

get rid of the fear?" "How prevent mean thoughts?" "Is the love between the sexes incompatible with the highest mental states?" The jealous wife, "misunderstood woman," misunderstandings with husbands, how to get well, "Soul-mates, the wearing of glasses and the magnetic gaze," bashfulness, the second divorce—these are some of the things the editor takes upon himself to write about to the victims who appeal to him for advice. "Thought-Force" is a book by one of the omniscient teachers, and its purpose is thus stated by him to be:

A wonderfully vivid book answering the questions: Can I make my life more happy and successful through mental control? How can I affect my circumstances by my mental effort? Just how shall I go about it to free myself from my depression, failure, timidity, weakness and care? How can I influence those more powerful ones from whom I desire favor? How am I to recognize the causes of my failure and thus avoid them?

"Can I make my disposition into one which is active, positive, high strung, and masterful? How can I draw vitality of mind and body from an invisible source? How can I directly attract friends and friendship? How can I influence other people by mental suggestion? How can I influence people at a distance by my mind alone? How can I retard old age, preserve health and good looks? How can I cure myself of illness, bad habits, nervousness, etc.?"

"Thought-Force" gives an answer to questions like these.

It is evident that here is a new disease in the world, genuinely epidemic, too. The diagnosis is easily made, but is there any therapist would dare suggest a treatment?

When the history of the outbreak of mental disease which its adherents call "Christian Science," "New Thought," "Mental Healing," etc., comes to be written, it will be found that not a little of the responsibility for its existence rests upon New England transcendentalism. As regretfully as one may say it, Emerson is their favorite philosopher, or was once so. Of course, neither this noble man, nor that popular movement, is entirely responsible for the present day examples of mental degeneration and disease. So far as one can learn, these people have no care for anything outside the dizzy whirl of their monomaniac ideas, or preferably, lack of ideas, and far from knowing anything about so ancient a person as Emerson they reckon not and know not of any interest except "vibralogy" and the repetition of a meaningless lot of words. In one or two instances there is a glimpse of the fact that they have a vague idea of an outside world, as in Wilmans', for instance, but it is only of the world of phantasmagoric newspaper science (as, *e.g.*, "a life powder compounded by a Chicago physician to revive dead animals") taken in all seriousness. In one or two things all are united—in treating disease by "absent or distant treatment," and getting money therefor, in hating doctors, and the "postal underlings" (for excluding their purely commercial fraud