

The Library of Theosophy

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 Belag.

Vol. IV

OCTOBER
1 9 1 1

No. 4

Subscription . \$1.00
Foreign . 5 s

Single Number 10 cts
Single Number . 6 d

NEW YORK
THE METAPHYSICAL PUBLISHING CO.
300 Fifth Avenue

PARIS—Brentano's, 37 Avenue de l'Opera.

LONDON—Arthur F. Bird, 22 Bedford St., Strand.

For sale by NEWSDEALERS Everywhere.
Copyright, 1911, by THE AMERICAN SCHOOL OF METAPHYSICS.

The Wise-Man

Edited by LEANDER EDMUND WHIPPLE

CONTENTS

	PAGE
The Idea and its Image Leander Edmund Whipple	97
The Cause of "Moses' Mistakes" Charles Hallock, Ph. D.	113
The Cat and the Rat (A Fable) Salvarona	115
The Earth Harmonium Mabel Gifford Shine	116
Happiness—Contentment	Editorial 121
The Guide: A Parable	Selections 123 to 127
The Makings	
What is Sacrifice?	
A Roost or a Perch	
Renunciation	
My Work	127, 128
Book Reviews	
Publications Received	

Publisher's Announcement

Lend us your support and we will work for your advantage as well as satisfaction.

AGENTS FOR THE WISEMAN.

We want active AGENTS in every part of the world. Good earnings can be made by Canvassers in every community. Any one may get up a Club.

In these days of advanced thinking and working every intelligent individual wants just such a reliable, interesting and entertaining a periodical as this.

Its appearance is neat.

Its quality is good.

Its character is pure.

Its price is low.

The subscription for 12 numbers is only \$1.00. In large cities try the lawyers, as a class—you will get them all.

For annual subscriptions in clubs you may send to the publishers:	\$3.00 for Four 3.75 for Five 5.00 for Seven 10.00 for Fifteen 12.50 for Twenty 15.00 for Twenty-five	{ Retaining the balance of the collections at \$1.00 each for your commis- sion.
---	--	---

Or you may secure any number of subscriptions sending 75c. each to the publisher and retaining 25c. each for your commission.

On all good news stands.

Address business communications to

THE METAPHYSICAL PUB. CO.,

500 Fifth Avenue,

New York, N. Y.

The American School of Metaphysics

LEANDER EDMUND WHIPPLE, Principal

OFFERS A COURSE of Instruction in the Philosophy, Science and Practice of Metaphysical Healing, which includes all the facts and actual knowledge on the subject of Mental Healing, in all the varied phases of the movement, giving the students full and concise information, in ways that appeal to reason and intelligence. It is the Philosophy of Wholeness, applied to The Art of Healing, through Metaphysical understanding.

THE SYSTEM OF INSTRUCTION is based upon twenty years of continuous study pursued through direct application of the mental forces in an extensive healing practice and in the personal teaching of many classes, thus doubly proving its efficiency.

THE LESSONS have been carefully prepared in definite form and written in plain English, for the purpose of Correspondence Teaching—by which people in any part of the world can obtain this most valuable information by private study at their own homes.

THE NOTES are printed in pica type, pages 8x10 inches, and the books become the property of the pupil.

SEVERAL PRACTICAL COURSES are presented with all necessary teaching by correspondence, and including a handsomely engraved graduation certificate.

OCCULT AND PHILOSOPHICAL SCHOLARS praise this system as the only complete and comprehensive system yet offered to the public. It has met with perfect success, and has received the highest appreciation wherever introduced. It is certain to be the system of the future in this movement.

IN NO OTHER WAY can so much valuable information be secured at any price. Nothing like or equal to these studies has yet been offered. They are priceless in value.

▲ **PROSPECTUS** giving full particulars will be mailed free upon request.

ADDRESS

The American School of Metaphysics

500 Fifth Avenue, New York

SPECIAL SELECT LIST of Books That are Well Worth Reading

	Cloth.
The Mysteries of Magic.....By <i>Arthur Edward Waite</i>	\$3.50
Faust—Its Ethical Symbolism.....By <i>Mary Hanaford Ford</i>	1.00
Historic Growth of Man into Coming Civilization.... <i>Sivarcha</i>	1.50
The Holy Grail, The Silent Teacher..By <i>Mary Hanaford Ford</i>	1.00
How to Live Forever, The Science and Practice..By <i>Harry Gaze</i>	1.25
Karezza (Ethics of Marriage).....By <i>Dr. Alice B. Stockham</i>	1.00
Koradine Letters.....By <i>Dr. Alice B. Stockham & Talbot</i>	1.00
Panorama of Sleep, or Soul and Symbol.....By <i>Nina Picton</i>	1.00
Pearls: Edited by Elizabeth F. Stephenson, White & Gold....	1.00
The Rosicrucians, Their Teachings and Mysteries..By <i>Clymer</i>	3.50
Selections from Buddha By <i>Max Muller</i> , Cloth, White & Gold	.75
Balzac's "Seraphita" (The Mystery of Sex) <i>M. Hanaford Ford</i>	1.00
Sermon on the Mount.....By <i>J. M. Pryse</i>	.60
Seventy Years Young (The Unhabitual Way)By <i>Emily Bishop</i>	1.20
Song Celestial or Bhagavad Gita—By <i>Sir Edwin Arnold, M.A.</i>	1.00
Threefold Path to Peace.....	.75
Tokology (A Book for Every Woman).....By <i>Stockham</i>	2.75
Tolstoi—A Man of Peace, & Tolstoi—The New Spirit.....	
By <i>Stockham and H. Havelock Ellis</i>	1.00
White Flame.....By <i>Mary A. Cornelius</i>	.75
Yoga or Transformation.....By <i>Wm. J. Flagg</i>	3.00
Revelation of the Life Beautiful.....By <i>Evalyn Davis</i>	1.00
Krishna and Orpheus, the Great Initiates..By <i>Edward Schuré</i>	1.25
The Altar In The Wilderness.....By <i>Ethelbert Johnson</i>	.50
Light on the Path.....By <i>Mabel Collins</i>	.50
The Idyll of the White Lotus.....By <i>Mabel Collins</i>	1.00
The Memory of Past Births.....By <i>Charles Johnston</i>	.50
Transcendental Magic.....By <i>Eliphus Levi</i>	5.00
The Book of Sacred Magic.....Tr. By <i>S. L. M. Mathers</i>	5.00
The Perfect Way..... <i>Kingsford and Maitland</i>	2.00
New Light From the Great Pyramid..... <i>Albert Ross Parsons</i>	5.00
Mental Healing..... <i>Leander Edmund Whipple</i>	1.50
Practical Health..... <i>Leander Edmund Whipple</i>	1.50
The Ideal of Universities.....By <i>Adolf Brodbeck, Ph.D.</i>	1.50
Metaphysical Astrology.....By <i>John Hazelrigg</i>	1.00
Luminous Bodies.....By <i>Chas. Hallock, M.A.</i>	1.00

If to be mailed, send 5% extra for postage.

THE METAPHYSICAL PUBLISHING COMPANY
500 Fifth Avenue, New York, N. Y.

Metaphysical Astrology

By JOHN HAZELRIGG

"Treats of the higher aspects of Astrology in a philosophic manner, showing the relation that exists between the spiritual and the material, as indicated by the magnetic interaction of the planets, and their influence upon the minds of the people. The work is a most valuable addition to Astrological literature, and is especially important as a foundation along these lines."—*Metaphysical Magazine*.

"Mr. Hazelrigg has written some rare and valuable chapters on The Rationale of Astrology, Inductive Astrology, Astrological Symbolism, Eclipses and Nature's Analogies, which make up the volume. It will prove helpful to all lovers of the psychical in Astrology. We place John Hazelrigg in the forefront of students and writers on the themes that employ his genius."—*Light of Truth*.

"Mr. Hazelrigg's tracing of the origins of the symbols of the planets back to first principles will give them new meaning to two classes of readers: those not interested in the metaphysical significance of things will find it interestingly brought to their attention as actual, realized facts; while metaphysicians will welcome the helpfulness and beauty of Mr. Hazelrigg's scientific developments. * * * Each succeeding chapter but proves how thoroughly Mr. Hazelrigg has gone into his subject, and how sound are his metaphysical perception and understanding. * * * It is a learned treatise, at the same time one capable of obtaining popular interest from modern thinkers."—*Boston Ideas*.

It is to the lasting credit and honor of the vainly-disputed science of astrology that scholars like John Hazelrigg have enlisted their talents in its behalf. With such men to desire is to do. This volume is the result of patient research and vigorous thought on some of the higher problems which astrology affords, and which like all masterful essays, goes straight to the bottom principles of the matter and makes each application plain. So well and so clearly has our author performed his task that the volume has been most aptly termed 'for everybody.' We have been unable to find a dry or useless page in it—it is *solid meat all through*."—*Star of the Magi*.

"The author gives full elucidation to the subjects of the several chapters, but perhaps the most interesting to many will be the chapter on Astrological Symbolism. * * * This book will be read with more than ordinary pleasure by all those who are interested in Metaphysical Astrology."—*Philosophical Journal*.

"In this new publication Mr. Hazelrigg proceeds in many places to curry the pseudo-scientists severely in turn for their denunciation of the sublime science of Astrology. Most products from the pen of Mr. Hazelrigg are interesting and to the point."—*Prophetic Messenger*.

Cloth, \$1.00 Net. Postage, 6 Cents

THE METAPHYSICAL PUBLISHING COMPANY, 500 Fifth Avenue, New York

THE PRACTICAL HEALTH SERIES

BY
LEANDER EDMUND WHIPPLE

- No. 1.—THOUGHT ACTION IN SICKNESS.
2.—THOUGHT ACTION IN HEALTH.
3.—THE SPECIFIC IMAGE TREATMENT.
4.—THOUGHT TRANSFERENCE.
5.—{ (a) THE FOLLY OF WORRY.
(b) THE VALUE OF CALMNESS.
(c) THE USEFULNESS OF OCCULT STUDY.
6.—HEALING METHODS.
7.—CAUSATIVE IMAGES.
8.—MENTAL SAFEGUARDS.
9.—THE NATURE OF DISEASE.
10.—REMEDIES.
11.—SELF-HELP.
12.—MAN NATURE AND HEALTH.
13.—THE NERVOUS NATURE OF SICKNESS.
14.—EMOTION, IN SICKNESS AND IN HEALTH.
15.—SELF-CONTROL AND HEALTH.
16.—CURATIVE THOUGHT.
17.—THE SUPREMACY OF MIND.
-

PAPER—PRICE TEN CENTS EACH

6 for 50 cents.

12 for \$1.00.

All for \$1.25

HANDSOMELY BOUND IN CLOTH, \$1.50 NET

ORDER NOW

THEY WILL BE WORTH DOLLARS TO YOU

ADDRESS

THE METAPHYSICAL PUBLISHING COMPANY

No. 500 Fifth Avenue, New York.

The Wise-Man

**A PERIODICAL OF OCCULT
SCIENCE AND WISDOM AS
APPLIED IN EVERYDAY LIFE**

THE WISE-MAN is issued on the first day of the month.

HOME OFFICE: No. 500 Fifth Avenue, New York City, N. Y.

ENGLAND: Arthur F. Bird, 22 Bedford St., Strand, London

FRANCE: Brentano's, 37 Avenue de l'Opera, Paris.

CABLE ADDRESS: "Antelacion, New York."

ANNUAL SUBSCRIPTION for the United States, Canada and Mexico, \$1.00; single copy, 10 cents. Foreign Countries in the Postal Union, 5/-; single copy, 6d in advance, post-paid.

REMITTANCE should be made by draft on New York bank, or by postal or express money order. Other remittance at sender's risk. Local checks require 10 cents additional for collection.

CHANGE OF ADDRESS.—The address of subscribers will be changed upon one month's notice.

MANUSCRIPTS should be typewritten, on one side of paper only, in correct literary style, and must be accompanied by postage for return, if found unavailable.

NEWS-STAND ACCOMMODATIONS.—Readers who are unable to procure the periodical at any news-stall will please notify the publishers.

ADVERTISEMENTS.—Copy for advertisements must be in hand not later than the 15th of the preceding month.

AGENTS.—Active agents are desired in every part of the world, to whom liberal inducements will be offered and territory assigned.

SUBSCRIPTIONS: Begin with the current volume.

COMMISSIONS: On new subscriptions only.

COMMUNICATIONS intended for the Editorial Department should be addressed "Editor THE WISE-MAN, 500 Fifth Avenue, New York." Those intended for the Business Department should be addressed to "The Metaphysical Publishing Company, 500 Fifth Avenue, New York."

THE WISE-MAN

Vol. 4

October, 1911

No. 4

THE IDEA AND ITS IMAGE.

Ideas are fundamental to all processes of thought. In every such process there must be an idea about which to think. Comprehension of the Idea precedes any intelligent thinking on the subject. These are fundamental facts about thinking that every one knows. They lead, however, to other facts that are not so commonly recognized.

A fundamental Idea is a spiritual entity that is ever present and active in the universal mind. It is a continuous and eternal comprehension of the nature and activity of a principle of being. The mind of man comes in contact with the idea through comprehending the meaning of its inclusive activities in life. This act is a spiritual comprehension which also discloses the application of the idea to the various purposes of life.

A REAL IDEA possesses substance, which is its spiritual activity; essence, which is its active principle; quality, which discloses its character; and law, which presents its permanent working operations in the consciousness of being. All of this determines the Idea as an entity in the universal mind, and establishes it in the understanding as necessarily a *spiritual* reality. Every such Idea as this is permanent, both in action and power. It always has been in existence as a reality, and will forever continue to have represen-

THE IDEA AND ITS IMAGE.

senses. It is purely a psychic object of the Reason, and refers directly to the mind. Hence, Form is mental. The object alone is sensuous, and to the mind itself is an illusion. In verification of this, refer to any work on geometry. One of the first statements you will meet is that the geometric figure is the amount of space represented by the object occupying the space. Then you are instructed to remove the object and think of the space that before was occupied by it. In the case of the Cube, *e.g.*, the space enclosed by its six surfaces and eight extreme points is *the cube itself*. The "cube" therefore, is "form" and is mental. Its form represents a group of mental concepts; hence it is a mental form. If mind had never thought those activities into a formulated group or mass there would never have been a cube; and if Universal Mind had never intelligently constructed those modes of activity into manifestations of the principle there never would have been any such Ideas.

The *object* "cube" has external *shape*, but not form. The shape, composed of concentrated stagnation of particles, exists, therefore, for the purpose of satisfying the demands of sense, but remove the *form*, and the disintegration of the "shape" that would immediately occur will cause the objective cube to vanish. Without psychic body no material body can endure. When the soul leaves the body the material shape soon disappears. This fact, even when considered as a principle of action, may be further observed in the vacant house, or building of any kind, which, as is well known, goes to pieces in all ways much more rapidly than when occupied by living persons. It is also apparent in the

THE IDEA AND ITS IMAGE.

decline of neglected fields, orchards, vineyards, etc., on the farm. The retrogression of neglected or abused domestic animals, which have become used to human presence and attention of the spirit, also proves the action of the law. Withdraw the life, and the mind quickly shows a decline of its powers; obstruct the higher powers of the mind, and the body soon displays its native nothingness. But FORM is not subject to such change. Destroy every physical object, with its shape, and still the forms would remain in mind. Thus it is demonstrated that the essence, the principle, the law of operation, the substance and the form, all are spiritual. The shape and the condensed bulk alone show material characteristics; and these endure in their appearance only while the spirit remains active within them. Constantly changing (as they do) and absolutely dependent upon the life-giver, spirit, for even appearance (as they are) they cannot be or contain reality of any degree. They are, therefore, illusion; and they only appeal to sense, which itself is but a limited appearance of action, having no real basis in being.

The fact that form is spiritually mental endows it with activity, as all spirit is essentially active. If no spirit, then no activity, is absolute law in the real universe. The form, therefore, is the psychic activity of the "thing" of spirit; and it is as real as any other of the factors of the real thing. The form is the expressive feature of the idea. Without its form the idea cannot become manifest to the intelligence of man. The mind, through the exercise of psychic sight—the seeing power of the psychic man—directly

THE IDEA AND ITS IMAGE.

views the idea (which is composed of spiritual reality) and is face to face with the living work of God. The spiritual eye sees the spiritual idea direct, although physical shape is to it unknown. And so the spiritual man, operating with his normal spiritual faculties, sees, comprehends, knows and understands the facts of the Universe which God made, and which, therefore, is real. The spiritual man deals with spiritual facts—things, through the use of spiritual faculties which are his spiritual inheritance. He is spirit, his maker is spirit, and all that he deals with is spirit. Spirit, Truth and Reality are all ONE. There is no other "absolute."

Although man, as being, is *one*, yet he acts in a dual capacity, and functions on what constitute for him two planes of action. These are: first, the pure spirit plane, where the eye is single to one purpose; and next, the mixed mental plane, where two ways are apparent for the doing of all things. That which the spiritual man does in pure spiritual activity, the mental man also accomplishes in mental action. The man himself is one, but his operation in the observing and realizing of principles, and in the open performing of mental deeds, is two. The one is really a reproducing, or a copying of the action of the other. What the spirit does in reality, the mind also accomplishes, in its way and on its own plane. Every spiritual activity of the universal mind is practically duplicated in the mental action of the human mind.

The spiritual man directly perceives Ideas, and with a full comprehension of their nature and uses. Spiritual Ideas are imaged, and so reproduced in the

THE IDEA AND ITS IMAGE.

spiritual mentality of man. The mental man, working as he does and must through thought, and limited to a process of reasoning, sees *invertedly* the reproduced Image of the Idea. These Images are viewed psychically. If one knows the facts of the imaging operation and understands the processes of their inversion of action in the operation, he may learn to recognize and comprehend the true spiritual Ideas of reality, even on this mental plane.

On both the spiritual-mental and the more external psychic planes of activity the mind works through the action of thought. In its process of thinking it operates entirely through the mental Image, expressing its conceptive action through the use of form. On the highest of its two planes of action, the *psychic-spiritual*, the mind deals with, therefore may see and know, spiritual Ideas; but here it sees only the pure Image. It does not see the Idea directly, as does the spirit itself. On the lower plane of so-called "conscious" mentality the mind sees its own personal image of what it has thought. This image may be right or wrong in action; it depends entirely on what the thinking has been. The mind will be influenced somewhat by it, and, if fear has been established in the thinking, may be precipitated into sickness or trouble.

When the thinking has all been conducted rightly and only images of right action have been formed in the mentality, there is no danger of any kind or degree and the individual remains safe, sound and well. But when fear or other abnormal influence has had the field for a time, the images of the conscious personal thoughts have been formed under misapprehension.

THE IDEA AND ITS IMAGE.

and are erroneous. In such cases the images should be removed by a suitable process of higher thinking. Then pure ideas of an opposite action may be substituted and results of an opposite character will be obtained. Thus the vast difference between the spiritual *Idea* and the personal *thought* may be realized. The same difference also exists between the *sensuous*-mental image of personal thinking and the *psychic*-mental image of pure thinking about the real idea. The spiritual image regenerates the mind that receives it; but the sensuous one stifles and kills with the oppression of erroneous thinking that produces the wrong action.

X By the image that is seen the nature of the thought is judged. Whatever action is allowed to enter the thinking process while the thought is being formed, will be reproduced in the image that takes form in the subconscious action of the mind to represent the thought in form structure. The real spiritual *Idea*, as before stated, has its own spiritual form, which is readily recognized in the pure spiritual understanding. This *Idea* will also reflect, and thereby be reproduced in the understanding of man with more or less clearness, according to the development of the mental medium. There it appears as an image of the *Idea* which has been spiritually conceived and formed. Man may see this image both superconsciously and subconsciously. Judging this rightly, he becomes conscious of the *Idea* itself and its various modes of action, their purport and nature.

Thus the mind, when rightly used, with spiritual comprehension, may enable us to know much of spirit,

THE IDEA AND ITS IMAGE.

spiritual activities, principles and laws, which cannot be viewed directly in mentality that is influenced by sense.

This comes about by contact with pure mental images that contain, in psychic form, fully formulated expressions of fundamental Ideas. The intelligent mind then may use the understanding of these entities and activities on all the planes of mind, sense and body, wherever it may operate in thought, to quicken and improve action and to elevate the moral intent in every phase of life. In this way an Idea may work through every phase of action, on every plane of life and experience, leading the mind constantly upward toward the understanding of truth.

The element of mind known as "Understanding," is of supreme importance in the realm of mentality. It is the substance of the mind, and is purely spiritual. It is that which "stands under," rests back of, upholds mentality, as a foundation of intelligent knowing and doing. Without it—blank consciousness; nothing. In the pure understanding of the spiritual man the entire universe of life, the created work of God, is reflected, and may be seen in detail of action by the mind whenever man operates from the plane of the highest mentality and exercises his spiritual understanding intelligently on the mental plane. Understanding is the necessary foundation of knowledge. The understanding of Ideas is the only real means of obtaining information on any subject. Unless we see the image of the Idea, its activity does not become an object of consciousness with us, and the knowledge passes unheeded. In this we may see how vitally important it is

THE IDEA AND ITS IMAGE.

to be able to rightly apprehend the image as a means to comprehend the idea.

There is no "thing" in thought unless an Idea rests back of and is comprehended in the thinking; and without seeing in the superior consciousness an image of the idea, the thinking cannot be intelligible. The first act of thought is the imaging of the idea about which we would think. When the image is consciously apprehended the mind begins to comprehend the idea. Then a process of thought may be begun which will result in knowledge upon that subject. Either on the spiritual or the mental plane, the Idea and its Image are inseparable. There is no process of thought about ideas, that is not spontaneously accompanied by an image of the action of the thinking, as well as preceded by a true Image of the spiritual idea. This image is a REALITY IN MENTAL LIFE, the same as the idea itself is a reality in spiritual being.

Ideas, therefore, are not vagaries of a distorted sense; they are the fundamental entities of the Universe—God's implements of creation. And Images are not necessarily objects of contempt, chiefly useful as lip-curlers for the incredulous; they are THE ONLY MEANS BY WHICH THE MIND CAN GATHER IDEAS sufficiently to be able to understand how to remain alive. Let us, then, cease the mocking of God with either contempt or depreciation of the means which He has placed within our mental hands for the purpose of climbing back from the pit of sensuous impressions, again to reach the heights of spiritual understanding, which is man's natural field of knowledge and of work.

THE IDEA AND ITS IMAGE.

To understand and so be able to intelligently use both the spiritual Idea and the mental Image of reality, is the grandest achievement for man; because *then* all knowledge possible to the intellect and the understanding is open to him and lies readily within his grasp. Conscious thinking is more plain to us than the subconscious operations of the mind, yet the mind is always active in thought-operations on both these planes of mentality. If not, man would soon cease to live.

The mind, operating through subtile processes, images (reproduces in form) every thought and, indeed, each feature of a process of thought. Each thought or conception of action has its own characteristic feature of form and movement, all of which goes to construct the image of the idea which is the object of thought. Each active feature has a form of its own; and several forms combined constitute an image of a thought, or of an idea, as the case may be. You speak, perhaps without noticing the expression, of a thought that "squares" with the proposition; or that goes "straight" to the mark; or that takes the "shortest course" between two ideas; or that comes to a "point" of comprehension; or a "sphere" of knowledge; or a "plane" of understanding. All these thoughts are mathematical in their nature, and can easily be rendered exact in their operations and uses. The "form" of each thought is geometrical, and any combination of such geometric forms in a thinking process will constitute a mental image of a constructed thought. When the basis of the thinking process rests in an Idea from the realm of reality, the final outcome will be an image of the idea with which all the activity originated. This

THE IDEA AND ITS IMAGE.

final image will be a geometric form of combined activities; and by its mathematical proportions its character may be understood. Hence, mental images of ideas are mathematical in character and geometric in form, as before described. They are also spiritual in nature. Thus, in dealing with images in a comprehensive way we are dealing with spiritually scientific matters of principle and law.

Mental Images are far more scientific in their nature and action than are objects; for no object can exist until its image has been formed in activity that is real, and the psychic form of the idea, with its geometric and mathematical features and proportions, brought forward to constitute a base for the object. The object is only a condensation of all these activities into the illusion of density, as a sensuous representative of separated action. The action that is separated soon stagnates and ceases to act at all. In this it proves its own illusion and consequent nothingness. The Idea comes first in all reasoning, because it is THE ORIGINAL CREATION—the spiritual entity, the substance of the subject. The form comes next, because form is the manifesting medium of the Idea—the psychic body, or soul of the manifested idea. Thus far in the reasoning all is spirit and spiritual activity, and everything considered is entirely real and enduring. These two planes of activity contain all the reality of Creation—THE ENDURING UNIVERSE. God's handiwork.

When the mind, exercising its prerogative of independence in thinking, turns upon its pivot and looks downward and outward, searching for sensuous satisfaction, "form" vanishes and "shape" takes its place;

THE IDEA AND ITS IMAGE.

also, real thought or perception ceases and sensuous thinking takes its place. The stagnation that accompanies this change of thinking extends, apparently, to the substance that before filled the psychic form—spiritual activity; and the seeming substance that appears to fill the sensuous “shape” is but the supposed condensing of activity into crystallized appearance. Thus a new kind of image is prepared for by the change of base of the thinking, from the pure conception of real Ideas, in which the Idea itself is apprehended through vision of its real form, to the illusory deception with regard to the external shape, where only solidity appeals for recognition. Here the deceived mind forms sensuous images of objects and thoughts about objective action, and even recognizes the shape only when filled with stagnated action, which it calls matter. Be it a pin-point or a mountain, a point or a sphere, it is recognized only in its material solidity; and this is the substance of this man’s thought about all things. The mind’s condition of uncertainty in this inverted position causes it to look for solidity upon which to rest.

In this state of non-spiritual mentality the mind still operates through the image, because that is its only means of action, and it cannot entirely withdraw from natural law; but all action has now become inverted, through illusion, and the images are false and distorted instead of pure. The mind that seems to recognize these cannot know the others. A different exercise of faculties is required for each ground of action; therefore, the materialist denies spirit and psychic matters altogether.

THE IDEA AND ITS IMAGE.

The materialistic mind, now having established itself on this external ground of thinking and so-called living, forms images of all its thoughts, and these images are interchangeable between all minds of the class. The fact seems to be recognized that this state of material existence is unstable, unsound, and really untenable, for no man entirely trusts anything in it. The idea of danger is everywhere present, and it takes all sorts of shapes in the fear-laden thinking that accompanies most people through life. Few are free from all kinds or degrees of fear. The foundations of sensuous thinking are in the sands of uncertainty, and confidence cannot prevail.

Every thought that takes shape in the mind results in a mental image of the object or action involved. Thoughts that are associated with physical action nearly always contain an admixture of fear. The fear causes a presupposing of danger of injury or a harmful action or result, that may never come, but which is an object of thought for a time, and thus is imaged in the mind as having already occurred. These sensuous mental images all carry agitation in proportion to the fear involved. For that reason they are prolific causes of sickness, suffering and even death. Because they are not real they are not necessarily permanent. They can be erased from the mentality by a suitable application of right thinking about both the false opinions and the real facts of life. One who knows these points and also knows how to change the action of thought, can remove these images of fear, and restore the peace that goes with right thinking about life and being. One who knows this and possesses the

THE IDEA AND ITS IMAGE.

faculty of imparting what he knows, can teach others also to do the work. In this we have before us to-day the power to help all people out of the misery of fear and its accompanying ills. It all rests upon the true understanding of what man's real life is, and the imaging operations of the mind, as operative on both planes of mentality—the spiritual, where reality inheres; and the physical, where only illusion is to be found.

Because the mental image is the law of mental operation and action, the mind forms images of all its active operations, on all planes. It has no other means of conscious action anywhere. On the real plane the mind deals with actual ideas by direct contact in intelligence and by seeing the real image of the idea in its form—the soul of the idea. On the sensuous plane the mind thinks under illusion, and forms its own images of external objects, seeing only sensuous shape and matter. Real images—psychic forms—it cannot see from this standpoint of life. As the thoughts are all wrongly based, the accompanying or resultant images are all false to some extent, and fail to convey truth or reality to the thinker. On this plane of mentality—the field of the materialistic reasoner—the mind is filled with images of erroneous thought. The individual, however, may turn from this to the higher regions of Intelligence, and so return to his home in true understanding. Then he will know the illusion of the swine-pastures, and will banish the wrong thinking and all its false images of nothingness, accepting reality in their place. Thus he returns to the Father and becomes again at peace.

THE IDEA AND ITS IMAGE.

All of such action as this, in either direction, takes place in the human mind through the natural operations of the mental image. By knowing this fact we may study the action, and learn to consciously control it, so as to direct the energy aright and determine results in advance, in the right direction for real progress in spiritual growth, instead of in sensuous delusion and waste of energy.

The nature of the Idea, the character of the Image, and the relation of the one to the other, are the special points of information needed here. With true knowledge of these features of life there is little, if anything, that can baffle the intelligent mind of Man.

LEANDER EDMUND WHIPPLE.

THE CAUSE OF "MOSES' MISTAKES."

"Let Us Consider—And Discuss!"

How should the compilers of the Pentateuch, whose knowledge of the globe was confined to a comparatively limited area of one of its hemispheres, suspect or even imagine that there could ever have been more than one Eden? and why should the people of the living present, whose horizon has been enlarged each century for 10,000 years by the successive discoveries of the world's explorers and their settlers, be required to go by the ancient atlases and text books? Holy writ is not discredited or disparaged by a refusal in these modern times to accept it as an authorized geography of the period. This world is not a museum of exceptions. Everything on earth has its analogue. Whatever occurs in one part is duplicated in another; and it has been so from the beginning. If there was a veritable Eden on one continent there were corresponding Edens on the others. Confirmation of this postulate develops with each year's progress. Emigration follows in the wake of discoveries; and wherever archæologists tread the spreading populations of to-day, they find that they overlay buried communities and cities whose memorials perished with them thousands of years before their advent. (Ps. 9:6.) A traveler in the days of the Pharaohs would be as much at sea in tracing out backward the history of those buried cities as he would be to-day in respect to the obliterated cities. When the Israelites went out of Egypt that country had an antiquity of 6,000 years, according to the tablets which have been excavated.

Nine cities buried by continuous time have been

THE CAUSE OF "MOSES' MISTAKES."

found on the site of ancient Lachish, one on top of the other, and the date of the bottom one is not so very ancient, either. The Israelites in their wanderings, were constantly running up against walled cities and unidentified ruins, which were much more recent than the Chinese city of Abratina, for instance, which is 10,000 years old. The city in Turkestan recently excavated by Dr. Edgar J. Banks, a week's journey south of Bagdad, is believed to be 10,000 years old. A temple and statue 4,800 years old, bearing an inscription, gives the name of the city as Udnum. Wherefore, let us not calculate or speculate on excavated theses, but rather let us firmly swear by the good Book. Our Genesis Bible is as correct and winsome an authority as any we ever can have, until we let our enterprising archæologists overhaul their leading strings, tablets and traditions back to the origin of Man.

CHARLES HALLOCK.

THE CAT AND THE RAT.

THE MORALITY OF HUNGER.



A Rat who was too lazy to go into the cornfield for food was caught by the House Cat stealing its master's cheese. The Rat on begging for its life was told by the Cat that it was not merely its moral duty to protect its master's cheese from thieves, but that it was its duty to defend the morals of its master's house. For, a Rat to seek for food in a gentleman's cupboard, when there was food in a nearby cornfield, was a vice. On the principle that Vice consisted in seeking for the gratification of its Hunger in the wrong place.

THE POINT.

When we wish to satisfy any form of our Hunger it is our duty to attempt its satisfaction in a legal way.

SALVARONA.

Gossip is a sort of smoke that comes from the dirty tobacco-pipes of those who diffuse it; it proves nothing but the bad taste of the smoker. —*George Eliot.*

What good I see humbly I seek to do,
And live obedient to the law, in trust
That what will come, and must come, shall come well.
—*Sir Edwin Arnold.*

THE EARTH HARMONIUM.

Earth is a great harmonium. I open my door in the morning hour. The tiny feathered choristers are chanting praises to the new day. The air is one great symposium of sound. By and by it is broken into groups, and then into individual bird-songs, so we hear each in his own song.

Later I wander down to the meadows to see if the cheery marshmarigold has blossomed. I hear wondrous soft and dulcet whispers; tiny voices of melody, so fine no one may imitate them. It is the grasses under my feet. Are they, too, giving praises? Or are they whispering about me? Or their new coming into this great world?

And then comes a rush of silvery, rollicking laughter. The brooklet dancing through the meadow flashes a smile at me and cries, "It is I! this world is so fine I can't keep from singing, can you?"

I take my way home through the pines. Up in these pines the winds are always telling secrets; and the trees are ever murmuring them to each other; telling of all that has been, all that is, and all that is to be. They talk of how God created the world, how He has been creating it ever since, what it is going to be in the future; secrets men are ever searching for, and which ever elude them. Because they only look *at* the *pictures* of things and never into them to see the meaning of them; the revelation of the souls of things.

If you looked at a man's skin to see the condition and action of it, and how long you thought it would last, would you learn much about his soul—the life of his

THE EARTH HARMONIUM.

body, and what it was doing and how long it would stay and why it would go?

No, but if you looked *into* his skin you would see it all.

And at twilight as I watch the last tint of rose fade from the western sky, while I walk up and down the road, bathed in the glorious light, a little piping voice, far and faint, comes all across the intervalles and greets me. Then another and another, and presently all the air vibrates with eeriest and sweetest melody.

How entrancing are all these sounds; these melodies of Nature! And yet they are but the chroma of sounds; the most external of sound; the cruder sounds. Think of it! if these are the cruder parts of sound what must the whole be?

There are under-tones, over-tones and inner-tones. How shall we hear them? Could we hear them if we found the way? I tell you it is a solemn thing to listen to the wondrous finer tones of earth. Everything moves in harmony; melody. Think of that! All the insect world is a melody, if you listen close enough. You have heard the chroma of the bee; heard you ever the song of the ant at its task? It *is*; for those who have ears to hear.

From where do all the discords come? From life interfered with. The grand procession of sound here and there meets obstacles; the rhythm is broken; life goes on singing as best it may. We sigh, or cry out in fear; but it is we who create the obstacles. We do not know it, or but few of us do, because we do not listen to hear what is the matter. He who seeks finds. But we say it happened; or it is fate. We hear only

THE EARTH HARMONIUM.

broken melodies and do not look for the missing parts, or try to untangle the crashes.

The world is asleep. In my room is only Silence. I listen in the silence. I listen *to* the silence. And I hear the finer tones; the under-tones; the over-tones; the inner-tones. The under-tones are the finer earth-tones; the over-tones are the finer mind-tones, and the inner-tones are the soul-tones; the love-tones. All the mysteries and knowledges of life are here. It is worth your while to seek them if you are one of those who would know, and understand.

Here are unutterable things. Here you may listen to a melody in every discord, for you hear the whole of what you have been hearing only a part. And you hear how melody is made.

One summer at the sea-shore I awoke in the morning before it was time for anyone to be up, and while listening to the sound of the surf on the beach as I greatly loved to do, I began to hear singing, and playing of musical instruments. There were solos and trios and quartettes, and a whole orchestra. I heard a clarionet more than anything else, and a soprano singer. The music was at some distance, or else in some building that was closed, I thought.

I marvelled that any musicians should be rehearsing at that hour of the day, and thought that they must have had a sudden call and there was no other time for preparation. This music lasted as much as half an hour or longer. The people began to move about the neighborhood and in the house, and the usual sounds of daily life were heard, and I surmised that the early musicians had gone to breakfast. On going below I

THE EARTH HARMONIUM.

found my mother out on the veranda. I spoke about the musicians and the fine music.

"There are no musicians about here," she said.

She had heard nothing. She had a sudden thought, and asked me to describe it all. I did so, wondering what the explanation could be.

She had at one time heard the same orchestra, but she thought it was in her own head, when she learned that no one else had heard it, and that there was nothing of the kind about there. She had not told of it, not liking to think there was anything so queer with her head. But now that she had a companion, she was relieved, and we speculated as to what the source of the music could be, but there was no possible explanation.

That afternoon while we were out on the beach, watching the breakers, we told the strange experience to my cousin. She jumped up and clapped her hands. She had heard the same music and had worried herself almost ill over it. She was a musician and thought too much practicing had disordered her brain. She had been afraid to tell of it. She had heard it several times, and each time was more troubled. She had tried every way not to hear it when it came. But now her trouble was gone.

But there was no explanation except that it came from the waves. And we could not explain that. But one day I opened a magazine and there it was—the music of the sea. Under certain conditions it seems these wonderful under-tones may be heard. But the curious part is still unexplained—why only certain persons hear them. We three were the only ones that

THE EARTH HARMONIUM.

heard them, and mother and I only heard them once
But that was enough to show us that the music was
there.

So it is in our lives; if we make the right conditions
we shall hear the wonderful harmony in which we
live—our own aura—and the harmonies of other lives.
Everything in Nature is but a reaction as it were, of
human life, and human lives. Each created thing lives
in its own harmonium, and each harmonium combines
with others to make a world harmonium, and each
world combines to form one grand harmonium, which
is the "music of the spheres."

These are the under-tones. In the same way we
each live in a harmonium of over-tones and inner-tones,
and in the same way these combine. And it is from
these finer harmoniums that the chroma and under-
tones come.

Are your external thoughts and feelings making
music with your soul harmonium? Are you letting your
soul sing its song without hindrance? Are you sending
out harmonies to strengthen other souls? Are you
listening for the over-tones? These are they that will
show you the way.

MABEL GIFFORD SHINE.

EDITORIAL

HAPPINESS—CONTENTMENT.

Happiness is a relative term. The human mind is so constituted that its demands upon life vary according to its state of development. At different stages of life happiness means entirely different conditions. A quiet, sane life constitutes happiness to the more evolved individual, while to the one living more on the physical plane this would be utterly unsatisfactory, nay more, it would mean unhappiness to that mind.

The imagination has much to do with leading the mind astray as to that which one really needs to make him happy. The sense nature creates many artificial wants which, until closely analyzed, *seem* to be quite necessary to personal happiness. Let us pause long enough to define this word.

Happiness, according to the lexicographers, means in the first place, "good luck, good fortune, prosperity." These definitions, of course, relate solely to the personal plane of existence. But one should rise above that plane and deal with realities, when searching for truth. The higher definitions bring us in touch with these, but at the same time they carry the thought *away* from the word happiness and toward what seems to be a better word—Contentment.

This word has a quality that happiness seems to lack, that of *peace*. We think of happiness as a more active state, and one which has in it an element of chance; while contentment implies a deep, quiet, peaceful condition of the soul; a state of the higher mind

EDITORIAL.

which is permanently free from the troubles and vexations of personal life; a condition, when once attained, that cannot be easily disturbed. This condition is not in any way dependent upon material things, sense wishes or requirements. One may be contented with all these lacking, because this state has a soul quality that cannot be affected by matters belonging to the physical plane of life; but you cannot think of anyone as being quite *happy* under such circumstances.

Looked upon in this light the two words are seen to be far from synonymous in meaning, and one is inclined to discard the first one altogether and adopt the second as more suited to express the real requirements of higher living.

As it seems necessary to describe states of mind by means of words, it is well to select those that give the best meanings, so that with the understanding may come the aspiration to live up to the highest ideals, instead of injuring the fine texture of the moral being by leading an unenviable existence on lower levels.

"Contentment furnishes constant joy," that is, it makes a joy of everything. The quiet peace of it is much to be preferred to that fleeting and illusive thing named happiness. "A mind content both crown and kingdom is." So the poets sing, and he who has learned to discriminate between illusions and realities, knows some of the divine truths of life.

E. F. S.

As thou sowest, thou shalt reap. Smite, and thou shalt smart; serve, and thou shalt be served. If you live and serve men, you cannot by any hiding or stratagem escape the remuneration.—*Emerson*.

SELECTIONS

THE GUIDE: A PARABLE.

"You may all go to hell," said the monopolist. "I'm not in business for my health."

"I'm only a poor devil," said the laborer, "and I'll go home."

"What for?" laughed the shabby girl who had lost her work. "I'll go on the street."

"I can't leave my children," said the scrub-woman. "They are starving to death, but I must watch them even if I can't feed them."

"To hell?" said the farmer, whose mortgage had just been foreclosed. "Not so far as that! I'm bound for an East Side slum."

"O! hell?" said the man about town. "I don't need to go to hell, I carry it around in my clothes."

"Is it worse than this world?" scoffed the business man. "I'll buy it for a curiosity."

But one man said he was going to hell anyhow; would the monopolist show him the way?

"Yes," said the monopolist; "follow me."

—*Bolton Hall, in "Twentieth Century Magazine."*

THE MAKINGS.

First Physician—"Can you make anything out of the patient's trouble?"

Second Ditto—"I think if we manage right we can make about five hundred apiece out of it."

—*Baltimore American.*

Fear always springs from ignorance.

—*Emerson.*

THE WISE-MAN. 123

WHAT IS SACRIFICE?

In reality, it is not pain, but joy. It is not really self-denial, but it is self-expression. You only think of sacrifice, as I said, because you look at it from the standpoint of the body. Look at it from the standpoint of the eternal spirit and you will know that its joy and delight is in pouring itself out, and that it would be in self-repression that suffering would be found. You realize yourself as you give yourself. You realize your own divinity as you pour out your life on others. But it is not sacrifice, it is delight. And just as the intellectual enjoyment of a splendid poem or the emotional delight of some marvelous symphony is a hundred times keener, more satisfying, and more delicious than the food with which you support the body, so is the joy of the spirit that pours itself out more delightful and more joyous than the joy of intellect and emotion. As those transcend the body, so does the joy of the spirit in turn transcend them, and only when you have learned the joy of giving, when you have found your own life grow mightier because you have emptied yourself into the life of others, only then will you know that the uttermost service is the most perfect freedom, and that in giving one's life to others one finds the life eternal which is the very self in man.

—*Mrs. Annie Besant.*

Johnny—"Grandpa, do lions go to heaven?"

Grandpa—"No, Johnny."

Johnny—"Well, do ministers?"

Grandpa—"Why, of course. Why do you ask?"

Johnny—"Well, suppose a lion eats a minister."

—*Life.*

"Paw, are there microbes in sugar?"

"Yes, Bobby."

(Thoughtful pause.) "Well, I don't blame 'em, paw."

—*Chicago Tribune.*

A ROOST OR A PERCH.

Small Boy—"What is a roost, papa?"

Parent—"A roost, my son, is the pole on which chickens roost at night."

Small Boy—"And what is a perch, papa?"

Parent—"A perch is what chickens perch on at night."

Small Boy—"Well, papa, could a chicken roost on a perch?"

Parent—"Why, of course."

Small Boy—"And could they perch on a roost?"

Parent—"Certainly, of course."

Small Boy—"But if the chicken perched on a roost, that would make the roost a perch, wouldn't it?"

Parent—"Oh, heavens, yes! I suppose so."

Small Boy—"But if just after some chickens had perched on a roost and made it a perch, some chickens came along and roosted on the perch and made it a roost, then the roost would be a perch, and the perch would be a roost, and some of the chickens would be perchers and others would be roosters, and——"

Parent—"Susan, Susan! take this child to bed before he drives me mad."

—*Blue Bull.*

A Berkshire farmer on his way home from market one day suddenly remembered that he had forgotten something, but what, he could not recall.

As he neared home the conviction increased, and three times he stopped his horse and went carefully through his pocketbook in the vain endeavor to discover what he had missed. In due course he reached home and was met by his daughter, who looked at him in surprise and asked:—

"Why father, what have you done with mother?"

—*M. A. P.*

RENUNCIATION.

It is only with renunciation that life, properly speaking, can be said to begin. The fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Unity, itself divided by zero, will give infinity. Make thy claim of wages a zero; then thou hast the world under thy

—*Thomas Carlyle.*

No one loves the man whom he fears. —*Aristotle.*

When the Master of the universe has points to carry in his government he impresses his will in the structure of minds.

—*Emerson.*

True friendship between man and man is infinite and immortal.

—*Plato.*

Friends are like melons. Shall I tell you why?
To find one good, you must a hundred try.

—*Claude Mermet.*

'Tis a truth as old as the soul of things—
Whatever ye sow, ye reap,
'Tis the cosmic law that forever springs
From the unimagined deep.
'Tis shown in the manifold sorrowings
Of the race; in remorse with its secret stings;
That he, who grief to his brother brings,
In his turn some day shall weep.

—*J. A. Edgerton.*

MY WORK.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In the roaring marketplace or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray:
"This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest
Because I know for me my work is best.

—Henry Van Dyke.

BOOK REVIEWS.

REASON AND SENTIMENT. By Dr. Paul Du-
bois. Translated by Edward G. Richards. Cloth,
82 pp., 50 cents, net. Published by Funk & Wag-
nalls Company, New York and London.

This attractive little book embodies an address delivered in the Aula of the University of Berne, in March, 1910. It is an instructive discussion of reason and sentiment as regards the influence of each upon conduct. The author contends that the sentiments which cause action must be relegated to the mind and not the heart. He has much to say of mental images. "Everything in the mental life," he says, "is *subjective*. Everything is an *image* to us; our simplest sensations are *images*; our thoughts and the words that serve to express them are *images*, and the sentiments that proceed from them and which we perceive and which culminate in actions are also *images*." Sentiment is relegated to its proper place. "To abandon oneself to one's feelings means to be impulsive and to compromise one's own happiness and that of others. *All the feelings*

PUBLICATIONS RECEIVED.

must therefore be submitted to the criticism of the reason." In the training of children the book will be found especially helpful to parents, since moral education must be begun in infancy. Along all these lines the teaching is valuable and it deserves careful attention.

PUBLICATIONS RECEIVED.

A WATCHER OF THE SKIES. By Gustave Frederick Mertins. Cloth, 376 pp., \$1.25. Thomas Y. Crowell Company, New York.

THE REAL MEANING OF CHANTECLER. A Lecture Delivered at the Berkeley Lyceum, New York, February, 1911, and a short Biographical Sketch of Edmond Rostand. By Valérie de Kermen. Paper, 23 pp., 50 cents. For sale by F. H. Rice, 50 Church St., New York.

THE UNITED STATES AND LATIN AMERICA AT THE HAGUE. By William I. Hull. July, 1911. No. 44.

THE EMOTIONAL PRICE OF PEACE. By Prof. Edward L. Thorndike. August, 1911, No. 45.

LETTER TO THE APOSTOLIC DELEGATE TO THE UNITED STATES OF AMERICA. By His Holiness Pope Pius X. September, 1911, No. 46.

THE EXISTING ELEMENTS OF A CONSTITUTION OF THE UNITED STATES OF THE WORLD. By H. La Fontaine. October, 1911, No. 47.

These are pamphlets issued by American Association for International Conciliation, 501 West 116th St., New York City. Up to the limit of the editions printed, any one of the forty-seven pamphlets will be sent postpaid upon receipt of a request addressed to the Secretary of the above named Association, at Post Office Substation 84.

THE WISE-MAN. 128

NOW READY

THEURGIA

OR

The Egyptian Mysteries

A Treatise Explaining the Philosophy Which They
Illustrated

By IAMBlichOS

With a Letter from Porphyry, the Philosopher, to the Prophet Anebo upon the same subject, and the Reply of Abammon, the Teacher, together with solutions of the deep and important questions therein contained.

Translated Anew from the Greek and Copiously Annotated

By ALEXANDER WILDER, M.D., F.A.S.

The aim is to express the original, the whole original, and nothing but the original, and withal good, readable English.—A. W.

Emperor Julian esteemed this one of the grandest works ever written.

Size $6\frac{1}{4} \times 9\frac{1}{4}$ —283 Pages.

Cloth, \$2.50 Net. Postage 20c.

THE METAPHYSICAL PUBLISHING CO.

500 Fifth Avenue, New York, N. Y.



A N N O U N

THE WISE-MAN is a monthly periodical, dealing in a sound, though not too profound, way with the various subjects of occult science that are recognized as of practical value to mankind.

In establishing this candidate for favor, the principal object has been to supply the urgent demand so frequently made for a CLEAN, RELIABLE AND INTERESTING medium for communication of the many ideas and laws of action relating to the finer forces of nature, which may be understood if suitably presented, and the various features of common thought-action that have an important bearing upon all the affairs of life, but which cannot be adequately explained from the standpoint of material rules. Many people now recognize the fact that such laws exist, but fail to find sufficiently reliable information amidst the flood of literature now being pushed upon the market. When previously issued this periodical met with much favor along these lines. It was later merged into a more weighty organ, for the doing of a broader work. It is now reinstated in response to numerous appeals for the handy form which it presents, and in order that the highest forms of the healing philosophy may be rightly represented in the field of advanced thought literature.

Not the least of the demands made is for a publication of pocket size, easy to carry and handy to use for reference in odd moments, which, with many, are the only portions of time that can be given to these subjects.

THE WISE-MAN is calculated to supply this demand, and its constant aim will be to make clear, in as interesting a manner as possible, the hidden forces of human life and show how to use them effectively. Mr. Whipple will contribute a series of articles on Metaphysical Life and Health, which alone will be worth many times the price of the sub-

\$1.00 a Year. Ten Cents a Number.
Foreign 5s. Single 6d.

THE W
MON

C E M E N T



scription. These articles are all written especially for this magazine. The periodical is wide open to genuine advancement along all lines of truth and fact that are capable of demonstration. It has no creed, and recognizes theory only for purposes of investigation. It deals with the lighter problems, aiming for simplified explanations in order to be thoroughly helpful and leaving the profounder problems for the larger magazines. There are many subjects and thoughts less extensive in form, but of equal value, and of exceeding interest, and THE WISE-MAN will help to prepare the feast. Put him in your pocket and he will talk to you in otherwise idle moments.

The publishers bespeak the co-operative aid of every interested person to whose hands this announcement comes, in securing the attention of those who will be interested when the purpose is recognized. In every community where one of these announcements finds lodgment are numbers who are interested, but whom we cannot directly reach, and if each one will call the attention of such to this work the subscription list will soon be well advanced.

Secure five subscriptions at \$1.00 each and send to us together with your own name and address and that of an acquaintance who cannot spare the price, and the seven subscriptions will be entered for the \$5.00 received. But little effort will be required for this in any community.

The information given from month to month will be new, authoritative and cannot be procured through any other publication.

Give THE WISE-MAN sustenance and he will deal to you strengthening viands—meat and wine for the mind and the soul.

Send in your subscription *now*. It will help the work when most needed and will benefit you also.

E M A N

General Agents
The Metaphysical Publishing Co.,
500 Fifth Avenue, New York

The Mental Science Series

By LEANDER EDMUND WHIPPLE

A series of exceedingly interesting pamphlets under various heads relating to Mental Science—its operations, powers, activities and values. These are forceful writings, putting mental science in its proper light, showing the highest and best of its forces and its great usefulness when rightly understood. The real Metaphysical basis of its character and action is made clear as never before.

No. 1.—The True Healing Power (40 pages)	. . \$0.25
No. 2.—Mental Processes and Healing Results	. . .15
No. 3.—The Relation of Thought to Health	. . .15
No. 4.—True and False Conceptions of Mental Science	.10
No. 5.—Metaphysics and Health.	. . . . .10
No. 6.—The Idea and Its Image	. . . . .10
No. 7.—Mental Symbolism	. . . . .10
No. 8.—Spiritual Healing	. . . . .10
No. 9.—The Self and Science	. . . . .10

OTHERS TO FOLLOW

Sent postpaid upon receipt of price

THE METAPHYSICAL PUBLISHING CO.

500 Fifth Avenue, New York

Academy Of Classic Philosophy

Offers home correspondence guidance in your home reading courses in Psychology and Classic Philosophy. Among the psychologies and systems of metaphysics explained are those of

WILLIAM JAMES, LL.D., ETC.

Corresponding Member of the Institute of France and of the Royal Prussian Academy of Sciences, and Professor of Philosophy at Harvard University

Plato, Socrates, Aristotle, Kant, Spinoza, Leibnitz, Hegel and Schopenhauer.

Postal note for \$1.00 must accompany each question and pupils wishing private lessons at their own homes are charged instructor's return railroad fare, payable invariably and without exception in advance. Address

SALVARONA

New York, Philadelphia, Reading R.R., Langhorne, Bucks Co., Pa.

N. B.—Salvarona is author of "The Case of Albert le Baron with an introduction by Prof. James of Harvard." A study of *Sensations* in Psychic Phenomena. Trubner Company. "The Wisdom of Religious Passion." A study of *Emotions* as Physiological Forces. Mystic River Book Company, Boston. "The Loves of Great Men." A study of *Affection* as Hypnotism. "The Mind of the Master, or the Nervous System of Jesus." A study of *Sensation* in its relation to Religious Psychotherapy. "Alma," a novel. A study of the *Sociological* state of the 30,000 Sioux. T. S. Dennison & Co., Pub., Chicago. "Wicota." A study of the *poet-lore* of the "Sioux."

JUST ISSUED

MENTAL VALUES OR THOUGHT FRAGMENTS

BY EZRA NORRIS

Short Conversations With The People

Chapter 1	.	.	.	.	.	.	.	The Doctor
Chapter 2	.	.	.	.	.	.	.	The Doctor, continued
Chapter 3	.	.	.	.	.	.	.	The Lawyer
Chapter 4	.	.	.	.	.	.	.	The Bookkeeper

These are interesting talks on the subject of Mental Science, which aid in understanding the general views and teachings of the system

24 PAGES, PAPER COVERS, 10 CENTS, POSTPAID

THE METAPHYSICAL PUBLISHING CO.
500 Fifth Avenue, New York, N. Y.

MENTAL HEALING

By LEANDER EDMUND WHIPPLE

280 Pages.

Net.

Sixth Edition, Revised and Enlarged, Cloth, . \$1.50

Library Edition, Extra Cloth and Gold, . . 2.00

Half Morocco, \$3.00; Full Morocco, . . . 4.00

This work has been repeatedly placed by critics at the head of the line of mental and metaphysical literature, as containing the only scientific exposition of the actual facts of the new healing movement. It is the result of twenty years of constant study, research and practical demonstration, and it is authoritative in its explanations.

CONTENTS.

Portrait of the Author.
Preface to the First Edition.
Preface to the Fifth Edition.

CHAPTER.

- I. HEALTH, THE BIRTHRIGHT OF MANKIND.
- II. METAPHYSICAL HEALING.
- III. METAPHYSICS *versus* HYPNOTISM.
- IV. THE POTENCY OF METAPHYSICS IN SURGERY.
- V. THE PROGRESS OF THE AGE: Universal Ether and Telepathy.
- VI. INTELLIGENCE AND SENSATION: The Office of the Senses.
- VII. MENTAL ACTION: The Process of Thought.
- VIII. THE PHYSICAL REFLECTION OF THOUGHT.
- IX. THE MENTAL ORIGIN OF DISEASES: Thought Images.
- X. CURATIVE INFLUENCES: What Is a Mental Cure?
- XI. THE PHYSICAL EFFECTS OF ANGER.
- XII. THE INFLUENCE OF FEAR IN SICKNESS.
- XIII. CURES THAT HAVE BEEN EFFECTED.
- XIV. THE VARIOUS RESULTS OF FRIGHT.
- XV. MUSCULAR AND INFLAMMATORY CONDITIONS.
- XVI. THE COMMON GROUND OF HEALING METHODS.
- XVII. THE IMPORTANCE OF THE MOVEMENT.

"We commend it as the most valuable contribution to the literature of mental healing yet given to the public; dignified in tone, clear and definite in statement and logical in its conclusions."—*Boston Evening Transcript*.

"The book is much the most logical and comprehensive effort that has yet been made in print to furnish a practical exposition of the theories of the mind-cure people."—*The Northwest Magazine*, St. Paul.

"One of the most important books ever written upon the subject of what is real and possible in the natural relations of mind and health. This book is of value to any intelligent reader."—*Transcript*, Portland, Maine.

"The author's presentation of the subject is calm and dignified, free from cant, and hence commends itself to the consideration of thoughtful people. To many who have been looking for a reliable and logical presentation of a subject which is forcing its way into the public notice, this book will be a welcome visitor."—*Home Journal*, New York.

Address,

THE METAPHYSICAL PUBLISHING COMPANY,
No. 500 Fifth Avenue, New York.

Practical Health

BY

LEANDER EDMUND WHIPPLE

Explaining the Mind, the Mental Faculties and Their Operations in Natural Relation to the Body and the Nervous System.

The Emotions, Modes of Thought and Qualities of Feeling which relate to Conditions of Sickness and of Health.

How to Overcome Sickness and to Develop Healthy States of Action by Mental Means, and Many Kindred Subjects.

CONTENTS.

Chapter I.—THOUGHT ACTION IN SICKNESS.

II.—THOUGHT ACTION IN HEALTH.

III.—THE SPECIFIC IMAGE TREATMENT.

IV.—THOUGHT TRANSFERENCE.

V.—THE FOLLY OF WORRY.

VI.—THE VALUE OF CALMNESS.

VII.—THE USEFULNESS OF OCCULT STUDY.

VIII.—HEALING METHODS. VARYING SYSTEMS.

IX.—CAUSATIVE IMAGES. MENTAL CAUSES.

X.—MENTAL SAFEGUARDS. HOW TO AVOID EVILS.

XI.—THE NATURE OF DISEASE. ITS CHARACTER.

XII.—REMEDIES. HOW TO USE THE MIND.

XIII.—SELF-HELP. MENTAL PROTECTION.

XIV.—MAN, NATURE AND HEALTH.

XV.—THE NERVOUS NATURE OF DISEASE.

XVI.—EMOTION IN SICKNESS AND IN CURE.

XVII.—SELF-CONTROL AND HEALTH.

XVIII.—CURATIVE THOUGHT. MENTAL HEALING.

XIX.—THE SUPREMACY OF MIND.

COMPREHENSIVE, PRACTICAL, IMPRESSIVE.

This book should be read in every family.

It is easy to understand, and is interesting from the start.

Bound in Cloth.....\$1.50 net.

Cloth and Full Gold 2.00 "

Half Morocco and Full Gold..... 3.00 "

Full " " " " 4.00 "

Address

THE METAPHYSICAL PUBLISHING COMPANY

300 Fifth Avenue, New York, N. Y.

READY IN OCTOBER, 1911

A MANUAL OF
MENTAL SCIENCE

By LEANDER EDMUND WHIPPLE

MENTAL SCIENCE AND THE
Metaphysical Healing Philosophy

Concentrated for the pocket and for memory.

This little manual for ready reference gives the gist of the entire subject carefully concentrated for busy minds.

CONTENTS

INTRODUCTION

CHAPTER

- I. MENTAL SCIENCE—Explanation.
- II. TABLE OF FACTS.
- III. A STUDY OF REALITY.
- IV. TABLE OF PRINCIPLES, and their Application in Life.
- V. THE UNIVERSE OF REALITY.
- VI. TABLE OF LAWS OF ACTIVITY, as Related to Life.
- VII. SYMBOLISM IN MENTAL SCIENCE.
- VIII. TABLE OF MAXIMS, AXIOMS AND APHORISMS.
- IX. RULES FOR LIVING in Harmony and Health.
- X. RULES FOR CHARACTER, and its Influences in Life.
- XI. RULES FOR THE HOME, and its Relations in Life.
- XII. RULES FOR BUSINESS Conduct and Success.
- XIII. RULES FOR A HEALTHY LIFE.
- XIV. A MANUAL OF THE MIND.

Cloth, \$1.00; Gold Edges, \$1.50; Leather, \$2.00.

Prices, net. Postage, 8 cents extra.

THE METAPHYSICAL PUBLISHING CO.,
500 Fifth Avenue, New York.