realizes how sickness and every other form of error came from this aggregation of mentality, whose dangers are enhanced by the fact that they are not realized in their relation to the subject under consideration. When Jesus included "casting out devils" among "the signs following them that believe," it was because he recognized the need, knowing that this went hand in hand with healing, and was often the only road to it. It is yet to be generally understood that each patient brings his own spirit environment, which must, in many instances, be re-

formed, educated, and parasites expelled, before the patient can be healed. Even excellent people often become a millstone around the neck of those whom they love, and are ignorantly "trying to help"! The realm is a vast one, and a deeper understanding in this direction will, I believe, enable the healer to treat successfully a large number of cases hitherto regarded as incurable. While these revelations which come through psychic perception are a very great help, the fact remains that spiritual power comes only through increased wisdom and the most absolute consecration to the Highest.



SUGGESTIVE THOUGHTS.

BY BYRON LANGHAM.

A TRUTHFUL man need not fear a liar, because a liar fears the truth.

The best way to demonstrate a fact to some people is to let it demonstrate itself.

The greatest blessing a man can have, is to know what a blessing is.

Honor is a good thing to die for; but it is a better one to live for.

All are guilty of treason against both God and man who allow prejudice to sway them.

A cheerful disposition makes a good disposition of things.

Our secret thoughts of ill are the only robbers we have to fear.

The best thing to do, in order to receive the truth, is to respect all men for their conceptions of it.

Surround thyself with good thoughts, and thou wilt have a villa for thy soul to dwell in, that many a worldly prince would covet, if it were but seen of them aside of theirs.

EDITORIAL DEPARTMENT.

RETROSPECT AND PROSPECT.

CONSOLIDATION is the order of the day, and THE JOURNAL OF PRACTICAL METAPHYSICS proposes to exemplify the saying that "in union there is strength." The present number will be the last issue in independent form. But beginning with the December number of *The Arena*, THE JOURNAL will join forces with the latter magazine. In January *The Temple*, edited by Mr. Paul Tyner, who has recently become editor of *The Arena*, will also add its strength to the combined magazine, which will not only assimilate the resources of THE JOURNAL and *The Temple*, but become the representative of the ideals and interests for which the latter have stood. Mr. Tyner is well known as the author of spiritually helpful books of the highest order, notably "The Living Christ," while *The Temple* has been an exponent of the broadly sympathetic phase of the New Thought, the great truths of the living Christ, and the doctrine of bodily immortality. Under his management *The Arena* is to be truly an Arena, not an organ, and is to give shape to, and aid the realization of, the highest ideals of the time. The editor of THE JOURNAL, who will become associate editor of *The Arena*, will contribute even more matter to its pages than could find space in THE JOURNAL, and will carry with him its best contributors, at the same time endeavoring to realize in the larger magazine the ideal which could receive but partial expression in the necessarily limited scope of the present publication. What the aspiration of THE JOURNAL has been, may be noted by reference to its announcement on another page. It has sought above all else to stimulate its readers to seek impar-

tial truth. It has cared little for terms, less for organizations and special phases of thought. It has maintained an independent position, and dared to say what it thought. But in this endeavor it has been somewhat misunderstood, notably on account of its article, "The Failure of the New Thought," and because of the questions proposed in the October, 1898, issue. Some of its readers have been concerned to know why the above questions were printed, fearing that the questions might injure "the cause." But if a cause be worth more than truth, let us at once desert it. We believe that these questions have never received adequate answers. They are partially answered in the present number of *THE JOURNAL*. We hope that the discussions thus begun will not end until the entire subject has been treated in a thoroughly scientific manner.

An able article on the ideal and methods of Greenacre, in reference to Hindoo thought, from the pen of Dr. L. E. Janes, has come too late for publication in *THE JOURNAL*. The article shows that our position in regard to Hindoo philosophy has also been misunderstood. We have several times given a large amount of space to this philosophy. We believe that it occupies a needed place in the Western world. But there has been such indiscriminate acceptance of Vedantism that we believe the time has come for a skeptically critical reaction. The standards necessary to that criticism Western thought alone can furnish. We have heard so frequently that "all is good," we have listened to so many "beautiful" interpretations of idealistic philosophy, that we must now ask, What is rational? How far does this beautiful thought really *explain* the universe? While, therefore, all that has come was needed, the time is at hand to make a further step, to hear from a philosophy more fundamentally exact than Herbert Spencer's, more rational than the Vedanta, more systematic than Emerson's idealism, more discriminating than the New Thought; in a word, as rigidly fundamental as Kant's "Critique of Pure Reason." The time has come, too, to point out the intellectual dangers of the New

Thought, to call attention to its wider possibilities. This discussion the editor of *THE JOURNAL* proposes to begin in early issues of *The Arena*, under the general heading, "The Relation of the New Thought to Exact Philosophy." We shall start with a broad definition of the New Thought, consider the nature of the spiritual activity in man, ask in what sense life may be said to have a meaning, in what sense "all is good," and proceed to a logical development of the broad philosophy thus outlined, in the light of a fundamentally critical standard, and with special reference to the ethical ideal, the problems of fate, freedom and evolution. We cordially bid our readers come with us to this larger field; and without waiting for their subscriptions to *THE JOURNAL* to expire, we hope they will subscribe for the consolidated magazine, thereby casting their vote for liberal, independent thought.

Beginning with the December *Arena*, subscribers to *THE JOURNAL* will receive *The Arena* for the unexpired terms of their subscriptions. The annual subscription to *The Arena* is \$2.50, but subscribers who have paid \$1 for *THE JOURNAL* will receive *The Arena* for six months, while those whose subscriptions cover a shorter period will be entitled to *The Arena* for proportionate periods.

We invite contributions in line with the larger ideal of the consolidated magazine. We invite questions on metaphysical topics. We extend heartiest thanks to our contributors, all of whom have gladly joined in a work which has been entirely "a labor of love." And while some may regret that the separate existence of *THE JOURNAL* has ceased, we believe the future will show that our readers have lost only to gain.

BOOKS RECOMMENDED.

FOR those who are in search of an elaborately scientific discussion of the soul's place in the universe, its relation to the body and its location in the body, we advise Lotze's "*Microcosmus*," Vol. I., 714 pages; translated by Elizabeth Hamilton and E. E. C. Jones; Edinburgh, T. & T. Clark, 1885. It is most interesting in style, very suggestive, and is one of the great philosophical books of the century.

The theory that consciousness, and especially will, is simply a series of "presentations" occurring without any real action, without a real self, in fact the whole physiological psychology, has been ably refuted in a strikingly suggestive book entitled, "*Man's Place in the Cosmos*," by Prof. Andrew Seth; Blackwood, Edinburgh, 308 pages, 1897. See especially chapter III. The doctrine that man occupies a superior place by virtue of his power of choice, and as opposed to non-moral nature, is also strongly advocated. The volume is one of the most valuable of recent publications.

Those to whom Professor Royce's "*Spirit of Modern Philosophy*" has been helpful, and especially to those who seek the latest word of constructive Idealism, will find great profit in a close study of "*The Conception of God*" by Josiah Royce; 354 pages; New York, Macmillan, 1897. Special stress is laid on the problems of individuality and moral choice as related to the Absolute, and the book is of exceptional value from this point of view.

An excellent antidote for dogmatism in science and philosophy is Prof. William James's "*The Will to Believe*," a profoundly suggestive book on popular philosophy. It contains, besides other essays, his famous paper, "*Is Life Worth Living?*" 327 pages; New York, Longmans, Green & Co.

Book Department of THE METAPHYSICAL CLUB.

201 Clarendon Street, Boston, Mass.

(See Club announcement on another page.)

HEADQUARTERS FOR METAPHYSICAL LITERATURE.

Any book not kept in stock will be forwarded on receipt of retail price.



The Golden Ladder. M. J. Clarkson.
Cloth, \$1.00; paper, 50 c.
The Secret of Successful Healing and
Habit of Inner Quiet. Clarkson.
Paper, 25 c.

BY H. EMILIE CADY.

Lessons in Truth. Twelve Lessons, three
booklets, each. \$0.25
Finding the Christ in Ourselves 15
Oneness with God }
Neither do I Condemn thee } 15

BY LEO VIRGO.

The Philosophy of Denial 15
What is Matter? 15
Seek Wisdom 15
Directions for Beginners in Divine
Science, with Six Days' Course of
Treatment 10
Points for Members of Silent Unity 10
The Church of Christ 10

Faith's Fruition. A. P. Barton 15
The Bible and Eternal Punishment.
A. P. Barton 15
Christian Science. E. C. Hopkins 10
Manna. Lydia W. Stevenson 15
Be Still and Know that I am God.
Emma Solomon 15
Love: the Supreme Gift. Prof. Henry
Drummond 15
The Light that was Forgotten. Annie A.
Haines 10
What all the World's A-Seeking. R. W.
Trine 1.25
Psychic Healing Testimonials. E. A.
Pennock06
The Power of Thought in the Production
and Cure of Disease. Dr. Holcombe 15
The Influence of Fear in Disease. Dr.
William Holcombe 10
I am Well. C. W. Post. Cloth 1.25
The Religious Training of Children.
Abby Morton Diaz. Cloth 1.00
Faith and Works. G. B. Charles 15
The Soul. Alex. Wilder 15
Practical Healing for Mind and Body.
Yarnal 2.00

The Right Knock. Van-Anderson . . . \$1.25
The Story of Teddy. Van-Anderson 65
Perpetual Youth. Eleanor Kirk 1.00
The Bottom Plank of Mental Healing 1.00
Christ, the Healer. Chapman 1.00
Between the Lines. Kohaus50
Blossoms of Universal Truth. Kohaus50
Soul Fragrance. Kohaus 1.25
Menticulture. Fletcher 1.00
The Cup-bearer. Van-Anderson 1.25
Sermonettes. Fanny M. Harley50
Aids to Health. P. C. Hammond10
Out of Law into Gospel. S. E. Griswold50
Elizabeth, Christian Scientist. Crim50
Facts and Fictions of Mental Healing.
Barrows 1.00
Christian Pneumatopathy. Gill 1.00
Libra. Eleanor Kirk 1.50

BY SUSIE C. CLARK.

The New Renaissance 10
Is it Hypnotism? 10
What is Thought? 10
Metaphysical Queries 15
Short Lessons in Theosophy 25
Philosophy of Life and Health. Ten
pamphlets. P. C. Hammond 1.00
The Rich Man and Lazarus. Gertrude
Campbell 15
Words. E. G. 15
The Story of the Shepherd. Ursula N.
Gestefeld 15
Feed my Lambs. Fanny M. Harley 15
Healing Paragraphs. Fanny M. Harley 15
Thoughts for Temple Builders. L. B. M. 15
All Things Possible. Annie Rix-Militz 10
Advaita Philosophy 20
Wee Wisdom's Way 25
Dr. George F. Foote on Mental Healing 25
Multillionaire. Hovorre 25
Transforming Power of the Ideal. Greer05
A Remarkable Experience 15
Spiritual Law in the Natural World.
Elève 50
Condensed Thoughts about Christian Sci-
ence. Holcombe 25
The Hidden Faith. Thurber 50



Also complete works of HENRY WOOD, W. J. COLVILLE, J. H. DEWEY, SWAMI VIVEKANANDA, LILIAN WHITING, L. E. WHIPPLE, and many other books and pamphlets on "The New Thought."

The . . . Bibles of all Nations OR IDEALS OF LIFE

As taught in the sacred scriptures of the great religions
— Egyptian, Hindoo, Parsee, Buddhist, Mohammedan,
Jewish, Christian. Seventy pages, cloth and gold.

SECOND EDITION.

Compiled by ALFRED W. MARTIN.

Price, 75 Cents.

A dainty gift-book. Sent postpaid by addressing

FREE CHURCH RECORD,
TACOMA, WASHINGTON.

WE RECOMMEND the following occult
booklets by Ernest Loomis.

Power of Cooperative Thought to Produce Results in all Business and Art;
Love is Power; Woman's Occult Power; How to Rule your Kingdom; Useful
Occult Practices; Esoteric Laws of Happiness; Occult Help; Occultism in a
Nutshell; Marriage; How to Create Opportunities; Your Talents; Health;
Health Recipes; Methods of Using Occult Powers; Methods of Self-Help;
Methods of Self-Help through Self-Trust; Methods of Self-Help through
Self-Knowledge; Foods and Moods; A Plan of Self-Culture and Self-Help.

Price 15 c. each, or any twelve for \$1.50. Send to
Occult Science Library, 70-72 Dearborn St., Chicago, Ill.

New Book. VEDĀNTA PHILOSOPHY. Just Out.

Lectures by Swami Vivekananda on

RĀJA YOGA (or Conquering the Internal
Nature) and other subjects
(Bhakti Yoga and Immortal-
ity), also Patanjali's Yoga Aphorisms, with commentaries
and a Glossary of 34 pages of Sanskrit words. 1897.

Price, \$1.50 net (add 11 cents for postage.)

Ask your dealer for it, or send mail order to
HENRY J. VAN HAAGEN, 1267 Broadway, New York.
Agent for the United States and Canada.

- - MUSIC - -

Taught by Psychological Harmony through

TELEPATHIC COMMUNICATION.

Send two-cent stamp for further particulars.

Mrs. **STELLA C. BISHOP**, - - Seabreeze, Fla.

PAUL TYNER, MATHILDE TYNER,
Metaphysicians.

Lessons and Treatment by correspondence
in English or German.

34 **MASONIC TEMPLE, DENVER, COLO.**

THE ESOTERIC.

The ESOTERIC is devoted to methods, scientific-
ally religious, for bringing body, mind, and
soul into harmony with God and nature.
Those seeking holiness of heart and life should
read it.

Also those who are studying magic will find in
it the secrets of the Power of Christ, of his
knowledge, and of his understanding.

Subscription, \$1.00 per year.

Sample copy, 10 cents.

Esoteric Publishing Company,
APPLEGATE, CALIFORNIA.

DAS WORT.

A GERMAN MONTHLY MAGAZINE devoted to
the Science of Divine Healing and Practical
Christianity. \$1.00 per year. Samples free.

H. H. SCHROEDER,

Editor and Publisher.

2405 North 12th St., - St. Louis, Mo.

ARE YOU INTERESTED In helping
yourself, others, and a good cause? If so, subscribe for **Self Knowl-**
edge, a new Metaphysical Monthly, \$1.00 per year,
and send the names of those interested or likely to
become so in these lines of thought; also of any who
are diseased or miserable from any cause whatever, for
all may be perfectly well, successful, and happy, and
we can help them to become so. Address,

SELF KNOWLEDGE,

895 Park Avenue, - - Baltimore, Md.

The Church of the Higher Life.

Services every Sunday, 3 P. M.

ALLEN HALL,

44 St. Botolph Street, - - Boston.

REV. HELEN VAN ANDERSON, PASTOR.

All cordially welcome.

The Life. A New Weekly Journal of
Christian Metaphysics and Healing.

\$1.00 a Year. Samples Free.

A. P. BARTON, Editor and Publisher,

2623 Holmes St., Kansas City, MO.

A NEW Novel by HENRY WOOD.

VICTOR SERENUS.

A story of the Pauline Era.

Fine English Cloth, 500 pp., \$1.50.

OTHER BOOKS BY THE SAME AUTHOR:

IDEAL SUGGESTION.

Eighth edition; Octavo; Cloth, \$1.25.

STUDIES IN THE THOUGHT WORLD.

Fourth edition; Fine English Cloth, \$1.25.

GOD'S IMAGE IN MAN.

Ninth edition; Cloth, \$1.00.

EDWARD BURTON. A Novel.

Eighth edition; Cloth, \$1.25; Paper, 50 cents.

THE POLITICAL ECONOMY OF NATURAL LAW.

Third Edition; Cloth, \$1.25.

Sold by all Booksellers, or sent, postpaid, on receipt of price by the Publishers

LEE & SHEPARD, . . . Boston.

F. H. GILSON COMPANY, PRINTERS AND BOOKBINDERS, BOSTON, U. S. A.

A New Book on Practical Metaphysics.

... THE ...

NEW PHILOSOPHY OF HEALTH.

By HARRIET B. BRADBURY.

CONTENTS:—Introductory, The Recuperative Force, The Healing of Disease, Mental Causation, Prayer, Psychic Powers, A Universal Law, The Duty of the Church, Occult Phenomena, Practical Suggestions for Self-Help.

One of the clearest and most rational books yet published on "The New Thought."

Attractively Bound.

Postpaid, 75 cts.

GEO. H. ELLIS,

No. 141 Franklin Street,

BOSTON, MASS.

WE RECOMMEND the following occult booklets by Ernest Loomis.

Power of Cooperative Thought to Produce Results in all Business and Art; Love is Power; Woman's Occult Forces; How to Rule your Kingdom; Useful Occult Practices; Esoteric Laws of Happiness; Occult Help; Occultism in a Nutshell; Marriage; How to Create Opportunities; Your Talents; Health; Health Recipes; Methods of Using Occult Powers; Methods of Self-Help; Methods of Self-Help through Self-Trust; Methods of Self-Help through Self-Knowledge; Foods and Moods, a Plan of Self-Culture and Self-Help; Helps.

Price 15 c. each, or any twelve for \$1.50. Send to

Occult Science Library, 70-72 Dearborn St., Chicago, Ill.

New Book. VEDĀNTA PHILOSOPHY. Just Out.

Lectures by Swami Vivekānanda on

RĀJA YOGA

(or Conquering the Internal Nature) and other subjects (Bhakti Yoga and Immortality), also Patanjali's Yoga Aphorisms, with commentaries and a Glossary of 84 pages of Sanskrit words. 1897.

Price, \$1.50 net (add 11 cents for postage.)

Ask your dealer for it, or send mail order to

HENRY J. VAN HAAGEN, 1267 Broadway, New York.

Agent for the United States and Canada.

- - MUSIC - -

Taught by Psychological Harmony through

TELEPATHIC COMMUNICATION.

Send two-cent stamp for further particulars.

Mrs. STELLA C. BISHOP, - - Seabreeze, Fla.

PAUL TYNER, MATHILDE TYNER,

Metaphysicians.

Lessons and Treatment by correspondence in English or German.

34 MASONIC TEMPLE, DENVER, COLO.

THE ESOTERIC.

The ESOTERIC is devoted to methods, scientifically religious, for bringing body, mind, and soul into harmony with God and nature. Those seeking holiness of heart and life should read it.

Also those who are studying magic will find in it the secrets of the Power of Christ, of his knowledge, and of his understanding.

Subscription, \$1.00 per year.

Sample copy, 10 cents.

Esoteric Publishing Company,

APPLEGATE, CALIFORNIA.

DAS WORT.

A GERMAN MONTHLY MAGAZINE devoted to the Science of Divine Healing and Practical Christianity. \$1.00 per year. Samples free.

H. H. SCHROEDER,

Editor and Publisher.

2405 North 12th St., - St. Louis, Mo.

SONGS OF DESTINY.

Poems Metaphysical and Miscellaneous.

By JULIA P. DABNEY.

"The world needs to con these SONGS OF DESTINY that it may learn what there is in the soul of man responsive to what we call, from poverty of speech, the soul of things."—*Boston Transcript*.

E. P. DUTTON & CO.,

Price, \$1.25.

Publishers.

New York.

The Church of the Higher Life.

Services every Sunday, 3 P. M.

ALLEN HALL,

44 St. Botolph Street, - - Boston.

REV. HELEN VAN ANDERSON, PASTOR.

All cordially welcome.

The Life.

A New Weekly Journal of

Christian Metaphysics and Healing.

\$1.00 a Year. Samples Free.

A. P. BARTON, Editor and Publisher,

2623 Holmes St., Kansas City, MO.

A NEW Novel by HENRY WOOD.

VICTOR SERENUS.

A story of the Pauline Era.

Fine English Cloth, 500 pp., \$1.50.

OTHER BOOKS BY THE SAME AUTHOR:

IDEAL SUGGESTION.

Eighth edition; Octavo; Cloth, \$1.25.

STUDIES IN THE THOUGHT WORLD.

Fourth edition; Fine English Cloth, \$1.25.

GOD'S IMAGE IN MAN.

Ninth edition; Cloth, \$1.00.

EDWARD BURTON. A Novel.

Eighth edition; Cloth, \$1.25; Paper, 50 cents.

THE POLITICAL ECONOMY OF NATURAL LAW.

Third Edition; Cloth, \$1.25.

Sold by all Booksellers, or sent, postpaid, on receipt of price by the Publishers

LEE & SHEPARD, . . . Boston.

F. H. GILSON COMPANY, PRINTERS AND BOOKBINDERS, BOSTON, U. S. A.