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## THE SPECIFIC IMAGE TREATMENT IN MENTAL HEALING.

In these days of almost incredible advancement in the progressive Sciences, the subject of Mental Healing has taken a firm hold among thoughtful individuals. Numerous manifestations of its success in removing the evils of sickness and of trouble in human life have been made, and thousands have attained confidence in the power of the mind to help in trouble. \*

The existence of various theories has led to question as to what form of mental healing, if any, is truly scientific and therefore to be depended upon, and which of them is most worthy of acceptance. In approaching this question it is safe to adopt the maxim that where results are good the source of the action must also be good; and as all methods of mental healing doubtless produce more or less beneficial results we may justly accord to each a place in the healing field.

But the theories thus far advanced do not agree as regards the influence that actually effects the results. Equally divergent are the opinions rendered about the importance of particular methods. It is not strange that this should occur with a procedure not

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only novel, but differing from the familiar and accepted theories, which are based upon external action. Neither does it necessarily condemn any of the theories involved.

It is inevitable that a new theory of this order must, during its experimental stage, run the gantlet of criticism. It has been observed and commented upon that the most popular phases of the movement are those that have presented strong emotional features. With the average person the emotions are easier to reach than the reasoning faculties. They respond to apparent evidence and are not critical in examination. It is not remarkable, therefore, that emotional phases of thought on this subject should have found congenial soil earlier than those based upon profounder reasoning, such as could stand the test of study and demonstrating experiment. Neither is it wholly unfortunate that this should be the case. The emotional impulse reaches some not yet ready for anything more profound and it prepares the way with others for the deeper thought, by clearing away some of the obstructions of the former dogmatic teaching, after which something more substantial is demanded.

During all the time that this important movement has been developing, certain thoughtful persons have been studying the causative action, noting the faculties exercised in the procedure, observing results and drawing conclusions that should stand the test of both time and experience with the most critical. Doubtless it is supposed by some that no such facts will ever become established for this system of thought. This view, however, is principally based upon acquaintance

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with only the emotional phases, the exact mathematical character of the true healing power of thought not having been properly brought before them. Whenever the actual facts of the *real* power of the thought for healing purpose has been presented to such thinkers, they have exhibited genuine surprise at its depth, power and importance.

All actual experience goes to show that the imaging faculty of the mind is the real instrument, through the exercise of which healing is always performed. The various theories advanced all revolve around the fact of the picturing of thoughts or the imaging of ideas as a precedent to action; and in treatment, unless a change of the mental image occur, either consciously or subconsciously, no change whatever is effected with the patient. This is true of all systems. The difference in means for effecting these changes constitutes the main difference between theories and systems. This fact, however, is seldom recognized.

With each class of thinkers its own accepted theory constitutes the basis of its thought, and each thought forms its own corresponding image during the process. The "theory" serves as a starting point for certain more or less definite thought-action which inevitably results in the formation of mental images, regardless of whether the thinker recognizes the fact. There is no thought without its accompanying image. This is the permanent law of mental action and none can set it aside or escape its results. The intelligence conceives an idea; the mind images the action in a thought, and the nervous system externalizes the action as a physical condition. This is the definite

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mode of operation of all causative action, either of sickness or its cure. No healer can transcend this universal law of operative action. No intention or desire can set it aside or cause action to proceed differently. A strong faith in some other particular method will only call this law into operation in the mind and produce its results through the natural subconscious reproduction of the image.

Early in the history of mental healing these things were vaguely recognized, but little effort was at first made to develop them into a working hypothesis. About twenty years ago a few saw the far-reaching importance of this fact of Mental Imaging and its physical results, and began experimenting. The principal points of fact were rapidly developed and proved invariably the actual existence of the law. The road was not a smooth one, however, and the most of those to whom the little then known had been conveyed soon apparently abandoned the new hypothesis for the easier though less efficient system of applying "general thought" for purposes of treatment, ignoring, meanwhile, the fact of a particular image being present and active in each individual case. Some mental work was saved, perhaps, in this way, but always with a loss of efficiency, especially in critical cases.

The writer early perceived the vital importance of a thorough development of this particular principle of mental action, and, accordingly, in 1884 he set about the matter in earnest. In this study cases of all kinds and degrees of sickness and trouble were submitted to the "Image" test, and, upon close examination, every case showed the existence of definite mental images

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of fear or distress. In each important case there was discovered an almost surprising correspondence to the physical ailment. The same character and mode of action was present with each. Abundant reason was thus found for a theory of cause and effect between the closely corresponding "image" and "disease." Treatment, even in the undeveloped ways then in vogue, effected astonishingly successful results. The hypothesis of A DIRECT MENTAL CAUSE EXISTING IN THE ACTION OF A SPECIFIC MENTAL IMAGE was duly established through this observation.

Then began in earnest the study through experiment for the purpose of establishing a reliable means of thoroughly removing these "specific causes" without thereby producing any other undesirable conditions. Tests were made with numberless cases and results were carefully observed. The early teaching was found to be correct in principle, but incomplete in detail, making further experiment necessary. The most of those who began with the theory soon left it, apparently because of this lack of definite information. This study and experimentation have occupied twenty years of the most assiduous labor in application of the mental forces to the practice of Mental Healing of disease and to the adjustment of the difficulties arising in daily life. The final outcome is a well-developed scientific theory based upon definite understanding of the nature and constitution of the mind and its forces, how they operate and how to use them for healing and uplifting purposes.

Basing action upon this understanding, the rightly informed practitioner, when called to a case of sick-

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ness, looks first for the *character* of the action involved in the bodily disorder. With this clearly defined he knows just what kind of mental action to look for as a specific cause of this particular case of physical disorder. The distinct correspondence existing between the mental action considered as a *cause* and the physical condition as an *effect*, renders his judgment sure in this diagnosis, because the law of correspondence is universal and exact in its natural operations. When accurately defined the correspondence is thoroughly reliable. This simplifies the perplexing problem of "the causation of sickness," which has always baffled our materialistic savants, and which will continue to baffle them, because the *cause of sickness is always mental*; the effect only takes on physical aspects. There is *no* case of sickness without *any* mental cause.

▷ This theory of cause and effect has been tested so thoroughly and proved by such successful results as to be beyond dispute. Under its influence large numbers of intelligent and reliable people testify that they have been healed. The greater proportion of them were cases given over as incurable, sometimes by the savants of medical science both in this country and in Europe. Something more than speculation must rest underneath such work as this, especially when (as is undeniably the case) the action can be reproduced at will; also while similar results are obtained with all sorts of cases and among all classes of people. Such results as these sometimes occur without any special exercise of faith on the part of the patient. The best of results have frequently been obtained where no expectation of help existed in the mind of the sufferer, and even when

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incredulity was openly declared. In some cases the persons stated that they would not receive it under any circumstances. It also proved effectual in the case of persons in delirium, stupor, trance and even apparently in coma, and with children, who had no thought in the matter. The power, also, has many times been effectively applied where the person needing help was absent and had no knowledge that he was to be treated, some friend having made application for him. Under all of these circumstances equally good results have been obtained. Indeed, it is only a matter of studying and contemplating the conditions existing in a given case and applying mental power with a due degree of correct understanding. Some conditions will require more thorough or extended application of thought than others, but there always exists a means suited to each case, which will prove efficient when properly applied. No one still living is entirely beyond reach and possible help.

The system as now developed and understood possesses the power of cure for any case curable by any known means, excepting surgical cases and those actually requiring mechanical aid. And even these are fewer in number than commonly supposed. It is the only rational and truly scientific means of cure and it will often succeed with cases which have been given over by all others. It is an efficient aid to surgery, especially in critical cases, because of its control of the nervous system and the shock. These may seem to be bold statements and they are so, but they are true. In these days of Mental-Healing practice the main statement can be tested by any one. Applied on the prin-

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ciples here laid down, Mental Healing can never harm any one. Thoroughly employed it never fails of giving a measure of relief. The Specific Image Treatment is both scientific and exact; it also is universal in power and in adaptability.

In illustration of the working of this method suppose the metaphysical practitioner is called to a case showing a state of fever. He finds a physical condition of much excitement of action throughout the system and a state of abnormal heat. To him these conditions signify that at some previous time the mind of that person has in some way received impressions that bear the same characteristics as these symptoms, and that for some direct reason these impressions are at this time being reproduced through the nervous system of the sufferer. From the nerve centers the disturbance has extended to and become re-enacted in the vital organs and throughout the circulation of the physical body, producing a condition of unrest.

His aim now is to ascertain the *particular mental excitement* and the reason why it is just now being renewed both physically and mentally. The degree of fever and rate of action involved physically are guides to him in ascertaining what kind of a cause to look for. Other symptoms will aid in this. He will then readily determine what particular mental experience has caused this physical condition. This becomes his "specific cause" of the condition which he is required to cure. The physician seldom suspects this cause, and when he does, he is powerless to deal with it. This cause determined, the metaphysician will proceed to eliminate it by eradicating the picture in mind or the



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mental image which produced the sickness. By metaphysical means he will stop the repetition of the action that causes the disturbance. As the picture fades from the subconscious remembrance its action ceases; then the reflection of its action in the nerve centers disappears and nature restores the physical action to its normal state. The cause having been removed, nothing remains possessing power or even with inclination to continue the disturbed action. Thus, a cure is performed, without material remedies.

This constitutes a mental cure by means of the Specific Image Treatment. It is effected through a definite process of thinking which is exact in its details and which can be intelligently explained and taught to studious minds or thoughtful persons. It is THE ONE DISTINCTLY SCIENTIFIC GROUND OF MENTAL HEALING. It is strictly metaphysical in its reconstructive operations. It invariably works benefit for the recipient, by virtue of the high spiritual character of the life-principles employed through the understanding for the purpose of changing the abnormal action involved in the sickness.

The successful metaphysical practitioner is necessarily a pure-minded person; the more so the greater his power over all the conditions and circumstances of human life. The clearer his understanding of fundamental principles and the keener his judgment the more will he accomplish, and the purer his thought the more uplifting and effectual will it be in life. No one realizes this so well as the practitioner himself. Accordingly he avoids the world's extreme paths of sensuous enjoyment and devotes his time and thought

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to the evolving of more energy of mind for the benefit of others. His mind is ever active in a search for greater knowledge and deeper truths. Reality is the object of his search, Being is the subject of his conscious thought and Health the purpose for which he gives his time and effort. His methods are, of course, new to those who have not tried them, but they are neither secret nor mysterious; they are capable of being clearly explained on a strictly scientific basis, and, when considered in the light of real principles in human life, they are not difficult to understand.

Every form of illness has its own particular character of abnormal action in the system. Frequently this is shown by the action of both the mind and the body. From what is recognized of this "character" the ordinary physician determines the kind of sickness and names it according to the definitions laid down in his books. So much for *his* diagnosis. It is mainly based upon the physical action observed. To the metaphysician this "name" means not so much as does the "character." From this he gets his cue for a *definite cause*. The "character" of the action in the disease will also be found in its mental "cause." They are always alike. The mental condition may exist for a time without having yet expressed itself physically, but the physical condition cannot possibly be present and in action without any corresponding mental picture antecedent as a cause. Without any disturbance of the mind it would never have appeared.

This statement is equally as true of organic disease as of the functional or nervous varieties, and it applies to them all with equal force, because these functional

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and nervous states are the beginnings of organic conditions and if continued finally develop into them. The so-called bacterial and microbic diseases also come in this category and have their mental causes. None of these conditions of disease develop with a dead body or progress at all while the mind is absent; yet, the causative action of any of them may be active and operative in the mind without there being any corresponding physical condition yet in existence. In time the mental state will reproduce itself on its own accompanying body, but the mental state is *first in order*, subconsciously at least. If no entrance can be made to the mind with a given action or its character no effect of that order can be produced on its body. The proper entrance to the body with any mode of action is through the mind. Any other attempt fails in the end.

This holds true in all bodily conditions save the violent physical action of accident or external assault. The bacteriologist will strenuously deny this statement and offer as undoubted evidence the fact that animals impregnated with certain bacteria soon develop the form of disease that the professors are experimenting with. Our answer to this is, that nothing is proved by this fact. Animals have been impregnated during experiment and the symptoms of certain diseases produced, but later other experimenters have shown that those bacteria were not the ones that caused that kind of disease. What affected those animals?

Note here that the symptoms that develop with the animal are those of "the disease with which the professor is experimenting." His mind is "full of it." His mind's eye holds the most intense picture of that

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particular microbe as "the active and real cause of *that disease.*" Rabbits, guinea-pigs, dogs and horses all are subconsciously clairvoyant and subject to the influence of clearly defined thought, by the same laws of *the transference of an image* that inhere with human beings. Many experiments have proved this fact.

How much allowance, then, should we make for the perhaps overpowering hypnotic action of the experimenter's mind on the animal? None, do you say? Well, let an equally powerful mind hypnotize the animal upon which the experiment is being tried and give the idea of nothingness to the supposed bacterial thought and we venture the opinion that no disease will develop. It is easy to test. Try it. There is actual universal law in the matter. Neither an animal nor a man under hypnotic influence of a contrary nature can be impregnated with a disease. Why not, if the disease and its cause are both physical? It is not the body that is hypnotized, it is the mind. There is much food for thought here, and for our own future as well as that of our theories, we should as soon as possible ascertain and establish the actual truth of the matter. Fairness and public safety both demand it.

The fact that the microbe is present together with a given disease has led to a supposition that it was the cause of that condition. This, followed by experiment, has led to the acceptance of the theory. If the experiments had been conducted under a different expectation of thought it is safe to say that the results would have been correspondingly different. In subconscious action the human mind can both make and destroy microbes and bacteria as easily as it can build and ani-

mate cells in the human body or control the thinking of other men, acts, which to-day no well-informed person will attempt to deny. Bacterial parasites are not the work of God, but the legitimate outcome of man's own destructive thought. He makes and *he* can destroy them all. It only requires a knowledge of the kind of thought which produces each species.

The presence of the microbe in the part of the body affected by the disease is no certain proof that it is *the cause* of the condition. If it were found there *first* and soon thereafter the disease should *always* appear, and not under any other circumstances, then there might be some reason for accepting the statement as an hypothesis. But even then it would require careful investigation, for the entire subject relates to a ground of action most subtle and difficult for the sensuous mind to fathom and sense instruments are too coarse to reach the activities involved. The bacillus now accepted as the cause of diphtheria is microscopically always found in every healthy mouth. The bacteria and perhaps the microbes, as well, are *products* of the condition, not its causes, and to an extent they act as scavengers, removing the effete matter that accumulates through the unusual breaking-down of tissue and destroying of cells by the adverse action of mentality which is exhibited in the disease itself. If by continuance of the disease they become multiplied to such an extent as to obstruct natural action they may require direct attention, but the condition itself, which makes them possible, should receive chief attention. The removal of the cause of the disturbing action from the subconscious realm of the mind paves

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the way for all succeeding stages of recovery and the microbes disappear as strength and healthy action return. All nature conspires to produce this result.

Millions of human beings have recovered from every known form of disease before bacteria were ever heard of and without any treatment that was calculated to destroy them. They recovered as readily then as now, in most instances, and in those cases where improvement in method is apparent it can readily be attributed to clinical care and other conducive methods. The medicines given do little else than harm, as many physicians are aware and openly state. They render convalescence slower and more complicated, and recovery less certain. Millions recover to-day under various methods of treatment that have no relation to bacteria. The bacteriologist has "bacteria" on the brain, and his mind is filled with the most vivid pictures of this order. Unhappy the wight who falls under his morbidic spell. The idea, held continuously centered in mind, can, and often does, produce the condition with its unconscious victim. The action is subconscious, but for that reason all the more subtle and powerful. The specialist usually dies of the disease with which he deals.

Trust yourself to the influence, both conscious and subconscious, of those who think and therefore picture in the mental realm pure and life-giving thoughts, rather than these destroying influences, and the results will be more likely to satisfy you. We are all influenced somewhat by the minds and the thought-atmosphere of those with whom we associate, and unconsciously we respond, largely so because we do

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not know or are not at that time aware of the fact of the influence. Having no knowledge of the extraneous source of the action, we suppose such influence to be the result of our own thoughts or attribute it to some external influence.

Because of the definiteness of the laws of correspondence involved between the mental image and the accompanying physical condition, the true metaphysician has a sure basis for diagnosis. He is invariably right, provided his teaching has been correct and his judgment be good. The natural law of correspondence assures this. But in the commonly accepted schools of medical practice all is conjecture and theory, consequently no basis for accurate diagnosis and certain cure can be established. After the thousands of years of experiment which have passed, you may to-day find the most conflicting statements on the pages of any standard work on pathology, and especially between authors of equal merit and standing. The rank disagreement of physicians on almost any of the simple problems of diagnosis and treatment is a fact notorious the whole world over. It is not the fault of the men, but of the system. The hypothesis of "a physical cause to disease" is an error to start with, and the theory has no sure foundation on which to stand. It is the innate power of the personality of the physician that cures the patient rather than either his therapeutics or his pathology. In other words, his mind rather than his medicine does the work. The doctor's personality is his most powerful remedy. The confidence of his patient is also a potent factor.

Disease itself is mental—usually a subconscious

mental condition. This subconscious condition, if not corrected, eventually expresses itself with more or less distinctness on and in the body by means of the natural interaction of the nerves and the vital organs. But this is the external expression of the disease, not the disease *per se*. To deal promptly and effectively with the disease we should approach the actual seat of disorder, which is always in the mind. Change the action there and the bodily condition will invariably follow suit, changing also, and thus producing its own cure. The mind and the body thus co-operate in every system of personal action.

This curative action will occur even if the physical condition be not understood, provided the mental picture be accurately interpreted and correctly treated. Many individuals while under treatment for the cure of one form of illness have been treated for the removal of mental pictures of distress without any knowledge on the part of the practitioner that another and different condition of bodily disease was present, and as the picture faded away this other trouble also disappeared. The unexpected result brought out the first knowledge that the practitioner had of the fact of its presence. The patient not expecting that this condition could be remedied, had said nothing about it until the cure unexpectedly occurred. These cases all showed direct correspondence between the mental picture treated and that particular disease. With the actual cause removed the disease, of course, must disappear. Such conditions as constipation, flatulence and indigestion in various stages, inflammation of the bladder and pelvic regions, neuralgic pains, insomnia and internal dis-



orders have disappeared in this manner while the patients were being treated for other conditions without having mentioned these troubles.

These experiences demonstrate the relation existing between cause and effect here and go far to prove the theory correct. They are a matter of constant experience with the true metaphysical practitioner. This also illustrates how unimportant to him are the names which are given to diseased conditions. He can produce radical cures without any use of them. Neither nature nor God named peculiar types of morbidity. The names all originated in physicians' offices. They are, however, sometimes useful as descriptions of conditions in determining what "cause" to look for.

These causative mental pictures also bear direct relation to certain states of the mind as well as to bodily conditions; they become, also, causes of mental disease. Many minds are moody, morose, melancholy, excitable, irritable, immoral, unbalanced, or, in fact, insane, solely because of the overpowering influence of some picture of a past experience, which remains subconsciously in operation after *conscious* thought on the occurrence has ceased and the person has apparently forgotten the incident. While the picture remains active in the subconscious realm of the mind the character of its action will repeat itself in the nervous system. This method of treatment has a direct curative power for these cases as well as for the physical ones. The work is exactly the same: Remove the mental picture and with it goes all the impulse toward wrong or morbid action. Then a cure is established.

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Marked cures of all the conditions above mentioned have been made in this way. They all are conditions for which there is no other reliable method of cure known. People thus afflicted are usually referred to themselves for healing power. The medical profession has no efficient remedy to offer, though frequently claiming the only right to try. Without metaphysical means all these cases are hopeless. Shall we "pass by on the other side" while we still hug our medical delusion that has failed, or may we grant a newcomer audience and observe results?

In all of these ways the mind possesses the power to heal all the ills of the flesh as well as those of its own realm, and in each phase the "Specific Image Treatment" possesses advantages over all other methods or systems, because it is based upon the actual laws involved in the natural operations of the mind, both in causing and curing sickness. It is a natural and morally lawful curative influence to which every freeborn man, woman and child has an inalienable right. It coexists with the right to live.

By means of this knowledge we can strike directly at the root of the matter, thus gaining time and enhancing power. It is bound to outlive the various systems because of this ground of law which is the fundamental action of every efficient method and of all possible systems. Neither theory nor personal desire can change the mode of the natural action of the mind. It is a fundamental law in the universe—one of the fixed laws of Being. By means of it man lives and performs all his real works. In its pathway are health, strength, power, wealth, influence and command.

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Without a suitable knowledge of its operative action the individual can only stumble along the pathway of personal life, groping after the things that really are his by nature's law and which under a correct understanding would clearly appear in a strong light. Your mind images every idea and everything that you deal with and pictures each thought-action, even before you are aware of it. Because you psychically see the picture, you comprehend the thought and apprehend the idea. In no other way than this can any individual think, move or act. All natural law is universal and absolute.

There is no greater blessing before the afflicted to-day than this natural power of healing. If the truth of this statement could be presented to the public in terms that they would accept as authentic and reliable multitudes would besiege every practitioner of the "Specific Image Treatment" and teachers would be overwhelmed.

The writer, who has developed this system in his own practice and taught it to classes of students, firmly believes that no question of greater importance stands before the people to-day, and he is working with every possible effort to place it before the public in an intelligible form while time and opportunity may remain to him.

The definite knowledge of this system is wholly unknown to Christian Science and practically so to the great body of Mental Healers; probably few of these ever heard it explained sufficiently to comprehend its import. But the system is now well developed

and can be taught to all interested persons who may wish to know the truth.

It is a fact of natural law that permeates every phase of our daily life and we all suffer continuously through our helpless ignorance of its operative powers. It contains both the science and the religion of human life.

LEANDER EDMUND WHIPPLE.

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### PRELIMINARY EXAMINATION OF PUPILS.

"Tommy, have you been vaccinated?"

"Yes, ma'am."

"Have you had your vermiform appendix removed?"

"Yes, ma'am."

"Have you a certificate of inoculation for the croup, chicken-pox and measles?"

"Yes, ma'am."

"Is your lunch put up in Dr. Koch's patent anti-septic dinner-pail?"

"Yes, ma'am."

"Have you your own sanitary slate-rag and disinfected drinking-cup?"

"Yes, ma'am."

"Do you wear a camphor-bag round your throat, a collapsible life-belt and insulated rubber heels for crossing the trolley line?"

"All of these."

"And a life-assurance policy against all the encroachments of old age?"

"Yes, ma'am."

"Then you may hang your cap on the insulated peg and proceed to learn along sanitary lines."—*Judge.*

## OBEDIENCE TO CONSCIENCE.

The results and rewards of strict obedience to the dictates of reason and conscience are not fully understood or appreciated. Strict obedience to conscience is always essential to the attainment of true spiritual knowledge and power. Most people know in a general way that a clear conscience is conducive to both peace of mind and sound sleep; but comparatively few realize that by resisting evil inclinations and impulses and by doing right in accordance with the impulses of this inner voice, or sixth sense, as some call it, we become better and braver morally, mentally and physically. Experience testifies that by this heeding of conscience we bring to our aid in all the relations of life the cooperation and power of those mysterious forces of the interior or spiritual world, which, though invisible, are yet invincible. But we cannot expect these forces to be always exercised for our especial benefit, or for all things to work together, particularly for our personal good unless we are true to our convictions of right and steadfast in our refusal to do even the little acts which we know to be wrong. Neither must we judge of moral actions by the consciences of others. We should strive earnestly to know what is right and do it.

We are *guilty only* in so far as we go contrary to our *own* knowledge and convictions in the matter. A difficulty with which some meet is that they judge of their own thoughts, words and deeds by the conscience of others; or by some human tradi-

tion instead of by "the Law written in their own hearts."

Keeping a clear conscience; striving to live up to our highest ideal of right; putting from us debasing words, thoughts and practices; being guided by conscience, is, in my view, the foundation and framework of the New Thought Philosophy.

There is a power and influence in *Right* that is irresistible. There are invisible forces marshaled for the protection of those who are true to conscience. Whence came the power and influence of such great religious teachers as Confucius, Buddha and Jesus of Nazareth? Physically they were not stronger than other men. Their environments were less favorable than those of most men. They, probably, were mentally superior to the majority; but it was the sincerity of their desires, the purity of their lives and their constant readiness to hear and to obey the voice of Conscience—which led them up to the places which they occupied and gave them the power, influence and courage they exhibited and left on record for our encouragement and emulation. The influence of conscience is sublime.

J. C. WATKINS.

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## FIRST FAMILIES IN BOSTON.

A social aspirant in Boston asked: "Who belong to the really old families, grandmamma?" And that relative shook her weary head and said: "Mostly no one, my dear."—*T. W. Higginson.*

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