

THE TEMPLE

VOL. III.

October, 1898.

No. 18.

ETHICS AND HEALING.*

BY PAUL TYNER.

The new thought furnishes unquestionably the only exact scientific basis for rational religion. For the demoralizing teaching of an arbitrary system of rewards and punishments, it substitutes the grander conception of the immutable law of cause and effect. It makes every man responsible for his own acts, to his own self in his own person. There is no offended, wrathful deity to placate; there is no mighty sovereign whose favor may be curried by wheedling and toadying. The Infinite Love is really *infinite*. No man can fall so far as to find himself beneath it; no blindness to its light, no deafness to its call, no obstinacy in wilful disregard can be so persistent and long continued as to exhaust its patience.

*An address delivered before the Colorado Springs Metaphysical Society, September 4, 1898.

The law of love is no respecter of persons. For the just and the unjust alike, its beneficence is ever present and working. "That which a man soweth that shall he also reap." In this law there is no vindictiveness, no evil. The man who reaps sorrow and suffering from his sowing of sorrow and suffering has as much reason to be thankful as has he who reaps peace and gladness from his sowing of peace and gladness. In one case the demonstration is just as unquestionable as in the other that the law is absolutely just and absolutely beneficent. Because I have ignorantly or wilfully sown to the wind and am reaping the whirlwind, shall I accuse the law? Would I change it so that my reaping should be always fruitful, regardless of my sowing? Or because of my present personal pain, would I abolish a law which holds out to me such infinite promise and potency? But it is hard that one should suffer for faults committed in blindness and ignorance, some may say. "Ignorance of the law excuses no man," simply because a law which may be abrogated and put aside for any reason ceases to be a law. Inevitable good cannot depend on whim or caprice; there must be nothing haphazard about it. The positive result of obedience

carries with it the negative result of disobedience. If, in our harvest of tares, we realize that we have sown to the flesh which profiteth nothing, let us rejoice and be glad that we may *now* sow to the spirit which bringeth rich increase.

The law is not a bribe to virtue, nor a threat of punishment for evil doing. It is a promise—nay, an undeniable assurance of the certainty beyond all doubt—that we shall experience the blessedness of that Eternal Justice which is Eternal Love.

The precepts of Jesus, interpreted in the light of modern scientific thought and demonstration, are found to be the simple and definite statement of certain natural laws bearing immediately on man's health and happiness here and now in the body of flesh. "Forgive us our debts as we forgive our debtors," is very distinctly such a statement of metaphysical truth. Our debts are surely forgiven as we forgive those of others against us; they cannot be forgiven if we do not forgive. Unforgiveness is logically the unforgivable sin. This law has as certain a scientific basis as that which makes the melting of ice depend upon the action of heat.

This law of compensation is as immutable as the law of cause and effect. The condition, "as we forgive," could

have no logical place in a petition to a Supreme Being outside of ourselves and omnipotent to grant or withhold pardon at his own good will and pleasure. Interesting recognition of this law of life is found in the legal maxim, "He that seeks equity must do equity"—the petitioner must come into court with clean hands.

The beatitudes, taken separately or together, are to be understood in the same way. In striking contrast to the "thou shalt nots" of the Decalogue, we find here the positive, constructive, comforting and absolutely scientific religion taught by Jesus standing out in clear terms. It is obvious that the trend of evolution in human character is towards perfection—that perfection which is the normal, the true, the inevitable and the eternal essence imaging itself in expression. The call which must be obeyed, which cannot really be evaded is, "Be ye therefore perfect, as your Father which is in heaven is perfect"; that is, realize that perfection is your true condition—the reality of your being in harmony or poise, and that because this is so your true nature demands outward manifestation of truth. Need I here dwell on the obviousness of the great practical demonstration of the new thought that this unconquerable power

making for righteousness in character and conduct is at the same time the one force, sufficient in supply—unfailing in action, for the healthy building of the body,—its orderly and unending growth in beauty and strength; sufficient, therefore, when consciously or unconsciously given free way, for the restoration of health in the body that has been injured or disordered by neglect or otherwise? If “I and the Father are one” in reality, I may, nay, I must express the Father’s perfection in all my organization and all my life. Lack of health, dis-ease, poverty, weakness, suffering of any sort, are simply the contradictions of the law carried into action. Contradictions and their expressions dissolve and fade away when we come into that poise, balance, adjustment, harmony in which necessarily dwells the Father’s perfection(ours because it is the Father’s). The lie dies out; Truth endures.

Viewed in this light, the beatitudes will be found to bear a more rational and practical interpretation than that usually given. Jesus surely never meant to commend poverty, mourning, meekness, hunger and thirst, and the suffering of persecution as in themselves good. On the contrary, the promise in every case is that the *need* expressed in these conditions

shall be completely filled and the condition thereby abolished, as certainly as that the pure in heart shall see God and the peacemakers shall be called the children of God. We are blessed in our mourning when to mourn is to call for comfort certain to come and blessed to have. So with poverty and meekness and hunger. There is nothing particularly beatific in any of these conditions, so long as we accept and remain in them, shutting ourselves out from the abundant supply from which every one of them may be satisfied. *When* the poor realize that the very kingdom of heaven (the greatest conceivable riches) is theirs, they are no longer poor; when the mourners are comforted they no longer mourn; when the meek claim their rightful inheritance, recognizing that "the earth is the Lord's and the fullness thereof," their meekness has departed; when the hungry man is fed he is no longer hungry—although his very hunger has given zest to the enjoyment of the feast always spread for every human soul in the many mansions of the Father's dwelling.

The New Thought gives practical force and effect to the fundamental ethical doctrine of Jesus, and indeed of the forerunner of Jesus in various lands, that the life is more than meat and consisteth not in

possessions; that man does not live by bread alone. Not by empty words, not by precept merely, but by the doing of the word and actual demonstration of its power in making whole the mind and body of man, are the ethics of Jesus proved and so no longer assailable. We have at last a system of ethics whose correctness in principle is made plain and certain by correct results in practice.

There has been much misleading cant about Christ's lowliness and poverty. He was not poor nor lowly. He called no man master and he claimed oneness for himself and for every man with the King of Kings. He was not poor, for he lacked nothing. Possessing nothing, he had all things in abundance and was a bounteous and gracious giver of that which he had, and which was more than silver or gold. Serene and certain in his strength, possessing his soul and body in triumph, master of his fate, and so lifted above all possible sorrows and grief, all chances of fortune,—conqueror and overcomer in all things,—he was too honest to assume the mask of lowliness or weakness in any form.

It is true, that in the light of the modern application of metaphysical truth in practical life, radical revision of the ethics of

the day, as preached and as practiced, is imperatively called for. Channing's saying that "uprightness in thought is more important than that the thought be right," must be recognized in a lessening of the emphasis on dogmas and doctrines, forms and ceremonies, in a cessation of invidious judgment and comparison in and the development of brotherly love, through the widest tolerance of differences of belief. "In proportion as we love truth more and victory less," says Herbert Spencer, "we shall become anxious to know what it is that leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something which we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them." This revision of our ethical standards will be mainly in the direction of an awakening to the real spirit and meaning of Jesus' life and teaching. We shall learn that honest heresy is healthier than hypocritical phariseeism. Above all, we shall become kinder, more considerate and more compassionate. Knowing that life and health are absolutely conditioned on compliance with the moral law, written not on tables of stone

but in man's heart, and that by the operation of this same just law every transgression carries with it its all-sufficient rebuke and lesson, we shall trust more in the spirit which maketh alive than in the letter which killeth.

Says Olive Schreiner, in that wonderful "Story of an African Farm":

"In the end, experience will inevitably teach us that the laws for a wise and noble life have a foundation infinitely deeper than the fiat of any being. She will teach us that whoso sheddeth man's blood, though by man his blood be not shed, though no man avenge and no hell await, yet every drop shall blister on his soul and shall eat in the name of the dead. She will teach that whoso takes a love not lawfully his own, gathers a flower with poison on its petals; that whoso revenges, strikes with a sword that has two edges—one for his adversary, one for himself; that whoso lives to himself is dead, though the ground is not yet on him; that whoso wrongs another clouds his own sun; and that whoso sins in secret stands accused and condemned before the one Judge who deals eternal justice—his own all-knowing self."

"Vengeance is mine, saith the Lord, I will repay." The Lord is the Law and the Law is Love. His judgments are just and there is no greater conceivable beneficence and blessedness than the surety that consequence, everywhere and always, is justly proportioned to cause. The vengeance of the law is not vindictive, not punitive, not what is commonly called retributive justice,—it is but that

natural and beneficent sequence of cause and effect by which the mind of man is trained towards the ever larger, higher, happier life. Every lesson of this sort brings us expanded consciousness of the methods and requirements of a balanced existence. Real knowledge is always knowledge of good and evil—of the two sides of the one reality—and with knowledge comes power. The good—any and all forms of good, whether we call it peace, freedom, health, beauty, strength, riches, enlightenment or uplift—is freely offered to us, awaits our will and command. But there must be will and command; there must be an exercise of choice, conscious or unconscious. We are and we have as we have chosen hitherto; we shall be and shall have as we choose now to modify that which past thought has created. True,

The Moving Finger writes; and, having writ,
 Moves on: Nor all your Piety nor Wit
 Shall lure it back to cancel half a Line,
 Nor all your Tears wash out a Word of it.

But all the force and meaning of the lines already written are inevitably modified by the new lines you shall add. We need not cancel half a line; it were foolish to desire obliteration of the past, save as a change in relative significance means

obliteration and oblivion. If we are to act our best in the living present, we must not be hampered and worried by concern as to the dead past. Out of the death of the seed comes the quickening life which springs into new flower and fruit. To condemn ourselves and others for mistakes in the past is like condemning a peach on its way to ripeness for being green and hard.

Society is so dreadfully afraid that the Lord will forget his promise to repay, and so let the guilty escape, that about one half its whole energy is wasted in trying to take vengeance out of the Lord's hands. Lawyers, judges and legislators keep awake nights devising and formulating crimes and penalties. Millions of dollars are expended on courts, police and prisons to capture and punish the wicked—in locking the barn door after the horse is stolen. Reversing the patriotic motto of our forefathers, we are willing to spend millions for tribute to crime, but not one penny for defence in preventive measures. Nor are we content to leave the punishment of "evil doers" to the law of the land. In every community, especially in every small community, will be found men and women legally guiltless, yet condemned by the "unco guid" for breaches of

artificial conventionalities to suffer social ostracism and to be made the prey of malign gossip and scandal. A typical instance is that of Helen Hunt Jackson. This noble and gifted woman is now regarded almost as the patron saint of the delightful town in which it has been my fortune to spend the summer. Her grave—or the spot that was once her grave—in Cheyenne Canyon has become a place of pilgrimage, and every Colorado Springs woman seems glad to bask in the light reflected on her home by the renown of the author of "Ramona." During her lifetime, however, the lady was frowned on and avoided by her neighbors of a church-going turn, because, forsooth, she preferred her own company or that of a few congenial friends, under the pines in the open air to sitting under drowsy pulpit drippings in some stuffy church of a summer morning.

Olive Schreiner emphasizes the dark side, the negative side of sin, so far as the sinner's outlook is concerned. Her word as it stands is incomplete. With the reaping of sin's consequences there is now, as in the Garden of Eden, the promise of sure redemption through the very retribution that we reap. Inevitableness that evil thought will bring forth evil is of less

importance than the same inevitableness in the outcome of happy experience from good action. "Every seed bringeth forth *after its kind.*"

So the man who ceases to do evil and learns to do good finds the transmutation of baser into finer metal going on in all his system, in all his surroundings. He becomes a conscious coöperator in the divine law which maketh all things to work together for good.

And should the twilight darken into night,
 And sorrow grow to anguish, be thou strong:
 Thou art in God, and nothing can go wrong
 Which a fresh life pulse cannot set aright.
 That thou dost know the darkness proves the light.
 Weep if thou wilt, but weep not all too long,
 Or weep and work; for work will lead to song.
 —George MacDonald.

During recent years a good deal of misinformation has been spread broadcast concerning the vibratory forces of the universe. The literature of the subject is very confusing, though not abundant. Glimmerings of the truth that vibration is the real secret of the law of growth and of existence itself, however, have been had in various quarters of the West, while to Eastern occultists the subject has been for centuries a matter of the profoundest scientific study. But the lack of practical value and lucidity that we find in the results of Oriental researches in this realm has been admirably supplied by Mr. Williams in the present volume. "A system of vital gymnastics, with practical exercises in harmonic breathing and movement," inadequately describes its contents, in which is included an immense variety of information and instruction of vital importance to all who would conform to Nature's laws and thus secure life's choicest blessings. It is a most excellent and timely work, for which the author is entitled to the gratitude especially of practitioners of the healing art.—*Mind, N. Y.*

PRACTICE.

Never mind the creeds,
 Do the noble deeds,
 Grow like the flowers in the spring;
 Working day and night,
 Striving towards the light,
 'Till upon the stalk the blossoms cling.

Never mind the dark,
 Light is in the spark,
 Which the body dense may not behold;
 Tend it every day,
 Then upon the way,
 See it burst into a flame of gold.

Never mind the man,
 Live the true "I am,"
 Which the Christ came down to teach the earth;
 Then, when all is done,
 Upward toward the sun
 Enter thou the land of higher birth.

—ABBIE W. GOULD.

All suffering is against the ideal order of things. No man can love pain. It is an unlovely, an ugly, abhorrent thing. The more true and delicate the bodily and mental constitution, the more it must recoil from pain. No one, I think, could dislike pain so much as the Savior disliked it. God dislikes it. He is then on our side in the matter. He knows it is grievous to be borne, a thing he would cast out of his blessed universe, save for reasons.—*George MacDonald.*

MAN A MINIATURE SUN.

Dr. H. Baraduc, of Paris, who recently made some interesting experiments with the object of obtaining photographs of the human soul, has now come forward with a new theory, which is that every human being is a miniature sun—is, in fact, what he styles a “man sun.” He has fully explained his theory to the French Society of Biology, and also to the French Academy of Sciences, and so impressed was the academy that it straightway appointed a committee composed of MM. d’Arsonval, Becquerel and Moisson, and instructed it to examine as to the scientific value of Dr. Baraduc’s views.

According to Dr. Baraduc—and the fact is generally admitted—man is surrounded by an incandescent atmosphere known as the photosphere. Now this photosphere, as he points out, is the theater of perturbations and of gigantic cyclones, the influence of which is felt even on our own small planet, since it also produces on this globe cyclones and other disturbances. “We, too,” says Dr. Baraduc, “have our photosphere or atmosphere, which vibrates and moves, not only in accordance with the moral impressions which we receive according to our spiritual condition, but also according to the influence which is brought to bear on it by the tempests in the sun and on the earth.” In other words, he insists on the verity of that old aphorism of the alchemists, the theurgists and the therapeutists—namely, that “the small is like the great, and that which is on high is like that which is below.”

As a proof of his theory, the doctor and his assistants have taken several photographs of vibrations which emanated from human bodies, and when these bodies were in varying conditions. The photographs show these varying conditions very clearly. Thus the vi-

brations which emanated from the calm body are tranquil, those which emanated from the body in a state of cerebral or cardiac activity resemble the normal atmosphere of the sun, and those which emanated from a body in a state of fury or profound trouble resemble the solar tempests as they have been photographed by astronomers.

The coincidence of these photographic images is at least curious, and at any rate there can be no question as to their reality. To explain them is the problem. Does this human photosphere radiate simply from our bodies and from the nervous centers of our material beings, or does it, as is now claimed, radiate from our very souls?

For the present, we must rest satisfied with the knowledge that our beings are not bounded by the epidermis, but that they radiate and extend their influence much farther. Long ago the Hindus foresaw that this discovery would be made, and that by means of this photosphere, which thus registers all human passions, human knowledge would be vastly increased.

Should Dr. Baraduc's theory prove correct, a simple explanation can be given of all the phenomena of sympathy, antipathy, telepathy and others of like order. Technically his theory is one concerning "curved force and the vibrations of ether;" but in plain English it is based on the assumption, that every human being is a miniature sun, and is not only influenced in the same manner as the sun, but also influences others around him as the sun influences the neighboring celestial bodies. A wonderful fact, if true, and so it is believed to be by some eminent scientists. Unusual interest is being taken in the subject in Paris, and many agree with the French writer who says: "If the results reported by Dr. H. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery of the century, a discovery which is certainly more remarkable than that of the famous x-rays."—*New York Herald*.

THE MOTHER ELEMENT IN RELIGION.

BY KATHARINE LOUISE SMITH.

In all mythology, the earth, the fructifying element, is feminine, and the feminine principle in nature plays the prominent part. Among the Lapps and Finns, Mother Earth was adored. Science tells us that for ages after life appeared on the earth, the male had no separate existence, and that the two sex-principles were contained within one and the same individual. After these elements became detached, the female was the visible organic unit. From the first, therefore, the mother element in all life was recognized. One can only suppose that the female was first worshiped until the dual fructifying force—female and male—were both recognized, but even then God was more often worshiped as a female figure. Minerva, Athene, Ceres, were all adored. Throughout the earlier ages of human existence the maternal element furnished the basis of the god idea, as of human organization in society. The sun was worshiped as the female Jove. Later the god idea among the ancients was divided into male and female.

The Chinese had but one supreme God, representing male and female elements, while originally in Chaldea and Egypt this deity was pictured by a mother and child. Representations of this deity still extant show that the worship of a Virgin Mother antedated the birth of Mary the mother of Christ by thousands of years.

The Goddess Isa of the North was accompanied by a child and the god-idea of motherhood under some form or other with diverse appellation, continues down to a later period in the history of the human race. In all times woman, on account of her procreative powers has been involuntarily recognized by man as his spiritual deliverer. Behind Roman,

Christian and Teutonic ideas, rise the Greek ideals of Wisdom and Maternity. An instinctive respect for sex was not wanting in the pre-Christian world. Its very roots were religion and love. In most countries the divine equality of sex is still further represented by the fact that the wives of the deities were also their sisters and hence co-equal. In Egypt the king could marry no other than his sister.

In Teutonic religions, mythology embodied destiny in female form. The earliest Teutonic poem, the *Voluspa*, was ascribed to a female divinity who unveils past and future to Gods and men.

The necessity for the two complementary life principles in the divine whole was only long afterwards recognized in the Egyptian and Phœneecian religions, and their deities are androgynous. Isis, greatest of all Egyptian divinities, was called "Mother of the Gods." In the mythology of all lands it is always woman who brings the good and conquers the evil, and in Sanscrit poetry reverence for motherhood is carried beyond all other forms of respect for natural ties. The inspiration of most of the great epic poems is always "The worth of woman." A fragment of Roman sculpture represents three female figures holding in their laps baskets of fruit, and altars to this class of divinities have been found in England, Belgium and on the banks of the Rhine.

In no country was the female element worshiped more than in India. While in the Hindu conception of deity both male and female elements are necessary, the female predominates. Creation itself, in the *Manu* epics, springs from divine Law or Desire becoming twain, male and female. Infinite space was thought of as an eternal mother. *Pra Kriti* was the germinal productive principle capable of evolving all created things out of herself. To the prevalence of such ideas must be attributed the fact that even now throughout India are scattered shrines which are found to contain stone images of a double form, intending to typify the male and female elements in

creation. One of the prominent features of the Hindu religion is the efficacy supposed to belong to the worship of a divine mother. This is but added testimony to the fact that in all the older Eastern religions the "Word" was feminine. In India, as Sarasvati, woman is the genius of art, literature and eloquence. In prayer her name is coupled with the Vedas, and her love invoked as one with Brahma, "the great Father of all." The ordinary Hindu, at this day, finds no difficulty in accepting the theory of all good proceeding from a divine Father and Mother. Many images of Siva are found representing the god as male on one side and female on the other, to indicate a combination of paternal and maternal qualities. In the Hindu religion all mothers are part of this divine essence. To quote a recent investigator: "Mother worship in some form or other is the popular worship of India." Every living mother is venerated by her children, and this mother is the favorite object of adoration. Villages have each their own guardian mother called "Mata." In one part of India alone there are said to be over a hundred of these "Mothers." Many are worshiped to control disease, others for their power of resisting evil. Among a low caste in India it is still the practice for a wife to go about her work immediately after child birth, the presiding Mata or mother of the tribe being supposed to transfer the wife's weakness to the husband, who accordingly goes to bed.

In the construction of a god, as our ancestors conceived of him, it will be seen that the sex principle was a fundamental fact. Nowhere is the influence of sex more plainly seen than in the formation of religious conceptions and creeds. It is a striking fact that this cosmogonic recognition of the sexes, developed so early in the pantheistic and polytheistic forms of religion, is in our own day obtaining fuller place in modern development of religious thought. Theodore Parker prayed to "Our Father-Mother." Among the Quakers and Shakers a biune deity uniting the co-

equal principles of the male and female has had large influence. Who shall say what fullness of joy and power in human life shall flow from the still further revival and restoration of "the eternal womanly" in the religion of the coming century!

The mind in its own place; and in itself
 Can make a heaven of hell, a hell of heaven.
 What matter where, if I be still the same?

—*John Milton.*

To him who can thank God with free heart for his good wine, there is a glad significance in the fact that our Lord's first miracle was this turning of water into wine. It is a true symbol of what he has done for the world in glorifying all things. With his divine alchemy he turns not only water into wine, but common things into radiant mysteries, yea, every meal into a eucharist, and the jaws of the sepulchre into an outgoing gate.—*George MacDonald.*

Edison recently said that he was on the verge of producing a machine into which a man may talk and which will print in ordinary letters the words as they are uttered. All that is necessary afterwards is for the individual to tear off a piece of paper and his letter is before him. This will mean the displacement of the stenographer and typewriter. Edison is also confident of being able to turn out a machine which will not only print the spoken words, but will do the work in such a way that the sheet may be placed in a machine and the voice of the speaker will be reproduced.

Francis Scott Key, author of "The Star Spangled Banner," was careless in his dress, but he was so graceful that no matter what he put on he looked well in it. But it wasn't his features or his dress that made him attractive. It was his pleasant expression. It showed just what he was. Everybody who knew him loved and revered him. His tenants fairly idolized him. He never approved of slavery, and years before the slavery question was agitated freed his slaves. He was impulsive and generous in spending money, and a common saying in Frederick was that "Farmer Key spent all the money Lawyer Key made."

VIEWS AND REVIEWS.

MILITARISM AND ITS FRUITS.

The fermentation in France over the Dreyfus affair, referred to in last month's TEMPLE as a striking instance of the inevitable triumph of Truth, increases daily in activity, and it is evident that the cataclysm is not far off. Many people have considered Tolstoi's denunciation of the military oath in "My Religion" as alarmist and exaggerated. His views are strikingly corroborated, however, by a declaration of Major Esterhazy, who, having fled from France to escape the coming storm, was recently interviewed in London. These are his words: "There is no longer any justice for me in my own country, and the time has arrived to make a full disclosure of the part I played in the Dreyfus affair. Everything I did was in blind, unquestioning obedience to my superior officer. I am a professional soldier. I know no law but the law of absolute obedience to my superiors. If I were ordered to take a gun and shoot my own brother I would do so without the slightest hesitation." Could there be a more significant illustration of the danger of a system by which men are trained to substitute for loyalty to country, to truth and to God, a pinchbeck "patriotism" which places the selfish interests of a class above honor and conscience? In our own country we are treated to a specimen of the same sort of degeneration. The president has ordered an inquiry into the charges of outrageous neglect, incompetence and corruption in the great military camps resulting in the deaths from disease of thousands of the nation's volunteer soldiers; but it is asserted as a matter of course that the inquiry will fail to convict the guilty because "no army officer will so far violate military ethics as to testify against his superior before a commission

which has no power to compel his testimony." The most nefarious influence exerted to defeat justice and poison the life of the nation is not in our freshly sprouting militarism, but in the better developed and entrenched political partisanship which ruthlessly permits the continuance at the head of the War department of the official directly responsible for the death from starvation and neglect of the nation's defenders, because of the effect his dismissal would have on the coming elections and the party's lease of power. If we are to have a great standing army, it is plain that in the interests of humanity and justice there should be a radical revision of plans, principles and methods. It is time the great republic set an example of military organization which shall cast aside the antiquated European plan which maintains a despotism within our democracy, makes of the enlisted men dumb, driven cattle, creates a privileged and irresponsible class, and destroys all real patriotism and sense of righteousness. If we cannot have an American army that shall be truly American in spirit, purpose and organization, we had better not have any.



**MENTAL
SCIENCE IN
GERMANY.**

Dr. Paul Zillmann, editor of the "New Metaphysische Rundschau," will open in October an "Academy for Psychic Healing" at Berlin. Dr. Zillmann has been for years a successful practitioner and teacher of mental and magnetic healing and an ardent champion of the New Thought in Germany. As exact scientist and metaphysical healer, he unites in himself in a remarkable degree the qualities required for success in such an undertaking. The Academy will offer to students lectures about the Synthesis of Magnetism, the History of Magnetism, Magneto-therapy, Anatomy and Physiology and the Chemistry of Nourishment. The aim of the Academy is to secure for metaphysical healing the recognition of the state and to

afford the German healers a legal standing. We extend to our German confrere cordial wishes for the success of his noble purposes.



**DID CHRIST
FOUND A
NEW CHURCH?**

Bishop E.R.Hendrix, D.D., LL.D., and who with all these titles ought to know much about divinity and laws, has an interesting article in a recent number of that excellent religious weekly, *Christian Work*. Taking him to mean what his language indicates, the bishop plants himself squarely on the basis of the modern metaphysical movement, and thus encourages a hope that the new thought is permeating the old church. This is how he begins:

“The universal homage which our Lord Jesus Christ claims from all created intelligences is based upon his relation to all. He that descended, touching humanity both living and ‘in the lower parts of the earth,’ is the same also that ascended far above all the heavens, that he might fill all things. Only he who filleth all things is God. He is before all things, and by him all things consist. All things that are do represent in a lower form what exists eternally in God. To see all things in God is the crown of worship. But to see all things in God is to see God in all things.”

The pity of it is that from this point the learned prelate’s article, while increasing in fervor, becomes inconsequential, not to say inconsistent. He does not tell us what it is to “see God in all things.” On the contrary, he seems to entirely overlook what to the new metaphysics seems the obvious consequence in the call to the consciousness that sees God in all things to be renewed in the transforming of our minds—to bring the divine power into manifestation out of weakness, order out of chaos, and to change the false appearance of sickness into the true image and likeness of creative power in health. By precept and example, Jesus surely made it plain that to him who sees God in all things it is given and commanded that he “heal the sick.” In the paragraph quoted, the learned bishop tells us that “*only*

God, who is before all things, filleth all things," but that it was necessary for God in the person of Jesus to descend into "the lower parts of the earth" and ascend into heaven, "that he might fill all things." This is confusing. Further on in the article Christ is sought to be related as head to "his church which is his body." Which church is not stated, and it is perhaps not too much to presume that the particular church in which Dr. Hendrix is a bishop is meant. He would probably object to the claim of the church of Rome to this particular distinction. "Nature reversed her laws of gravitation that our risen Lord might ascend," continues the bishop, and the question arises whether this doctor of laws really believes that *laws* may be reversed—especially laws of nature, which must be laws of God. The line is poetic, but should a bishop whose learning has been recognized by doctorates in laws and divinity sacrifice truth to poetry? Above all, why resort to the strained interpretation of a "reversal" of the law of gravitation, when in our every day familiar experience the attraction of gravitation is overcome without reversing any laws—rather by the operation of a law as natural in overcoming as in resistance? Is it not misleading also to talk of an infinite being "ascending" or "descending" in infinite space? Examined fairly, can any view be more grossly materialistic than this of Jesus ascending from the earth to the heavens through the clouds in the resurrected and immortalized body of flesh and blood? Is the theory helped by the violent assumption that Jesus went out into space in the body so newly and wonderfully immortalized—the harvest of many years and the ripe fruit of his triumph over death, to there dissolve this most precious and perfect organism into thin air? The question is whether all this sort of inconsequential, illogical (and the bishop must pardon me,) irreverent teaching, with its results in an inconsequential theology and an empty or disordered life, in and out of the churches, does not find its rise in the fundamental fallacy that he who filleth all things belongs to *one* church more than another and is head of any church less

inclusive than all humanity. While in Judea, Jesus was a devout attendant at the Jewish synagogue, and complied rigidly with all its essential rites and ceremonies. He sought to reform certain practices in the Jewish worship, but only to the end of fulfillment of the Mosaic law. He sought to accomplish his mission as the redeemer of humanity, in and through the Jewish system and never abandoned the Jewish faith or instituted any other church. He did not even organize or encourage the organization of a sect within Judaism. That was left to his misguided followers. The Jews are accused of crucifying the Messiah, but the crucifixion of nineteen hundred years of sectarianism has been a far blinder and more cruel assassination of the Divine Man. Well has the Rev. Dr. J. H. Ecob of Denver, characterized this sectarian spirit as "the Cassandra of religion." Jesus was born a Jew; he recognized Truth in the Jewish church while in Judea, as he would have recognized Truth in Brahmanism or Buddhism, had he lived in India—as to-day he doubtless recognizes Truth in every one of the thousands of warring sects worshipping in his name. But he never founded a new church or a new religion. Why should he? He believed in the Jewish religion, lived up to it and thought so well of it that he called on the Jews to live up to it. When we get back to Jesus we get back to the Jew; to the law and the prophets in fulfillment.



HEARING TEMPERATURE.

Heat waves are indexed by sound waves through an invention recently perfected by Dr. George C. Whipple, biologist of the Brooklyn water works. The instrument is simple in construction and consists of a small box from one side of which extends a long insulated wire, carrying a small coil of bare wire on the end of it. To the other side of the box a telephone receiver is attached. The temperature in distant places acting on the bare coil of wire sets up an electric current which causes a buz-

zing sound in the telephone. The telephone is connected with a dial on which the degrees of temperature are marked as on a thermometer. By turning the pointer on this dial until the buzzing ceases, the operator ascertains the exact temperature at the end of the bare coil. The instrument is already in use in the state house in Boston, and by its use the engineer in the basement is enabled to know the temperature in any part of the building. It is also used in cold storage warehouses to ascertain the temperature of any room without opening it. Lieutenant Peary used one of these instruments in his last Arctic expedition and by lowering the coil into a crevasse in a glacier was able to "hear how cold it was" several hundred feet below the surface. He will take this "Temperature Annunciator" with him on the second search for the North pole, and expects to get some interesting results from its use. Vibration is proving to be the veritable philosopher's stone of modern science, and its better understanding may unlock many mysteries.



**PARKER
PILLSBURY.**

The passing away of Parker Pillsbury, one of the last, if not the very last, of that noble band of abolitionists to whose heroic efforts we owe the arousing of the American conscience to the evil of slavery, was the occasion of some suggestive remarks by William Lloyd Garrison, son and namesake of one of Pillsbury's comrades in the great anti-slavery crusade. Said Mr. Garrison in his funeral address at Concord:

"He was a type of reformer no longer extant, the product of conditions unlikely to be reproduced. The mobs, the pulpit denunciations, the bitter abuse of press and platform, could not intimidate or swerve a hair this preacher of righteousness and judgment to come. Without the culture of the schools or the polish of society, a plain man of the people, Parker Pillsbury was a master of direct and forcible language. Emerson understood him, regarding him as one of the exceptional reformers, and, in his 'Essay on Eloquence,' has left a graphic description of the militant side of the man who 'could not be silenced or insulted or intimidated by a mob, because

he was more mob than they.' The world can ill-afford to spare such examples as this. Physical courage—the daring that leads men unafraid to the cannon's mouth—is common and all-abounding. On both sides of the war now raging, heroism of the bull-dog kind equals anything in the annals of blood, but the moral courage that accepts the enmity and misunderstanding of society, that holds to duty religiously, though it is branded as infidelity, that in its love of country refuses to uphold the country in wrongdoing — how infrequent is such heroism! Into this crusade there is no rush for enlistment, no crowding of the ranks. The world's martyrs and benefactors come singly and at intervals. Of that distinguished company our friend was worthy, and among them he shall be embalmed. Sleep in peace, friend of the oppressed, champion of women, defender of religious freedom! All the opprobrium of the past is now transformed into the glory of the future, for you have unselfishly served mankind."



STIRPICULTURE. Dr. M. L. Holbrook, editor of the *Journal of Hygiene*, has performed a valuable and much needed service to society in this very thorough, although untechnical, treatment of the subject of the improvement of the race through wiser breeding. Such improvement, he shows, is to be found in the application of the principle of sexual selection. This must necessarily be chiefly in the hands of women, although both men and women must co-operate to bring about the best results, by seeking first of all to improve their own natures. He reviews in a brief and pointed style the customs of various peoples, ancient and modern, savage and civilized, bearing on this subject and gives the reader an excellent resume of the views of Darwin, Weissman, Lamarck, Spencer and others on the great question of heredity. The author "looks to the evolution and spread of the gospel of hygiene for the future of human health." He gives much space in his book to the investigation of the relations of mind and body in our psychological laboratories, and probably the most important chapter in the book deals with the need of cultivating self-mastery.

To the metaphysician, of course, Dr. Holbrook seems to put the cart before the horse, yet mental healers and students will find the book useful and instructive. (12mo, cloth, pp. 192; \$1.00; M. L. Holbrook & Co., New York; Temple Publishing Co., Denver.)



**THE
ROYCROFT
RUBAIYAT.**

It is about twenty years since Uncle Sam Ward, of blessed memory, gave me the precious brown covered quarto of Quarritch's in which Fitzgerald's immortal translation of Omar Khayyam first saw the light. I devoured it, learned it by heart and, repeating the quatrains, I went to and fro thro' Gotham's busy highways and byways or in long walks in the dusk and stillness up the avenue and through the park—bathed my soul in the music and the fire of the old Persian astronomer-poet. Joaquin Miller, who received a copy about the same time, came to us next day and said with shining eyes, "I sat up until midnight to read and chant it and arose at dawn to read it again. Three books make all my library, for I have placed Omar Khayyam with Shakespeare and the Bible." Since then I have had and given away, as a lover gives his treasure with his love, copies of nearly every edition of the many that have come from the press, including the splendid folio containing Vedder's illustrations. I would give them all for the latest edition, which has just come to my hands from the "Roycroft Shop" of Elbert Hubbard at East Aurora, N. Y. It is all in all a triumph of taste in book-making, its rubricated initials in alternate red and blue with gold illumination, its clear black letter type and opulent rough finished antique paper delight the eye, while the flexible covers of olive green chamois, satin lined, are a joy to hands and eyes alike. Neither large nor small, it is of the size and shape of the music books

Murillo paints in the hands of his singing angels. By Americans, and especially by those of us dwelling in the most American of American places here under the shadow of the Rockies, this edition will be especially prized because of the inclusion as a preface of Ambassador John Hay's masterly address before the Omar Khayyam Club in London last December, with its vividly told reminiscence of a sunrise on the Great Divide and a frontiersman's intoning of the Rubaiyat in the "sublime setting of primeval forest and pouring canyon," whose "dewless, crystalline air never vibrated to strains of more sublime music." Omar's message to the men of our time—a message of cheer and courage, of clear, high thought, tenderest sympathy and sure sense of the deep and true things of life—will carry all the more fully and clearly for the setting Mr. Hubbard has given it in this Roycroft edition. What subtle something is it that finds in *fitting enshrinement* added power in imparting a writer's thought and feeling? The mere taking of this volume in the hand so thrills one that the very soul of the poet is felt in quicker pulsation, in a continuing joy more precious than rubies. Such eminent fitness as we have here can be only the result of the work of one uniting in himself artist and artisan, one imbued with love for the beautiful and the true, a printer in thorough sympathy with the poet whose apples of gold he has framed in pictures of silver. It is just such a volume as Omar himself must have had in mind when he wrote:

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread,—and Thou
Beside me sitting in the Wilderness—
Ah, Wilderness were Paradise enow!

It is well for the weak that their faith should fail them, for it may at the moment be resting its wings upon the twig of some brittle fancy, instead of on a branch of the tree of life.—*George MacDonald.*

AN APPRECIATION.

CAROLINE T. PILSBURY IN BOSTON IDEAS.

"The Living Christ" is the title of a notable book by Paul Tyner—a book so notable as to win distinct feeling from every reader, whether the feeling be one of glad agreement or of decided difference. It is a book animated and impregnated with the highest possible attributes of Truth—a pure spirit, an uplifted heart and a realizing knowledge. Mr. Tyner goes farther than any writer within our knowledge; he declares the living presence of Jesus Christ on earth to-day in the flesh, and that he has so lived ever since his withdrawal from the presence of his disciples more than eighteen hundred years ago. His manner of declaring it and his explanation thereof draw the reader within so highly-vitalized a radius of influence as must needs win many advocates; although it is only the conscious seeker for light who will appreciate the heights and depths of possibility offered by Mr. Tyner's exposition of a subject which to him is so much as to irresistibly communicate its glow far beyond the pages of his book.

Mr. Tyner is a close reasoner and a deep thinker, a rationalist in the highest sense, and his testimony as to the living presence of Jesus Christ on earth is worthy of high consideration. Even if the reader should not believe this as a realized fact, yet the reading of the book will arouse within one new consciousness of Truth, new aspiration for truer development in the physical, deeper consciousness in the soul.

Jesus Christ's own declarations are called to witness to the force of Mr. Tyner's interpretation of the Bible, and the treatise is a genuine and much-needed realizing into the ultimates of mat-

ter, so-called, of the Truth of spirit. The writer believes that truths acknowledged as such when applied to spirit in the invisible sense should equally well be applicable to spirit in its visible or material sense. He believes that a real consciousness of the kingdom of Heaven within us will necessarily result in the redemption of the body, which is the temple of God, from all forms of disease and death. Mr. Tyner's statements are logical and will be self-convincing to many earnest readers. His general premises are grand and illuminating; his specializations will win ready assent from many, amazed interest and thought from others.

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The reality and desirability of eternal life are given within this book a genuine body that no other writer has managed to present, and the restless modern seekers after truth are likely to find here at least a footing stronger than they may have found elsewhere. In any case, the subject matter is founded on a solid rock, and it is therefore impregnable. It pleads for the higher and truer honoring of that human body which a divine Father has given us for high purposes, and which we have so long degraded, abused and misjudged. The beauty, power and uses of the body in achieving the development and happiness of man are up-

held, and the elements through which we are represented are put in their proper places and relations by a pen of most individual eloquence and surety.

The book is alive in every fibre, and represents with wondrous fervor the virile value of the acceptance of the here and now application of the highest truths that can possibly enter our vision or belief. The world is full of awakening spiritual feeling, but the realization of its uplifting, illuminating and healing power is comparatively small; hence Mr. Tyner's words are doubly welcome and fitting. He states that Jesus Christ has proved by his resurrection and subsequent life in the flesh that immortality in the flesh is possible—and those who feel equal to denying this are claiming for themselves a knowledge not born of adequate experience and therefore without weight. Mr. Tyner's book opens forth glorious visions that are based on profound reasoning—not on mere imagination, so-called. It illumines our earth with a force that renders its trials and tribulations insignificant because of their perceived transitoriness; the opening of the twentieth century promising a wide diffusion of the light that heralds the true Christ.

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In all our autumn dreams
A future summer gleams,
Passing the fairest glories of the present.

—George Arnold.

Discharge aright
The simple duties with which day is rife,
Yea, with thy might,
Ere perfect scheme of action thou devise
Will life be fled,
While he who ever acts as conscience cries
Shall live tho' dead.

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