

THE WISE-MAN

*A Journal of Quality and Character
Seeking the Wisdom
of the Ages*

Devoted to Health,
Right Living and
Wise Doing in
Daily Life.

The How, Why and
Wherefore of
Human Existence.



Studying the Mind,
Soul and Spirit
through the Occult,
Philosophic,
Metaphysical and
the Real in Life
and in Being.

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The Wise-Man

EDITED BY LEANDER EDMUND WHIPPLE

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METAPHYSICS AND HEALTH.

Considerable has already been said in these writings about the connection of Metaphysics with the subject of health. The subject is so large, however, and so grand in the possibilities of its helpfulness, that a further examination of it, as regards its relation to life and its application to the problems of existence, may not be entirely uninteresting at this time. The subject is especially important to every one in this life, and the minds of the people in general are not well prepared for its particular reasoning; consequently, explanation sufficient to thoroughly gain the attention of the public can hardly be made. But in any instance where this is accomplished an undying interest in the subject soon becomes firmly established. With these, the wish is almost invariably expressed that the knowledge had been acquired years before.

Individuals have been so absorbed in the common affairs of life, and so imbued with the usual teachings of the personal schools with regard to both religion and health, as well as with the prescribed rules for dealing with sickness, that the subject of metaphysics as a healing influence is to the most of them an unknown proposition. Nevertheless it has been known to some thinkers in this respect for ages, and in the estimate of those learned in these matters has always stood at the pinnacle of healing knowledge, also holding a high place in spiritual philosophy. Now that

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metaphysics has been revived as a healing philosophy it would seem that we should examine it thoroughly for such knowledge as may be applicable to life in this age, also; for humanity is sorely in need of some reliable foundation for its philosophies with regard to life, health and morality. In all of these man suffers and groans under the burdens engendered by the prescribed rules of materialistic scholasticism, and makes no headway with any of the problems of life. Therefore, if metaphysical philosophy can offer evidence of being able to help in this perplexing position, it certainly is worth a thorough examination for a disclosure of its working processes.

But what can metaphysics do for man? Is not this a dried up and blown away relic of early ignorance, that never was understood by any one, and serves only to mystify those who cannot think? And is it not taught in our universities, so that all learned people know all about it and declare it to be uninteresting and practically useless to any one, except as regards a slight interest in the stupidity of some easily befogged intellects which were mostly wasted in evolving its dry teachings?

This comes rather near to the opinion generally held about Metaphysics as either a science or a philosophy, and may, partly at least, account for the disinclination of some to examine it at all. But it should be made very plain here that these views are all entirely wrong with regard to metaphysics when considered as a spiritual philosophy and a scientific healing agency. The "metaphysics" that is taught in the schools has passed through the emasculating hands

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of materialistic scholastics who have eliminated all the vital tenets of spiritual philosophy, and the scientific features of its active principles, leaving it in their teachings, a mere shell, scarcely a walking ghost of its former vital self. In this form it teaches nothing of the pure spiritual understanding, as its scholastic despoilers perhaps intended should be the case.

But, contrary to the general opinion, this is not what is presented to-day as a healing and regenerating philosophy and uplifting influence in life. In this philosophy is contained the full fruit of the spiritual understanding of being, life, and accomplishment. All the vital force and energy of the spiritual activity of divine being is manifested in the philosophy of metaphysics as here considered and as used in the real processes of healing. This was "Metaphysics" as expounded by the philosophers and sages of early times. It was vital, forceful and satisfying. Knowledge of it constituted the "Science of Being." Appreciation of its qualities and their relations to the human existence of the really divine man—the representative offspring of the divine Creator—constituted the Philosophy of Existence. The same knowledge to-day, constitutes the same features of understanding with and for the present generation. Shall we accept this bread—this veritable *manna* from heaven? Or shall we, with the still-curling sneer upon the lip, hearing the word but seeing not the spirit of truth which would save, return to the cup and the bowl; the bottle that soothes in its very excitement; the box which contains the benumbing pill that deprives of intelligence; and the grave which yawns for each one who follows the sensuous

path? Each one may choose—and having chosen he must abide by the results of the choice. Eventually no man escapes the downward influences of sensuous reasoning and reliance upon material elements for supporting influence in life. The illusions of the external appearance, when trusted, enslave the soul in a lower order of mentality, and stupefy the mind, as regards a clear use of its thinking faculties.

Metaphysics offers a way out of all this, through the gaining of understanding of the real phases of life, and a detailed adjustment of the mental faculties to the affairs of daily experience, on a basis of the higher understanding and a realization of principles of being and life. Some of these ways we may now be able to examine with profit and perhaps with satisfaction. The fields of the true metaphysical activities in life are of great breadth and exceeding interest. In them we may find everything of value to the real man. Shall we continue the search?

The possible influence of metaphysics upon health may be comprehended in two ways: First, in the absolute wholeness of its philosophical teachings, together with the consequent harmony and equality of its reasonings, which are always strictly logical, equal and just, and if rightly comprehended will produce these qualities in human life. Second, in the fine grade of action involved in its thinking, and the consequent higher activity that is always produced by its processes, thus elevating all tendencies in life.

On any plane of right action—physical, mental, psychic or spiritual—the activity of power that rightly influences others by exercise of either element or ac-

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tion, is always of a higher and a finer grade than that which is to be influenced. The lower or coarser grades of action, therefore, are never true healing mediums. The metaphysical activities are next in grade and position to the purely spiritual, and they contain the spiritual qualities; they are, therefore, both higher and finer than all beneath this plane of operation. This alone would determine the metaphysical activities to be true healing influences in human life.

The thought that begins with a metaphysical principle as its premise, invariably proceeds in a finer grade of activity, and pursues a higher path in its progressive course toward a conclusion, than one which is begun with a sensuous or a materialistic proposition. The ideas with which the mind deals on the way through the problem will all be of a higher order, therefore the conclusion reached will be vastly more advanced and purer in character than any that could be reached through thinking from a materialistic basis of action. This rule may be considered to be invariable. It has no exceptions. It can have none, because that is the law of all real progress and growth. The higher does not proceed from the lower—as "grapes from thorns or figs from thistles."

The thought that produces healing is invariably of a higher order—more metaphysical—than the one that develops sickness in any form. It is also undeniably finer in activity, and purer in character; and therefore it will be more forceful in operation. Every real healing thought contains innate beauties that are too fine and highly attuned for the mind that is under sense-influence to recognize. Those who are developed just

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far enough to be able to dimly recognize, but not sufficiently to grasp the higher meaning of the activities, may give way to emotional feeling and perhaps become somewhat ecstatic in their supposed appreciation of the great truths. Ecstasy, however, is always a sign of comparative mental weakness. It may be strengthened by deeper study of principles and real activities and in proportion as these are better comprehended the ecstatic tendencies will disappear through deeper understanding. A just appreciation of the high and true, is accompanied by a quiet and peaceful illumination, in which there always is deep appreciation and full confidence, but no ecstatic or emotional demonstrations.

In a state of ecstasy the mind does not heal any one, or lead to healing, excepting where other minds are influenced to the point of a realization of healing ideas. This may help some through sympathetic influence. But even here the influence is not likely to be so efficient or permanent as where the change is brought about by serious thinking, based upon truth and directed to the facts of the case. Ecstasy, emotional response, and levity are not of a high order of thinking and they seldom accompany serious mental operations. Philosophers of the deeper cast are not greatly given to laughing; and the true sage, though cheerful and pleasant, seldom even smiles. These are tendencies, however, not requirements; and circumstances may at times direct differently. It is well to be cheerful and happy within, as well as bright and pleasant when with others; but we need most to *think effectively* in order to know how to act rightly; and

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while over-indulging in either levity or emotional action the mind does little real thinking. Quietude conduces to power in mental processes. The spirit is always calm and peaceful. Moderation in all things, is the best rule for daily life.

The higher tendencies of thought, when given to the realization of the metaphysical principles of action in life, and their tendencies to the appreciation of the spiritual, therefore real, activities with which we meet, has a tendency to balance and regulate all these features of personal life and thinking. This also tends to lead one upward into more active realms of understanding, where the mind gains growth through knowledge and is expanded accordingly. We should learn, acquire, grow, and be cheerful meanwhile. Nothing brings all of this equally with the understanding of life that is gained through the metaphysical processes of thinking details with a full conscious understanding of the active principles that are permanent in their nature, and which rest back of all details. This kind of thinking rests upon reality and reaches upward at every step toward the spiritual universe of facts and real things, where man has his real being and whence he draws power, through the right exercise of intelligence, to solve every problem of life.

Intelligence is a spiritual activity in the being of man. It is of THE WHOLE, which includes ALL OF REALITY without any possible admixture of other substance, or of any seemingly different quality. It is rightly developed only through the exercise of thought when based upon right understanding; and to cul-

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minate rightly, such a process must be conducted in those metaphysical channels of thinking which lead upward to the realms of spirit and truth, in order that they may even approach reality or wholeness in their character. The fundamental conception of all philosophy is that THE REAL UNIVERSE IS SPIRITUAL—that is, composed of spirit; and that it includes all that is, or ever was, of genuine Reality. That it is changeless and eternal; a perpetual activity of enduring life. That this activity is in the form of Intelligence, which is one living entity.

X The chief idea of the theological religions of all time has been that this ONE INTELLIGENT ENTITY is a personal being, which they call God, and which they worship as chief, rather than as the whole and all-inclusive one. That there are others, separate and different, called men—all sinners—and who are ruled—principally *punished*—by the Chief—as authority in life and commander of all else than Himself. Elements as well as entities are personified and then deified—a delusive action which the philosopher escapes through more serious and logical thinking. The pure religions of the earlier times, however, adhered more to the philosophical conception, though the emotional tendencies were also allowed too much rein in thinking.

The materialistic believer in religion is the natural devotee of Materialism. The foundation opinion of this theory is that the concentrated, stagnant and crystallized appearance of non-living substance, that appears before the five external senses as matter, is reality; and that its aggregate includes all that is real,

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except the sense-action which recognizes it, and which is personal life. When the materialist goes beyond this barren pasture, he invariably joins hands with the theologian, and accepts the sensuous "Graven Image" as his god. He never becomes either a philosopher or a true religionist. He does not "think" sufficiently to comprehend these larger views of the infinite reality and eternal life.

These sects are heads for all theories, views and beliefs about God, man and the universe, of all time. All cults and classes will classify with them, each with the one nearest to its own thinking and conclusions. As the views are not alike they cannot all be true or right. What test may we apply to demonstrate the truth of any of them? That has been the query for ages. Can the problem be solved? Yes! There is a way, both direct and certain, for one who will think without prejudice or bias. Few materialists do that; but they can. Let us note a few facts and examine the evidence:

First, in spite of the vigorous denial of the materialist, there are many ways in which the fact of a Spiritual Universe can be absolutely proved to any fairly disposed mind. To those not disposed to be fair or earnest there is nothing to say. "There are none so blind," etc. Every one knows the uselessness of looking to this class for progress. They are not ready for advancement, and need more experience to remove the scales from their eyes. Give these a hopeful and encouraging thought, but prepare the investigation with others. The proofs of these ways are too numerous to be recounted here. An entire chapter would not

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be too much for even superficial treatment of the subject, and an entire volume could easily be written on it. Let one illustration suffice to suggest the real meaning of the statement here:

Consider an "Idea." You have an Idea. You possess it. It is your very own. You have conceived this Idea, and found it good. You have thought it all over—in your mind. It has withstood all of your tests. It is *real*. That idea is an entity in your understanding. You will not allow any one, unchallenged, to declare your "Idea" either untrue or unreal. If declared unreal—what, then, is it? Something? No, nothing! And what then? Why! you didn't have any idea after all. But you know that you did; and you have it still. It is a real Idea; and you are going to put it in operation for a purpose. So you have a purpose, also. Real? Certainly! Else you would not waste your time or jeopardize your "real" Idea with it. And you have been thinking about that idea. In fact, you were thinking, mentally searching, when *the Idea came* to you. You first had a thought, in which you "grasped" an Idea; and this when fully realized, was directly recognized as "a good Idea." Then it at once became a part of you—yes, of yourself. And you never expect to lose it in any way. You consciously expect to retain it forever. So much for the series of *facts* associated with the Idea; and the most thorough materialist can have all of this experience with an idea. Indeed, all do have it in many forms. Now let us try the examination:

All of this experience was *real, actual, serious* and useful. You would not attempt to deny any one of

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these statements. Indeed you could not do so without exhibiting a marked degree of foolishness. In each of these features there was, and is, action. Also the Idea was, from its inception, active in mind and more or less forceful. It still is so. Your thought, also, was especially active during the entire proceeding, and still continues its activity. The purpose for which you will use the idea is an active purpose—possesses activity. In the *conception* of this Idea you were especially active and you were conscious of that fact. In testing the idea in conscious thinking you also evolved activity of both Intelligence and Consciousness. Without activity there can be none of these elements in the mind of man, or before his notice. Now let us glance over the entire proceeding—an especially active and conscientious one—and see if we can determine the physical factor:

Which of all these features of life and active doing is material?

Which one is composed of matter, and will endure forever as a physical thing?

Which one has matter for its *substance*?

Which of them moves in material measure?

With what physical faculties or instruments did you discover and first handle these materialistic "entities" that mean so much to you as a thinking, conscious being?

Are any of these REAL THINGS AND CONDITIONS with which you have been so actually engaged, material in substance or physical in action?

What is their place and function in the materialistic universe?—the only real universe that can have exist-

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be too much for even superficial treatment of the subject, and an entire volume could easily be written on it. Let one illustration suffice to suggest the real meaning of the statement here:

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these statements. Indeed you could not do so without exhibiting a marked degree of foolishness. In each of these features there was, and is, action. Also the Idea was, from its inception, active in mind and more or less forceful. It still is so. Your thought, also, was especially active during the entire proceeding, and still continues its activity. The purpose for which you will use the idea is an active purpose—possesses activity. In the *conception* of this Idea you were especially active and you were conscious of that fact. In testing the idea in conscious thinking you also evolved activity of both Intelligence and Consciousness. Without activity there can be none of these elements in the mind of man, or before his notice. Now let us glance over the entire proceeding—an especially active and conscientious one—and see if we can determine the physical factor:

Which of all these features of life and active doing is material?

Which one is composed of matter, and will endure forever as a physical thing?

Which one has matter for its *substance*?

Which of them moves in material measure?

With what physical faculties or instruments did you discover and first handle these materialistic "entities" that mean so much to you as a thinking, conscious being?

Are any of these REAL THINGS AND CONDITIONS with which you have been so actually engaged, material in substance or physical in action?

What is their place and function in the materialistic universe?—the only real universe that can have exist-

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ence, you know, because, from your present standpoint matter is the only reality.

Can you so place them and still feel sure of your position?

Have you ever known any one who could so place them and maintain the conviction? If they and the material universe both are real, and inclusive of each other, how is it that they are so contrary in character and in action? Even the most confirmed materialist is bound to ultimately answer all of these questions in a negative sense; and every such answer knocks his accepted theory in the head. When he takes into consideration the finer forces and activities of his own being—the metaphysical operations of his own mind—it is impossible for the theory to stand before the inevitable logic of these facts of his own experience.

But, perhaps he attempts to account for this on the theory of brain power, and the action of "gray matter"? That will not answer, either. The action of the brain, as of any other part of the body is secondary, not primary. The brain originates nothing. It reproduces action that has ALREADY BEEN ESTABLISHED FOR IT, and repeats it in brain tissue only so long as the mind retains the idea or the thought that contains it. When that ceases, the expression of it in the brain vanishes. The brain is a part of the reproducing mechanism—the instrument of the mind, only. It originates nothing. What, then, performed the original work, before there was anything to reproduce it—any brain tissue to think for man?

All of the elements, features of action and evidences of consciousness examined thus far in this acquaintance

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with the Idea have been demonstrated to be real. None of them can be found in or placed in the material universe; neither can they be accounted for in any form or grade of supposed materialistic thinking. Not a feature of all of this experience with the idea can be accounted for on any materialistic hypothesis.

A real thing must have an element as its basis, and must be composed of substance as a foundation for its structure. A thing cannot be postulated as a reality independent of its element. Likewise, a thing without substance would be unsubstantial, consequently unreal, therefore logically non-existent. In all the speculations of the human intellect, only two propositions of "element" have ever been made—matter as the external, and spirit as the internal element of reality. Similarly, these two stand as the substance of the two realms of life.

Here we are at the horns of the dilemma, with our proposition of a real idea that is *not* material, and no other "reality" than matter for both its element and its substance. There is, therefore, no alternative. We have discovered ideas, thoughts, purpose, intelligence and consciousness; have proved them real, good, useful and enjoyable, and have accepted them as entities; therefore they must belong to something that is real. When they operate all together and in unison, that to which they belong, and parts of which they are, would properly be a universe. Yet they are not material, they have no physical affinities and cannot be materialistic or parts and features of a material universe. Hence the undisputable fact stands forth that there must be a SUBSTANTIAL SPIRITUAL UNIVERSE. That it

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has an *element* of reality which is necessarily spirit. That its element, spirit, is real, and the substance of its element, being real and active, is spiritual activity. At the very least these are logical deductions from the already proved major premise. Numerous other points of evidence have appeared to those who have investigated seriously. All metaphysicians and philosophers accept the premise of a real and substantial universe resting back of this material appearance, and bearing certain relations to this, the external, and which can only be understood and adjusted through the proper use of the mind when its ideas are based upon the original and real as a source. The proposition does not any longer have to depend upon speculation. Every step can be demonstrated and proved with exactness, by results that could not possibly be produced if matter were the substance of reality, or if reality were based upon sense-action.

There are many other illustrations of spiritual activities, that are common to everyone in daily life, and that are equally as convincing as those given here, of the fact that a spiritual universe must exist, regardless of the fact that sensuous action and materialistic investigation do not disclose its substance and element. The most potent fact of all is that if there were no such universal element of reality, as spirit (when rightly examined) proves to be, a material universe that could appeal to the senses could never exist; because as matter is a condensed and crystallized product of a reduction of action, there must have been activity sufficiently high for this reduction to take place and so produce the sensuous appearance of the crystal.

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Without Spirit, matter could never have taken shape; and without Intelligence—which is undeniably spiritual—not even sense-action could have appeared to man. No spirit—no man and no universe; is the inevitable conclusion of the problem.

The problems of Metaphysics are those of the mind of man when he applies himself to the understanding of the relation that exists—must exist—between this external state of existence, and the more real state of actual being that is back of and higher than its evident manifestation here. The necessity, therefore certainty, of this relation is one of the convincing arguments of its truth. These problems bear relation to spirit and its activities, as involved in the necessary factors of living. They have a vital bearing, therefore, upon every feature and phase of human life. Without metaphysics there could be no problems in physics; and without the distinctly metaphysical activities there would never have been any material action in even the sensuous personal life. All action here is an inverted state of activity; and there must have been something to invert.

Metaphysics, then, as a foundation activity for all manifesting action in life, on all its planes and in all the phases of its expression of the higher, has a direct bearing upon every phase and feature of life on any plane; and without adequate understanding of its high and pure nature, offices and powers, we can never rightly solve any problem of human existence.

It is in this direct connection with life that Metaphysics shows an effective bearing upon all the problems of health. The subject of health, for both indi-

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vidual and race, bears directly upon all the phases of personal life; because sickness of any form or degree is the result of a corresponding departure from the norm or sound action. The activities of this external life are mental, the mind being the governing influence in all affairs. All right and pure mental processes are fundamentally metaphysical, because they are finer than any physical operations, and higher in nature than sensuous recognition of objects.

When one appears sick, the mind has undergone some change from the healthy norm of the right and the real. As such changes occur back of direct sense recognition, the victim is aware only of the result, and this only when it appears on the body. But the action of it took place earlier in the proceeding; and it was mental, in some degree more subtile than physical movement or change alone. Even in those cases which early show physical change of tissue, the causative action was *subconsciously* mental before any disturbance was recognized. The remedy for such abnormalities is to be found only on the plane of action where the wrong operation began, and it must contain the highest and purest of the action that operates on that plane. The higher can elevate the lower tendencies; but the lower influences have no power over those that are higher in nature.

The thought influence that can produce a change in mentality so clearly right as to remove an appearance of sickness and restore the reality, health, can be nothing short of a direct metaphysical influence. It is exerted through a subtile subconscious teaching of the mind with regard to its errors of personal thinking

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and consequent erroneous action which has resulted in the unhealthy conditions. When these new ideas are received, the mind changes the base of its subconscious reasonings, from the physical and sensuous-personal, to the metaphysical and individual (indivisible, whole), where the realities of life are permanent, and the truth of right reasonings is always harmonious. Thus healthy thought is at once established, in the place of the unsound reasonings and giving way to sense delusions. The result is a return of the mind to a healthy state of normal activity. This proceeding is necessarily metaphysical in both process and result.

The body is a copy of the mind, as regards its personal functionings, therefore the changed conditions with the mind will, in due time, be reproduced on or in the body. Thus a physical cure is finally produced with the physical body as the natural outcome of the metaphysical curative process engendered within the subconscious mentality—a veritable “mind cure” by metaphysical means, and a bodily cure produced by nature itself (the operations of the subconscious mentality), as the natural result of the mind’s change of Idea, and a corresponding change of base of action. This certainly is a metaphysical curative process, and the return to health by direct means of the change of Idea shows the real relation existing between metaphysics and health.

Unless the idea changes, subconsciously, there is no cure in the case, and no sure result with the body or the mind. In those instances one can only wait for later circumstances to cover up or obscure the erroneous action that brought on the ill conditions. But this

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is not a cure; the trouble may reappear at any time. With the metaphysical process, however, the idea is changed, its action is stopped entirely, and the erroneous view of life necessarily continuing under the influence of physical violence is destroyed, utterly. Can we fully realize the mighty importance and real value in life of such a power as this? As regards influencing the action of the life of man on this plane of existence, there is no method known, other than the pure metaphysical philosophy, that can accomplish, even approximately, such a result as this. Yet this is all being done every day now, through the application of metaphysical understanding to the vicissitudes of life, and in degrees of power that surprise those who meet with it for the first time in the right way.

These healing applications of the finer and higher influences of pure understanding, to and over the lower features of sense-thought, and of living on the external plane of observation, are gradually regenerating humanity; for there are intelligible applications of the principles to all the features of living, and conditions inhere everywhere that require adjustment through healing processes. In any phase of action the higher always overrules the lower; and there are no physical conditions or mental maladjustments that metaphysical knowledge applied through correct thinking cannot set right.

Each kind of sickness has its own particular feature of action, which is always some adjustment to the errors of sense-reasoning. The action is always false in character, never real or true, and it cannot be permanent. For every such case metaphysics has an

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opposite corresponding idea of truth and reality, the realization of which will arouse so fine, powerful and efficient an activity that the erroneous views can no longer obtain. They will give way to the higher influence and disappear. A cure is then certain, provided a base for rebuilding still remains, so that a cure may be in any way possible.

In dealing with the matter of health and disease in the human family, all the varieties of unhealthy action in personal life are met in this way by metaphysical philosophy, through its scientific application.

In all such problems as these Metaphysics is the master in the mind of man.

LEANDER EDMUND WHIPPLE.

MANLIKE CORRESPONDENCE.

The question of how far the prehistoric man differed from the present man was ably discussed in the Lyons Congress, France, 1873, when De Mortillet presented the opinion that in primordial periods "a certain number of different animals existed without the faculty of language which were capable of acquiring it, and did actually acquire it and were entitled to be called men. Then came a certain divergence. Those who had the power of transmitting their thoughts by means of words improved until they became in time the educated men of to-day, while the other portion declined mentally (or from dessuetude), though gaining certain physical advantages, until they became anthropomorphoid apes—chimpanzees or gorillas.

Alphabets are formed by study of functions. New languages are learned by vocalizing elementary words first, then they apply their use to appetite, indulgence and personal comfort. Similarity of facial features shows homogeneity, taking its origin at the close of the first glacial period, like the obvious botanical affinities.

CHARLES HALLOCK, PH.D.

WHAT ARE AEROLITES?

The theory that aerolites and meteors are detached fragments of "other worlds than ours" thrown off into space by centrifugal force seems to me to be wrong.

Meteors and siderites are errant aggregations of solidified vapors, sulphurous and otherwise, which,

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WHAT ARE AEROLITES?

having no orbits, and driven hither and yon by the electric currents which pervade space, are drawn by gravitation to larger bodies of their homogeneity; as to the earth, for instance.

In their haste to reach the attracting body they melt, vitrify, and explode by the intense heat generated by friction with the atmosphere.

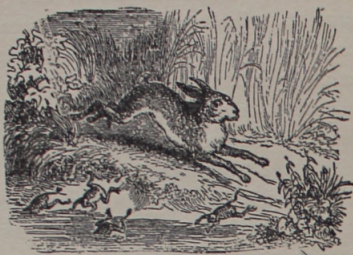
Meteorites reach our globe honeycombed, pitted, and filled with bowl-like cavities made by blow-pipe action as they pass through space; the softer parts being consumed, and the harder parts (90 per cent. iron) being left to cool off at the end of their journey earthward.

Comparatively few of all the (showers of) meteors which fill the heavens (shooting stars) reach our sphere; about in proportion to the number of lightning strokes, and very few doing damage.

Electricity is the prime element in meteoric formation. It pervades the universe and is in constant motion. Sulphur and ozone are ingredients of electricity. The proof is manifest in the fact that lightning flashes are almost always attended by an odor of sulphur.

While lightning generates heat it seldom creates combustion. Globes of electricity cling to the yard-arms of vessels in the shape of corpuscles, and to iron pump-handles, during electrical storms, and pass off harmless. I have seen a thunderbolt pass through a hay-mow without setting fire to it and then destroy and burn things in the coach-house below.

I have hunted no books for this exposition, but have worked it out of my own head, exercising my minute faculty of observation. CHARLES HALLOCK, PH.D.



THE FROGS AND THE RABBIT.

On one occasion some Frogs were sitting on the bank of a lake discussing the question whether the mind of a Man, like the mind of a Frog or the mind of a Rabbit, remained forever the same in its disposition? Never changing, and always possessing the same fixed structure? "For," said one of the Frogs, "the instinct of *Fear* seems to act just as irrationally in Man as it does in a Frog."

A violent rustling of the reeds and flags on the bank at that moment caused all the Frogs to jump for safety into the lake. Whereupon, on glancing back, one of the Frogs saw that the cause of their Fear and Terror was a Rabbit that had become frightened because it heard a branch fall from a tree.

THE POINT OF THE NARRATIVE.

The Wise Man knows that in nine cases out of ten *Fear* has an irrational (and as a form of illusion, possesses an utterly unphilosophical) basis. The fact that *Fear*, like the hair on a man's head, may have a fixed disposition to grow all down a man's back, does not

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imply however that the man's hair *cannot* be clipped to a decent length; or that barbers do not exist for the purpose of cutting hair and keeping it within rational limits. There are mental and moral tonsorial artists whose business it is to clip our atavistic instincts of *Fear*, and other irrational impulses.

SALVARONA.

THE LITTLE ARISTOCRAT.

What was Napoleon? In the first place he was the greatest military genius the world has ever seen. But he was much more than this—his was a universal genius. He was a great statesman and legislator. The Code Napoleon is still in operation, even in some parts of Germany. He knew and understood the special business of the various departments of the State better than those who held the portfolios; and, of course, he directed them all. He supervised through his vicegerents a considerable part of Europe. Nothing was too small for his attention. He even interfered in the matrimonial affairs of his brothers, his marshals and others of his *entourage*. His energy and will-power were enormous; his brain was unusually large, and it worked constantly at high pressure. His cerebral activity and excitement were abnormal; he took little sleep and scarcely any relaxation. He accomplished more in a few years than most men in a long lifetime. He lived rapidly. He died prematurely. The cancer in the pylorus, although hereditary, was no doubt, to a great extent, developed and aggravated by his violent outbursts of temper, his lavish expendi-

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love of nervous energy and by his insatiable thirst
for his destiny in the world.

He was a subtle dynamometer; how could he be other-
wise, with the unbounded consciousness of human nature?
And this with the insatiable taste of character and
style in the consummate tact, gave him that extra-
ordinary power which he craved that the world of
men, and was the cause of that unbounded enthusiasm
and devotion which he inspired; of that present tense
action which he exercised on all. He lived with
men at the absolute distance. After the fight, the
great laughter and thus glorified him:

"You taken hold of battle say,

Are all my playthings scattered away?"

The perfect control of his face; the marble-like,
harmonious, finely contoured features; his eagle eye
that was both sharp, his smile was of the man
born in command; his perfect calm and self-possessed
manner, ("the French language never sounded so
easily as from his lips") the intense, the irresistible
smile "that no man looked the man in victory," these
were the expressions of an infinitely more, the im-
pulse of a singularly intense character; of will and
high superhuman.

He was not a happy man—what would ever be—
lost in all the worldly and content? His highest mu-
murs were infinitely passed as a child, in France—as
the successful warrior, "the object of the passion,"
which commenced with the early days of the first war;
page—and perhaps at the close of the career, at the
close of the power, immediately after Waterloo.

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A WONDERFUL CLOCK.

It is claimed that if not touched the radium time-piece invented by the Englishman, Harrison Martingale, could run for 30,000 years. On a quartz rod, in an exhausted glass vessel, is supported a tube containing a small quantity of radium. An electroscope is attached to the lower end of this tube. It consists of two long strips of silver. The natural action of the radium sends an electric charge into the strips and causes them to separate until they touch the sides of the vessel, where they are instantly discharged and fall together again. Every two minutes this operation is repeated automatically, so that each beat of this wonderful timekeeper is in reality two minutes long.

The most trustworthy clock in the world is said to be that in the basement of the observatory at Berlin, installed in 1865. This clock is inclosed in an air-tight glass cylinder and has frequently run for two or three months, with an average daily deviation of only fifteen one-thousandths of a second. Yet astronomers are not satisfied even with this remarkable accuracy, and their efforts are constantly in the direction of more ideal conditions for a clock, by keeping it not only in an air-tight case, but also in an underground vault, where neither changes of temperature nor of barometric pressure can ever affect it.—*The Progress.*

ANTEDATES BABYLON.

Still another "oldest city in the world" has been discovered. When T. Hewitt Myring found vases in Peru in ruins which were said to be 7,000 years old it was imagined that the remains of early civilizations had been pushed as far into antiquity as they would ever go. But A. Lafave, a mining engineer, has found the relics of a town in an Arizona tableland near Phoenix, which he insists are at least 10,000 years old. The buildings are on a level stretch of country where

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neither silt nor wash was possible and yet the ruins were covered with ten feet of prairie dust which the discovered claims required ages to accumulate.

The buildings of sandstone show great architectural skill and in the walls were found a box of cotton bolls and a sealed jar of corn, both well preserved. The Arizona climate does not permit the growth of cotton in the present age, so Mr. Lafave assumes that sufficient time must have elapsed since the cotton which he found was grown to have wrought a complete change in the character of the country. This period he also gauges as something like 10,000 years.

He is satisfied that the ruins are older than those of Nineveh or Babylon. He believes that the race which built this town was possessed of a high civilization from the abundance of artistically wrought pottery and that it subsequently was broken up by internal dissensions and possibly degenerated into the cliff dwelling people.—*Chicago Tribune*.

They were visiting an insane asylum a short time ago. Among the unfortunate inmates was a woman who kept writing on the floor. Behind her came a man with a mop.

"What is the matter with her?" the attendant was asked.

"Why, she is an inveterate swearer," was the reply, "and one of her peculiarities is that she writes all her bad language on the floor. The man with the mop follows her to wipe out her profanity."

"Yes, bad luck to him," suddenly shouted the woman, "but I'm two damns and one hell ahead of him."—*Washington Journal*.

Not the verbiage, but the glowing truth which flows through the Bible is infallible. There is but one form of captivity to which it is our privilege to yield.

—*Annie Besant*.

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THE UNIVERSAL CREED.

We believe in human kindness,
Large amid the sons of men ;
Nobler far in willing blindness
Than in censure's keenest ken,
We believe in self denial,
And its after throb of joy ;
In the love that lives through trial,
Dying not, though death destroy.

We believe in dreams of duty,
Warning us to self-control ;
Foregleams of the glorious beauty,
That shall yet transform the soul.
In the god-like wreck of nature,
Sin doth in the sinner leave ;
That he may regain the stature,
He hath lost—we do believe.

We believe in love renewing,
All that sin hath swept away ;
Heaven-like its work pursuing,
Night by night and day by day.
In the power of its remolding,
In the grace of its reprieve
In the glory of beholding,
Its perfection—we believe.

We believe in Love Eternal,
Fixed in God's unchanging will ;
That beneath the deep internal,
Hath a depth that's deeper still !
In its patience, its endurance
To forbear, and to retrieve ;
In the large and full assurance,
Of its triumph—we believe.

—*Norman McLeod, D.D.*

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HIRE EDUCATION.

What is a college, Papa?

A college, Pauline, is a cross between a country club and an orphan asylum.

Then, why do such nice boys go there, Papa?

Because rich boys from sixteen to twenty are too old to be spanked and not old enough to reason.

Do they learn to reason in college?

Not if the reverend professors can help it, Daughter.

Then why do they go?

They go to be got rid of, because they would misbehave at home.

Don't they misbehave at college, then?

Well, yes; but their parents don't know about it, unless they go to the football games—or read the police reports.

But don't their parents teach them morals, Papa?

Nay, nay, Pauline; it's cheaper to get it done by hired professors.

Do the professors know all about morals?

Not at all, my dear, but they know exactly what parents expect them to say.

Is that what makes a complete curriculum?

No, dear, a complete curriculum is an imitation education furnished by endowed institutions at less than cost, to those who are best able to pay for it.—*Bolton Hall*, in "Life."

Nothing can work me damage except myself; the harm that I sustain, I carry about with me, and never am a real sufferer but by my own fault.—*St. Bernard*.

Man is his own star, and the soul that can
Render an honest and a perfect man,
Command all light, all influence, all fate,
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

—*Beaumont and Fletcher*.

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A GEOMETRICAL FIGURE.

When a fellow gets full and goes fishing that way,
What manner of thing will he be?
We're not good at guessing but here we would say,
A rye tangled try angle, he.

—*New York Sun.*

Judge—"Why did you steal the gentleman's purse?"
Prisoner—"I thought the change would do me good."—*Washington Star.*

"Now, little girl," said the parson, "tell me where God is, and I'll give you an orange."

"Tell me where He isn't," replied the little miss, "and I'll give you two."—*Berkshire Eagle.*

Forget your faults and failures. Or remember them only to learn the lesson they have to teach, the frailty or folly or wickedness of spirit which they should disclose to you—the vanity that weakens, the pride that hardens, the greed that corrupts. Let your past be not a ball and chain tied to your ankle to keep you back, but a journal to tell you what road you have traveled. Then, looking back only long enough to see where you are and what your course should be, forget the things that are behind and press forward.—*The Outlook.*

"Believe not each accusing tongue as most weak mortals do, but still believe that story wrong which ought not to be true."—*Richard B. Sheridan.*

Everything the individual sees without him, corresponds to his state of mind, and everything is in turn intelligible to him, as his onward thinking leads him into the truth to which the fact of series belongs.—*Emerson.*

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THE VILLAGE ORACLE.

Old Dan'l Hanks he says this town
Is jest the best on earth;
He says there ain't one, up nor down,
That's got one-half her worth;
He says there ain't no other state
That's good as ourn, nor near;
And all the folks that's good and great
Is settled right 'round here.

Says I, "D'jer ever travel, Dan?"
"You bet I ain't!" says he;
"I tell you what! the place I've got
Is good enough for me!"

He says the other party's fools,
'Cause they don't vote his way;
He says the "feeble-minded schools"
Is where they ought ter stay;
If he was law their mouths he'd shut,
Or blow 'em all ter smash;
He says their platform's nawthin' but
A great big mess of trash.

Says I, "D'jer ever read it, Dan?"
"Yer bet I ain't!" says he;
"And when I do; well, I tell you,
I'll let you know, by gee!"

He says that all religion's wrong
'Cept jest what he believes;
He says them ministers belong
In jail, the same as thieves;
He says they take the blessed Word
And tear it all to shreds;
He says their preachin's jest absurd;
They're simply leather heads.

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Says I, "D'jer ever hear 'em, Dan?"

"You bet I ain't!" says he;

"And when I do; well, I tell you,

I'll let you know, by gee!"

Some fellers reckon, more or less,

Before they speak their mind,

And sometimes calkerlate or guess,—

But them ain't Dan't's kind.

The Lord knows all things, great or small,

With doubt He's never vexed;

He, in His wisdom, knows it all,—

But Dan'l Hanks comes next.

Says I, "How do you know you're right?"

"How do I know?" says he;

Well, now, I vum! I know, by gum!

I'm right because I be!"

—From "Cape Cod Ballads," by *Joseph Lincoln*.

RESIGNED.

A motherly hen hatched out 13 chicks, only one being a rooster. Him she named Henry. She tried to bring them up right and gave them much good advice.

"Now, children," she many times warned them, "when the preacher comes around, you watch out and run and hide, or you may lose your precious lives. It is always dangerous when he stays for dinner."

They heeded her warning for a time, but finally Henry became careless, lost his head and was eaten.

The old mother grieved for awhile but at last became resigned.

"Perhaps it is just as well," she mused, "that Henry should enter the ministry, because the rest of my flock can never be anything but lay members anyway."

—*Washington Journal*.

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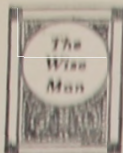
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A N N O U

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