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PRACTICAL IDEALS

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Practical Ideals.

VOL. VI.

JULY-AUGUST, 1903.

No. 1.

PRACTICAL IDEALISM.*

By JOHN HOWLAND LATHROP.

TO the Cambridge divinity students in 1879 Mr. Emerson said: "We are born too late for the old and too early for the new faith. I see in those classes and those persons in whom I am accustomed to look for tendency and progress, for what is most positive and most rich in human nature; . . . I see in them character but scepticism. . . . They have insight and truthfulness; they will not mask their convictions; they hate cant; but more than this I do not readily find. The gracious notions of the soul—piety, adoration—I do not find. That religious submission and abandonment which give man a new element and being, and make him sublime—it is not in churches, it is not in houses. I see movement. I hear aspirations, but I see not how the great God prepares to satisfy the heart in the new order of things."

Later in the same address Mr. Emerson describes in a superb passage, the result of this scientific scepticism: "Unlovely, nay, frightful, is the solitude of the soul which is without God in the world. To wander all day in the sunlight among the tribes of animals, unrelated to anything better; to see men pursuing in faith their varied action, warm-hearted, providing for their children, loving their friends, performing their promises—what are they to this chill, houseless, fatherless, aimless Cain, the man who hears

*A Graduation Address at the Recent Commencement of the Meadville Divinity School. Its sub-title is "The Contribution of the New Thought to the Religious Life of Today."

only the sound of his own footsteps in God's resplendent creation? To him, it is no creation; to him, these fair creatures are hopeless spectres; he knows not what to make of it. To him, heaven and earth have lost their beauty. How gloomy is the day, and upon yonder shining pond what melancholy light!"

This was Emerson's statement in 1879, and yet within a year or two a little handful of people were winning such inspiration, largely from Emerson himself, that they could open the hearts of many to the faith which Mr. Emerson found wanting. For them creation was so refilled with divine life that the creation seemed almost to be consumed in the pervading Deity. These men have ushered in for many, a new epoch of faith. What is their message? What permanent contribution have they made to the revival of faith? They are scattered and unorganized, but we may consider them under the collective name used by some of their leaders, that of the "New Thought." And although much of their thinking may be traced, as Prof. William James says, to Berkeleian idealism, the Spencerian evolutionary hypothesis, to Hinduism and New England Transcendentalism, still it is truly a "new thought" if it be judged by the standard of Emerson when he tells us that the author of a new book or sermon "has a new thought when he has a new spirit, sees the sweep of a more comprehensive tendency than others are aware of; and falters never, but takes the victorious tone."

The names of the leaders, Mr. Horatio Dresser, Mr. Ralph Waldo Trine, Mr. Henry Wood and others, have already become widely known. One volume of Mr. Trine has passed into its thirty-first thousand; and Mr. Dresser's name has gone abroad, not only on books, but in many minor periodicals which carry the message of the New Thought, he himself editing one called "The Higher Law." Wherein lies the power of the movement which Prof. James calls "the only decidedly original contribution of the American people to the philosophy of life?"

In the first place, its voice comes to us untrammelled by any religious organization. It is a world message and as the expression of no one sect, it is free to find its way into all sects. Not that all sects could receive it without marked contradiction of their present attitudes; but having no sectarian stigma to stir up denominational prejudice, it is able by its own positive power, to enter and transform the religious life it finds.

The basic principle of the new thought in the immanent God. It conceives of the divine life as everywhere present in all the universe; so pervading the universe that all is from It and in It, and there is nothing outside. "When me they fly, I am the wings." This thought finds ready welcome, for the advance along all lines of study and research has been preparing the way for it. Science verifies the uniformity of the operations of nature and its hypothesis of evolution can be interpreted theistically only by the doctrine of an Immanent God. Nor is this group the first or only body to lay emphasis upon the doctrine of divine immanence. Many of the more radical among Unitarian preachers of the past generation, proclaimed it and embodied it in noble and inspiring hymns. We are proud to offer to the world which begins to grasp this thought, such hymns as Longfellow's "Life That Maketh All Things New," or those of Gannett, Hosmer, Scudder and others. But although the New Thought school is only one means for spreading this conception of God, it stands alone in its use of the doctrine as a basis for practical life. Even the churches that have emphasized the doctrine of the immanence of God have done so largely to satisfy intellectual unrest alone, or to harmonize science and religion. They fail as yet to draw the full consequences of their teaching. They still speak of the relations of God and man in terms that do not take the new attitude into consideration. On the other hand, the New Thought movement, grasping the thought of the om-

nipresent God, has seen its full significance and has attempted to carry it out in all the details of life. They are interested in the doctrine, not as a valid speculation, but for its practical power in everyday-life. The very titles of their books show this—"Living by the Spirit," "In Tune with the Infinite," "The Symphony of Life."

The most common traditional language of the church in imaging the idea of God to the mind is not the language used by these men. We who feel that we have as great an insight into the realities of God as any body of the Christian church are accustomed to use the symbol of Fatherhood to convey the highest relation of God to man. Our New Thought friends find a power in using less definite, more metaphysical terms which are more expressive of the idea of immanence. It is not "Father" that is most commonly upon their lips, but "The Spirit" "The Infinite," "The Divine Life." This difference of terminology may seem trivial, and yet it is by this faithfulness, in imagery, to this conception of immanence, that they are able to unfold and make vital all the implications. Others speak of "erring children" who "grieve" a "father's heart" and need to pray for forgiveness. They speak of evil as hemming the "stream" that the "divine life" may not "flow" in. Others speak of good action as "causing joy" to the "Father." They say that by high and noble living we may "open" ourselves to the "influx" of "the spirit," and "put ourselves in harmony with the infinite."

This use of language gives us the key to the understanding of the "New Thought" movement. If anything is really a manifestation of the life of God, if the immanence of God is a truth really accepted, then it must be more than a mere idea; it must be a central fact with practical consequences. If we affirm it, we cannot neglect it in the least detail of our lives.

The New Thought, like most forms of western religion, does not mean by its doctrine of immanence, an absolute

monism which abolishes the freedom of the individual, rather does it find in man's power of choice the very seal of his participation in the divine life. Man finds himself a centre of power or force and thus comes to know the higher will which embraces his. Thus he is free to link himself with purpose of the great Life Force about him and find a joyous harmony in all his life, or to oppose in hopeless struggle and fill his life with misery.

The message of this faith is, then, to know this life of which we are a part, and to live in touch with it in every motion of our spirits. To quote from Mr. Trine, "The great central fact in human life is the coming into a conscious, vital realization of our oneness with this Infinite Life, and the opening of ourselves fully to this divine inflow. In just the degree that we do this, do we actualize in ourselves the qualities and powers of the Divine Life. You will exchange disease for ease, unharmony for harmony, suffering and pain for abounding health and strength."

If we find ourselves in a state of fear we have forgotten the meaning of our basic principles and are not realizing our oneness with the Infinite Spirit—absolute trust and confidence must be our constant mood. Likewise, worry, ill-temper, envy, or baseness of any sort are all evidence that we are vainly pulling against the stream of divine tendency instead of with it, and all mean for us disease, either mental or physical. The faith of the Divine Immanence in the hands of the New Thought makes upon us the demand for "healthy-mindedness," for that perfect "poise" which the mystic Jones Very has expressed in the hymn:

"Father there is no change to live with Thee.
Save that in Thee I grow from day to day."

Taking, then, this doctrine of the divine immanence not merely as a truth intellectually valid, but as a truth

to be lived by, holding only the positive optimistic mood proper to the realization that all that comes in life takes place in the Divine Life, the New Thought disciples have proven for their own satisfaction and that of hundreds of others that their basic principle is a demonstrable truth. It is a matter of attested experience with them, that a realization of oneness with the Infinite has opened them to a spiritual power and that this power has actually flowed in and transformed their lives. The titles of the chapters of one of the books will show you what a definite and actual experience this is. They are such as this: "The Realization of Perfect Peace," "Coming into the Fullness of Power," "Fullness of Bodily Health and Vigor," and "Plenty of All Things." The abolition of all fear (which knows not the Immanent God) and the assumption of the attitude of perfect trust has freed the mind of all that bars the incoming spirit and leaves one receptive to the source of unimagined blessings.

This practical realization of the Divine Immanence, when once grasped, brings with it such hope that although a man may have forgotten it long and wandered far, still it is impossible for him ever to become a pessimist. He will always know that although his violation of the higher law will bring God's love upon him in the form of dire agony and suffering, still all the power of the universe may yet be his, and each morning offers the opportunity for the beginning of a new life. In deepest distress, he may yet cry with Browning's Paracelsus, "I shall arrive!"

There are those who feel this emphasis of God as a spiritual power to be laid hold of by us and used, to be an indication of a Pantheistic religion and therefore a lower form than true Christianity. If this be true, it is a Pantheism that rises to such a height that it may no longer be justly called Pantheism. It is that Higher Pantheism of Tennyson in those lines,

“Speak to Him thou for he hears,
And spirit with spirit can meet—
Closer is He than breathing, and nearer
Than hands and feet.”

This divine life which is accessible to us all is in every sense that is vital, personal. It is not other than your own life which it re-enforces save that it is infinitely more powerful. In emphasizing the doctrine of the unity of God, we Unitarians must not forget the infinite complexity and richness of the being of God. To view God as “Spiritual Power” is simply to bring forward one aspect out of those which are too numerous for the human mind to grasp.

In that already famous book, “What is Christianity,” Prof. Harnack says that one of the three enemies of men in Jesus’ thinking is “care.” He says, “Care is to Jesus an outrage on God, who preserves the very sparrows on the housetop; it destroys the fundamental relation with the Father, the childlike trust, and thus ruins our inmost soul. This is a point in regard to which we do not feel deeply and strongly enough to recognize the full truth of Jesus’ message.” Shall we not own our gratitude to the New Thought school for so truly helping us to recognize the full truth of this part of the Christian gospel?

Nor is this the only point of relation between the gospel of Jesus and that of the New Thought. In my copy of one of Mr. Dresser’s books, I find by contrast, a beautiful sermon by Mr. Gannett, entitled, “The Thorn Bearer.” It is suggested by a text from St. Paul and aims to comfort those of God’s children who suffer from physical affliction, by pointing out the strength and beauty of character which results when you regard such as from God. While such a sermon is in harmony with the thought of St. Paul, I cannot help but believe that, as Prof. James points out, the more triumphant tone of the “mind cure” movement is truer to the attitude of Jesus. Let me quote to you again from Prof. Harnack. He says: “Jesus nowhere says that

sickness is a beneficent infliction, and that evil has a healthy use. No, he calls sickness, sickness, and health, health. All evil, all wretchedness, is for him something dreadful; it is of the great kingdom of Satan. By the overcoming and removal of misery, of need, of sickness, by these actual effects, he expects John to see that the new time has arrived. The casting out of devils is only a part of this work of redemption, but Jesus points to that as the sense and seal of His mission."

In the organization of the "Free Religious Association," Mr. Emerson rejoiced "to find some practical suggestions by which we were to reanimate and reorganize for ourselves the true church, the pure worship. Pure doctrine always bears fruit in pure benefits." My purpose in bringing before you this group of men with their practical idealism, is that the spectacle of their earnestness in the application of ideas which are by no means peculiar to them but belong to us as well, may stimulate us to see the pure benefits of our own pure doctrine. We have seen the power of this movement in the lives of individuals; it remains to be seen whether it will not exert an influence in a broader, social sphere, and prove itself a force in alleviating the strained conditions due to the prevailing selfish materialism.



Hold thou! Where runnest thou? Know Heaven is in thee?

Seek'st thou for God elsewhere his face thou'lt never see.

In all eternity no sound can be so sweet
As when man's heart with God's in unison doth beat.

Ah! would thy heart but be a manger for the birth,
God would once more become a child on earth.

Immeasurable is the highest, but who knows it?
And yet a human heart can perfectly enclose it!

HOW TO KEEP YOUNG.

By REV. T. A. MERRILL.

IN the year 1855, twenty-three young men stood up to receive such parting advice as only Professor George Shephard could give. As they stood upon the threshold of their life-work, in his graphic style he told them it was not necessary for them to grow hum-drum and dozy or stale and musty as the years come and go. "It was their duty as well as privilege," he said, "to carry into the coming years all the freshness and buoyancy of their young manhood. Their continued usefulness as well as happiness would depend largely on keeping themselves young." What that good professor told those young theologians 48 years ago, is true today, and just as applicable to all young men as to them—applicable, indeed, to all men and women, too, young or old.

"How shall I accomplish this?" do you ask? "How, amid the haste and worry and competitions of these times can I expect to 'keep' the robust health, the alertness and freshness of my younger years?"

How? Observe these conditions and you will know. There is something to be considered besides physical conditions, important as they are. These may not be ignored, but there are mental hygienics more important still.

One condition is to look up. Emerson says: "He who looks up to men and things above himself never grows old." There is much truth in this. Looking up to something higher and better gives vigor to one's moral and physical forces. Communing with things that are above thus keeps one fresh and young in spirit. Much depends on the use a man makes of his eyes. The young man who goes down is the one who has been looking down. He himself goes where his eyes have gone. A man's ideal is usually expressed in his life and character. If his ideal is low he, himself, will become morally and physically low.

Hold in your thought and purpose a high standard of personal worth. Think of yourself as you ought to be, sound in body, vigorous in mind, cheerful in spirit, just and true in character. Aim at that steadily, constantly, remembering that in all efforts to attain this high ideal you have the supreme forces of the universe working with you. Nothing is so strong as goodness. Look up above the stars where the good angels are, those messengers of light and peace. Look up to the good and the true whose example is an inspiration to noble effort. How does the example of such men as Mark Hopkins, President of Williams College at 80, Lyman Beecher, William Cullen Bryant, and others like them, men who bore so grandly the burden of fourscore years, inspire us with all that is worthy and noble. Men, in wisdom, in experience, in power they were; boys, in spirit, in freshness, in alertness to the last. Looking up to them and such as they, the spirit of a triumphant faith comes down upon us, clothing us with strength and victory, "I will look up to the hills, whence cometh my help."

The example of our venerable yet youthful chaplain acceptably serving his twenty-second successive term in the Massachusetts Senate Chamber, in addition to his duties as pastor of an important country church, which he has nobly served continuously since his ordination in 1838, is worthy of all honor. Though in his 90th year, his services are always fresh and appropriate, and rendered with interest and profit to the listeners.

Another condition of perpetual youth is this: Be in sympathy with the spirit of progress. There are better things ahead. More land is yet to be possessed. New methods will be revealed. Move on with the moving world. Nothing remains stationary. Progress is the law of the divine kingdom. The "New" takes the place of the "Old." There are men who live in the future. They are the Seers, the Discoverers, the Inventors. They see what

is coming and do what they can to hasten its coming. Thus they keep ahead of the times. Others there are who live in the past and upon the past, so they lag behind and grow old and wither up while young in years. They never open their eyes to see what splendid progress is being made in this grand march of Christian civilization going on before their eyes. It is well, indeed, to take an occasional glance at the past. But, groaning over the degeneracy of the times, day after day and year after year is time worse than wasted, injurious to the health and destructive to one's influence and usefulness. The better way is to seize the opportunities of the present. Lift at some of the wheels of progress. Fall in with the new army of young and victorious recruits, who are divinely called and chosen to accomplish grand results.

Another condition still is: Be on good terms with yourself. Be in reality what you know you ought to be. Your next-door-neighbor has the opportunity of proving a blessing to you in many ways, on the one hand, or, on the other hand, of inflicting untold annoyances. Get acquainted with him. Let him see that you are his fast and enduring friend. Show yourself worthy of his unfailing confidence and lasting friendship. Do not be brooding over the faults and imperfections which you may sometimes discover in him. Set before him an example of what a true neighbor should be, and so win him to the perfect standard. Don't fail to greet him with a hearty "good morning" the first thing. No harm but much good is done by an exchange of friendly greetings. He who is a good neighbor to himself will never lack for good companionship by land or by sea. Deal justly, generously, handsomely with yourself. Starve neither body nor soul, mind nor heart. It will by and by, pay good dividends, interest compounded.

Still one more condition we will notice: Keep the heart with all diligence. See that the inner life of the spirit is sound and pure, free from envy, doubt and fear. The out-

ward life will grow into harmony with the inner life of the mind and spirit. This is one of the laws of the spiritual world, as sure in its operation as the law of gravitation. The man's face will show what his prevailing thought is. Let the mind be filled with pure and noble thoughts, the heart with kindly sympathies, the soul with trustful repose, the spirit with cheerful content; then will abide, through years of toil and through scenes of so-called trouble, the brightness, the beauty, the hopefulness, the joyousness of youth.

The most beautiful person I ever saw was my mother at eighty. At that age her interest in all things pure and good and lovely on earth or in heaven was unabated. The older in years she grew, the younger in spirit she became. She carried freshness and gladness and sunshine with her as she matured for the heavenly mansions. How much more good we might do in our lifetime if we could thus keep the dew of our youth to the last, living longer and a hundred fold happier! How much stronger and better would be the influence of our lives upon others for their uplifting! What opportunities for blessing the world will be ours even when the crown of years shall sit upon our brow if we but bring the spirit of youth into the twilight of this earthly existence, with all the serenity, the dignity, the wisdom which long experience in communion with spiritual realities through earthly discipline gives.



Sir Francis Laking, physician of King Edward, says there are three secrets of long life. "The first of these is conservation of energy; the second, moderation, and the third is system. The greatest of these is conservation of energy and you must not worry. That is all."

If the Christ spirit of loving service dwells in any man, he is a Christian; and the extension of that spirit throughout the world will Christianize it. Nothing else will.—The Temple Artisan.

THE NEW THOUGHT.

By J. W. WINKLEY.

NOT a little interest exists at present in what is popularly called the New Thought, an interest, that is, which extends far beyond those who are its professed believers. The questions are being asked: "What is it?" "Is it anything really new?" etc. Unsympathetic critics have declared that there is nothing new in it, but only the old revamped; one going so far as to assert that: "What is new in it isn't true and what is true in it isn't new."

As to the newness of this so-termed New Thought, it is certainly fair to say that, while there may not be much of it absolutely new, never thought of or imagined by anybody before, yet a great deal of it may be practically new. We mean, first of all, it may be new to most people. A truth may be quite new in consequence of fuller development. Again a higher conception of a truth, however old, may make it virtually new. And yet further, an old truth may become practically new by the strong emphasis newly given it. Now is it not possible that all this can be truly said in regard to the New Thought?

The first fact to be noticed about it is that the New Thought, distinctively so-called, belongs to or is part of something larger than itself, namely, what may be truly termed, a movement, and a movement of no small proportions. In fact, its growth has been phenomenal since its advent only a few years back.

This movement has various phases, Faith Cure, Mind Cure, Christian Science, and lastly the Metaphysical or New Thought Healing, but they all belong together and are essentially one. Using the term in a broad sense, it might be called the Healing movement. For they all sprang out of the practical healing of physical disease. The healing, the works, came first and the theories or philosophy of it followed, each branch of the movement

developing its own. The Faith curists have theirs, the Christian Scientists theirs, quite different, and lastly the New Thought or Metaphysical healers have theirs—still further differentiated.

The last, the New Thought people, however, are the progressive wing of the movement and they only have developed somewhat of a consistent philosophy. Indeed, the New Thought, as distinguished from the other phases of the movement, has strongly and broadly developed on its various sides besides the therapeutical, namely, its ethical side, its spiritual side and finally its philosophical side. To the last of which of course the term New Thought in its strict sense only applies.

These New Thought people are intense believers in and earnest seekers after a new and better philosophy to displace the old and largely false. In fact, they have strong faith in the possibility of a complete Philosophy of Life, and they believe that they have wrought out at least the foundations of it. Indeed, these intensely optimistic idealists have set their faces toward, and are apparently not to be content with anything less than, a New Order of things, a new order characterized by Health, Peace, Righteousness, Love, Human Welfare and Brotherhood, to take the place of, to "displace," the old order of disease, warfare, antagonism and selfishness that have so long wrought human misery and the destruction of men. They believe that this New Order is coming, is already come in a measure, and that they have something to do with its advent.

They believe that the barbarous old order, if necessary or inevitable in the past, is no longer a necessity or excusable, or indeed to be tolerated, but that it is time rationality, humanity, true Christianity began their beneficent reign. Certainly all Christians will agree that this is a faith worthy to inspire any body of people.

It may be asked by the skeptical at this point: How or where do these people get their philosophy or New

Thought, whether new or advanced or otherwise? To what superior source can they possibly have access therefor? They belong in the main to the common people and are not religious geniuses or especially intellectual or learned.

True, and they do not apparently pride themselves on any superiority or lay claim to any exclusive fountain of truth or knowledge.

The answer to the above question we suspect furnishes the key that discloses the real source of all their philosophy, be its character good and true or the reverse.

They will tell us that whatever new truths or fresh facts or deep fundamental principles there are in the New Thought philosophy these have been learned by them from the Healing, from the simple healing of physical disease by spiritual means. And they will probably add that this source of truth has been open and free to all Christians for nineteen centuries—ever since the great Teacher taught the healing and practiced it himself and likewise enjoined it with the force of a command upon his followers. We repeat, for it is of no little significance, that the truths and principles of the New Thought are held to be revealed, illustrated and enforced by the practical healing. We shall call attention to this fact hereafter as we consider one by one the articles, so to speak, of the New Thought faith.

(To be continued.)



There lives no sinner? How? Is not this man a sinner?
A sinner he may be, but lives not as a sinner.

The rose knows of no why, it blows because it bloweth,
And careless of itself to all its beauties showeth.

The nobler is a thing the commoner it will be;
The sun, the heavens, and God, what commoner than these
three?

HIS OWN.*

By HARRIET ADAMS SAWYER.

Creep not on bended knee to holy shrine
To find your God,—nor flagellate in pain
His image, which you bear, as if to appease
A wrath He could not feel,—His love to gain.

No weary pilgrimage lies stretched between
Him and His own. O, weary one lay down
That load He never sanctioned. Lift your eyes
And feast on Love that could not wear a frown.

Footsore and weary, press no longer on
In search of that which lies thy soul within.
No vast cathedral, with its domes, and towers,
And rites, is needed to absolve thy sin.

Shake off the creeds by which man God conceals,
And lift thine eyes into thy Father's face,
And fear no frown, but know that thou, His child
Hast ever held within His heart fond place.

Cast off the sack-cloth which thy spirit wears,
For only robes of light, and peace, belong
In the King's household. Bid all terrors cease,
And tune thy heart to glad thanksgiving song.

We have not lost our way. Heaven's vanguard strong
Surrounds us, and will lead each on his way;
There is not room in all God's wondrous space
For one whom He sent out, homeless, to stray.

Pause where thou art, by wayside, where in grief
Thou cam'st, with burden all too great to bear,
And listen only to the Voice within,
And music, all divine, thy soul shalt hear.

Music that tells of joy, and strength, and peace,
The "All's Well" song the stars forever sing,
Uplift thy voice to swell the chorus grand,
And haste, Heaven's joy to waiting earth to bring.

*Republished by request.

PHYSICAL AND SPIRITUAL HEALTH.

By JAMES H. ECOB, D. D.

As he thinketh in his heart, so is he.—Solomon.

States of mind are motor in their consequences.—Prof. James.

IT is only fair to say that, although King Solomon and Prof. James agree so perfectly in word, they did not have precisely the same thing in mind. The king had in mind a moral truth. No matter how smooth the speech of an evil man, he is in reality just what in his heart of hearts he thinks. The professor is stating a psychological, we might almost say a physiological, truth, that a state of mind never stops within itself; but it is a true motor, and must go on to its legitimate consequence. They are not very far apart. In effect they announce the same truth, viz.: the mental condition or state is a determining factor in the well-being of both soul and body. The phrase, "thoughts are things," so common in the language of the so-called New Thought, is not scientifically exact. It is not strong enough. Thoughts are forces. A force is greater than a thing, as a mover is greater than the thing moved. A thing is inert. A force is forever active. The city of Jerusalem is, in these first days of the 20th century, supplied with water from the immense pools which Solomon built for his summer palace (nearly 3000 years ago). The workmen were surprised to find a massive arch and a conduit running under the largest pool. Why this enormous labor and expense? Under the cemented floor of the great pool was a spring. Those ancient workmen knew that they must reckon with that living force. No matter what mountains of stone and cement they might pile upon that little spring, it was a force; it must have its way. Sooner or later the mountains of stone and cement will be disintegrated. Force must go its way to its predestined end. This is the truth couched in the back-

ground of both the ancient king's and modern professor's thought. That habitual state of mind, envy, covetousness, selfishness, makes the man. His courteous manners, his soft speech, his veiled eyes do not change him one whit. That living force, that hidden spring of evil is steadily sending its pulses into every fibre of his being. The only help for that man is to change the nature of that force; heal the bitter waters of that spring. Our up-to-date professor says, states of mind are motor. They move things. When you and I, therefore, "get into a state of mind," no matter whether there be any outward sign of it or not, we are never the same being afterward. Those motor-thoughts have plowed their infinitesimal furrows in the nerve substance. A wire is never again the same after a current of electricity has passed through it. If we continue in a given state of mind, the furrows are plowed deeper and deeper, till a habit of mind is established, and that means character. As you habitually think, so you are. This has been a most tempting theme to moralists and preachers, from Solomon down; but the surprising and gratifying thing is that all our very latest scientists and psychologists, to say nothing of the hosts of metaphysicians and mental scientists and whatnot, are proclaiming this truth from the house-tops. Every man of them has a trumpet to his lips, delivering blasts of warning to his fellow men, "beware of harboring demoralizing or depressing thoughts." They devitalize both soul and body. Welcome and entertain sedulously, pure, hopeful, courageous thoughts. They are the angels unaware in the house of life. They are divine forces, pouring their heavenly vigor into every fibre of soul and body. In their presence the fretted nerves come to rest and poise. From the light of their face the dark brood of cares flee away like owls and bats from the morning.

It is a great comfort to the preacher to find himself thus suddenly backed by an army of zealous recruits from the

secular ranks of scientists, teachers, philosophers and reformers. You can no longer, on this theme at least, put the preacher's homily aside as one of the well-worn, if not worn-out, commonplaces of a profession. If you propose to be intelligent and up-to-date, you must take these two texts as the watchword of your daily regime: "As a man thinketh in his heart so is he;" "states of mind are motor in their consequences." . . .

States of mind and states of body seem to be so closely affiliated that the scientists are doubtful as to which term is the more appropriate, psychological or physiological. They all, however, agree in this: A right state of mind is motor upon the body toward warmth, vitality, well-being. Resolutely fill your mind with thoughts of good cheer concerning yourself, your business affairs, your health, your family—thoughts of courage and hope for the future; thoughts of love for your fellow beings—and those states of mind must inevitably push toward fullness and glow and joy of life. Those right thoughts and feelings go bounding and tingling along the pathways of the nerves, filling you with a sense of "newness of life;" they get into the secret springs of smiles; they rekindle the light of the eye; they replenish the cells of personal magnetism. In a word, that state of mind is health, is life. All the physicians, all the psychologists, all the physiologists are joining in a mighty chorus to us. Be affirmative in your habitual state of mind, if you would be a healthful, happy and effective man or woman. When the old habit of worry appears, order it off from the house of life as you would a sneak-thief or burglar. It comes only to steal and destroy. When that critical, cynical state of mind appears on the scene, make quick work within it. Resolutely set your teeth on the sharp or bitter word. Shake the scornful thoughts out of the mind. Begin to affirm. There are excellencies here, there are values, there are nobilities, there are beauties. If nothing more, there are possibilities, prophecies of good. Then

after this inner righting of yourself, begin at once to speak the cheering, strengthening word, to look the kindly, genial look, to do the helpful, comforting deed. You will be delighted and surprised at two results, first the reaction toward warmth and a sense of well-being within yourself; second, the discovery that you are a veritable power of life to your fellow beings. . . .



THOUGHT ARCHITECTURE.

By M. WOODBURY SAWYER.

MUCH attention is being given to the achievements in the application of electrical force. The world stands with wide open eyes, gazing in wonder at the developments shown by Tesla, Marconi, and others. And well may it do so,—still it is with comparative slowness that the great truth underlying all these developments is dawning upon the world-consciousness. Back of telegraphy, back of telepathy,—yes, back of all the grand achievements in science, in art and architecture, underlies that great constructive power—Thought. Thought is the Architect! Art, science and architecture are the handiwork of the master-builder—Thought.

Lightly has man valued his thinking hours—little realizing that every moment's thinking is constructive, and leaves its impress upon the body; "As a man thinketh, so is he."

The great architect builds unceasingly and silently, but with absolute certainty. Just as surely as the vast cathedral, which stands out in its supreme beauty and grandeur, is the result of the plan of its architect, and the materials ordered and utilized in its construction, so surely are we today the result of our thought-constructiveness, and the material created by our thought-forces, and utilized by our will. Therefore, let no man say,—"I am not responsible for what I think, or what I am."

We are honored by being not only our "brother's keep-

ers," but our own keepers, and through the creative energy with which the great Creator—the Supreme Architect—endowed us, we are our own perpetual creators and architects. The more we study the direct teachings of Jesus Christ, the more light do we obtain upon man, his responsibilities, his possibilities and potentialities.

Realize that every statement found in the "Holy Bible" may be applied by, and for us, as individuals; as, "My word" (which is my thought) "shall not return to me void, but shall accomplish that which I please" (desire) "and prosper in the thing whereunto I send it."



THE WORLD.

The world is well lost when the world is wrong,
 No matter how men deride you,
 For if you are patient, and firm, and strong,
 You will find in time (though the time be long)
 That the world wheels 'round beside you.

If you dare to sail first o'er a New Thought track,
 For awhile it will scourge and score you;
 Then, coming abreast with skilful tack,
 It will clasp your hand and slap your back,
 And vow it was there before you.

The world means well, though it wander and stray
 From the straight, short cut to duty;
 So go ahead in that path, I say,
 For after awhile it will come your way,
 Bringing its pleasures and beauty.



Disease has no power except that which the patient confers upon it by believing in it. It is a mental mistake which records itself in his body; his body being of the same mental substance as his brain or thought; being also negative to his thought, shows forth whatever he believes, whether his belief be true or false.—H. W. Post.

WHAT IS THE CAUSE OF TEMPERANCE?

By J. W. WINKLEY.

The usual question: What is the cause of Intemperance, is reversed here for reasons which will plainly appear to the reader later. It was originally suggested to the writer by interesting facts which came under his personal observation a few years ago. The facts were these. A country town was found existing in one of the New England states which might be called in strict truth a "temperance town." It was free practically from intemperance, that is, in intoxicating liquors. There were no drunkards in town and had not been for years except as one wandered in occasionally from some neighboring community. The remark was once aptly made by a visitor that there were hardly enough inebriates in evidence for wholesome warning to the young people.

One would naturally ask, what strenuous and constant means had been taken to produce and preserve such general sobriety. The answer is, none whatever, or next to none. The citizens had joined in the temperance activity of bordering, less fortunate towns out of sympathy for them and encouragement in the grand work, not on their own account. There had really been no need here of exertion and expenditure in the temperance cause such as is usual in other communities. There were none of the common temperance organizations and never had been, "Good Templars," etc., for the simple reason that there was no demand that called for such supply. The number of young people in town, especially of young men, was very large compared with the general run of New England farming districts, but not one to our knowledge, during seven years' residence in the place, was addicted to alcoholic drink or that seemed to have any inclination thereto. Intemperance, especially in its severe form, drunkenness, was looked down upon by all, young and old alike, as a folly and a disgrace.

It will be acknowledged that this was an ideal town in the matter of temperance at least. And the query naturally would force itself upon most anyone conversant with the facts and interested in the subject: Why is this so? How came it about? What are the causes that produce or that have given rise to such desirable results? In other words, our original question recurs: What is the cause of temperance—in the case under observation at least?

In seeking for an answer to this inquiry it is plainly sensible first of all to examine the environment, to look at the conditions,—social, industrial, educational, etc., in the midst of which such exceptional sobriety flourishes, to see what they really are.

We find here a farming community of about one thousand population, all well-to-do, none rich, none very poor, but with unusual equality as to property, socially and educationally. Labor is honorable, the worker is universally respected,—for it is easily as clearly seen in such a community that the producer is the valuable citizen. The people are fully occupied and interested in their vocation, but not overworked or subjected to labor that is unhealthy or in any way degrading. They are all interested and take pride in their town and its various institutions. Being prosperous materially, they have supplied themselves well with good schools and churches, and the current literature,—books, magazines, newspapers, etc. They are not lacking in healthy intellectual and social life, and withal provide themselves with sufficient amusement, mostly of domestic manufacture, which is a healthy stimulus without being any way demoralizing. Over riches or luxury do not tempt to idleness or dissipation on the one hand, neither does industrial degradation on the other drive to strong drink. Life is very satisfactory and pleasurable generally in this community.

We have thus seen how the people in this temperance town are circumstanced, now how does this bear on our question: What is the cause of temperance?

What can it be in the instance before us, or in any similar case, but such conditions of life,—material, industrial, social, moral and educational, as are favorable, calculated to influence, incline, tempt, stimulate, to temperance?

Instead of thinking it any way surprising that temperance, or indeed almost total abstinence from alcoholic drink, should prevail here, or under similar conditions anywhere, we might naturally expect it; it would in truth seem strange to us did it not, were we accustomed to view the matter rationally.

Here arises a question interesting and quite apropos in our inquiry: Might not the foregoing facts prove, or go far to prove, that man is naturally,—that is, the normal man, a temperance animal as much so surely as his humbler relations, the dog, cat or horse, the birds or even the fishes? We ask this especially from the physiological, and yet will include the moral, standpoint as well. Distilled or fermented liquors are evidently not a necessity to the bodily economy, and morally men, if in their normal state, do not want to be drunkards any more than to be idiots or lunatics.

We suspect that this may be a matter of some importance which our story of the temperance town illustrates and may offer a practical way of meeting the hitherto momentous evil of intemperance. And if it meets measurably this evil, why may it not others? May not our question, asked about temperance, be asked in regard to other phases of human welfare; of any virtue, of health, of intelligence, of happiness, of social purity or civic righteousness: What is its cause?

The fact is we have here in principle at least simply the New Method of dealing with evil generally. It deals with causes, but after its own particular fashion.

The old way—still largely existing—was to deal with effects, treat effects, doctor symptoms, give all attention to, oppose, fight effects in a word. All means, labor, expendi-

ture, were directed to meet these, in the effort to cure or destroy them. Meanwhile the evil causes thereof remained to grow and multiply,—causes of intemperance, disease, poverty, crime, etc. The trouble was, and will be always, the remedy does not remedy, only at best relieve or mitigate for the time being. This method and its limitations are well known and yet it is, as we have said, largely used today. It may well be called the “amelioration” method. It is to organize charities, institute courts, build prisons, establish reformatories, found hospitals and asylums at unlimited expense and sacrifice of labor and time. It is impossible, however, all experience proves, to keep pace with the increasing need,—for the malady grows by what it feeds upon.

It was a long time when it was discovered that to really cure evil effects it was necessary to remove the evil causes of them. So far so good. The difficulty, however, with this method is two-fold. First, it is usually confined to the cure of evils after they have occurred. Secondly, the wrong way in which the method is usually employed, that is, to oppose evil to evil, to fight fire with fire, which can hardly fail to add fuel to the flame.

Then does men's life become one vast disease,
When once they seek their ills by ills to cure.
—Sophocles.

The New Method, already slowly but surely making its way, goes deeper, is more fundamental. If we wish to name it, we might call it the Idealistic Method or the method of the New Therapeutics. Its use is two-fold. Its first application is to evil already existing—as intemperance, disease, ignorance, etc. It effects cure on what we may call the principle of “Displacement.” This gives us the true law of cure. Can there be any other? Displace evil by the introduction of good. Do not expend effort on evil in opposing or fighting it. Displace it with good. With health, displace disease. With virtue, displace vice. With light, displace darkness.

The essential of the New Method, however, is to forestall evil. It is the true method of Prevention. It does not stop with the halfway measure of removing causes of evil, but sees that those evil causes are prevented by causal good. Prevent disease by health. Prevent intemperance by temperance; vice, by virtue.

We are saying much that is well known, even trite, but put to little use as yet. A high ideal, however, is of no value,—yea, is detrimental, unless put into practice.

It is incumbent upon us to acknowledge that this is the method of the so-called New Thought and held, not only as a philosophical, but as an eminently practical ideal.



BETTER THOUGHTS OF LIVING.

By WILLIAM BRUNTON.

IT is really a grand appeal to our nature when we leave the busy city in the summer, and travel afar until we come to the strength of the hills or the quiet of the lakes. We have then left our common toil and care, and are amid the works of the Eternal, and our souls are touched with the majesty of what we behold and which is searching us. We are purified in our thoughts and are brought to a divine sense of how wonderful our world is.

It is also a like appeal to the spirit when we stand by the side of some great teacher, Buddha, Socrates, Jesus, Mahomet, Swedenborg, Parker, Channing or Phillips Brooks. If we enter into the heart of their intent we are aroused to the noble purpose of lofty living. We come in both cases into a new sentiment of the values of life. The silence and strength of the mountains rebuke our fume and fret, and show the insignificance of so much of our worry and petty seeking; while every great soul lifts us into a new world of thought and endeavor. We then have the better thoughts of living.

The world at large has arrived at the dawning of a

new day, at the beginning of a new springtide. We really wish to live, not to pass through time as if our eyes were bandaged. We wish to be the real self of intelligence and love and helpfulness. We are growing an ideal of ourselves that is the final touch of beauty to our manhood.

We see what has been accomplished in business, art, music, or what you please where man has concentrated his energies. The work done is simply a wonder and delight forever. There is a power of inspiration in everything wrought. One poet helps another in form and expression. One painter is master to many more. And all along the line of man's doing there is a current of electrical power to help the succeeding worker. The genius of man so inspires the new hope and effort of his fellows.

Well, it is the same in the moral and spiritual realm. I am helped beyond my power to state by reading of Emerson with his dream of moral perfection pure as a girl's, strong as a man's hope. I am growing to see the quality of it and the priceless worth of it, because I am reading it out of my own life. It seems as if I had worn a diamond ring, and I see one on another's hand. I clearly see the purity and beauty of it—and I learn how costly it is—and then I say—why I have one like it and it is equally precious.

This is but a poor illustration. A better one would be of a rose and lily side by side, and the lily admires the rose—and then it senses the sunshine, is the beneficence of both and like purity and perfume are in them both. What is excellent in another—by seeing it—I learn I have it—or it would be undeserved by me.

Now if this is true, and experience affirms it, then I have ideals I am to actualize as speedily as I may. At least I must make it my business to work for these attainments of power and goodness and helpfulness. I am here to do this very thing, and I am given my time in all time to prove I am willing and obedient to the heavenly vision.

This is real religion that has to do with man-soul. It does not ticket a man as belonging to any sect or cult, it is the pronouncement of his heredity from God. It proves he lives in a spiritual world if he will only enjoy his privileges and take possession of his kingdom.

We have lived for the show of this church or that, for the praise of a little circle, and that has kept many in due bounds of respectability, but now we must begin to live from the inward self of faith and love. When we take hold of life as encircled in love as all space is filled with the ocean of ether, then we are safe and assured of good. And to be without worry and unbelieving weeping, is to rid ourselves of many evils and gain insight into much good.

We have no need to turn on ourselves with reproof when we come to the vision of excellence—we need not abase ourselves like Paul or Dante—but we should try for the value of the hymn of love, for the glory of Paradise—and it will come, love and heaven—in the sweet simplicity of the daily duties faithfully done out of the gladness of a loving heart.



Almost every disease known to medical science has been produced by fear as its only discernible cause. This, as a spiritual condition, is the seminal principle of most if not all diseases. The first and best prescription to be given to a patient is found in the words of Christ, "Be not afraid, only believe."—Dr. W. F. Evans, in *Soul and Body*.



If one is willing to trust himself fully to the Law, the Law will never fail him. It is the half-hearted trusting to it that brings uncertain, and so, unsatisfactory results. Nothing is firmer and surer than Deity. It will never fail the one who throws himself wholly upon it.—R. W. Trine.



Nothing makes the soul so pure, so religious, as the endeavor to create something perfect; for God is perfection, and whoever strives for it strives for something Godlike.—M. Angelo.

A QUERY AND ITS ANSWER.

An article in the June number of PRACTICAL IDEALS on Placebos, suggested to me the question whether a patient who believed he was being treated by the mental method when he was not, might not get well as quickly as the patient of the doctor of the regular school, who was regaining health by taking bread pills and water, believing them to be medicinal drugs? R. H. J.

The contributor of the article referred to makes the following reply to the question:

Yes, certainly. In both cases the result is caused by the action of one's own mind. The bread pills do not have any medicinal effect on the patient except as he thinks they will. In the same way the one who thinks he is being treated by the mental method, but is not, gets well because of his own thinking. These are both cases of changed physical conditions resulting from changed mental conditions. The change of mind in one case was caused by the thought of the patient that he was taking medicine when he was not; the change in the other was caused by his thinking that he was receiving mental treatment when he was not. If the same mental condition could have been set up in either case with the same intensity by any other means the result would have been the same. Even if the person could have convinced himself without anything to intervene or suggest it that he was really improving in health and getting well there would have been the same result, and the speed of the recovery would have coincided with the character and intensity of the thinking even to instantaneous healing.

The explanation of this does not necessitate hypnotism, self-hypnotism, nor any other weird or mysterious action or condition indicating preternatural powers. It is merely a kind of thinking practiced constantly by sober, steady-going, sensible, unimagined persons. Psychological science explains it fully, but unfortunately those explanations cannot be condensed to a paragraph. Solomon, however, did state the whole case in a sentence, when he said of a man: "As he thinketh in his heart so is he."



A Natural Supposition: Mr. T.—"There is a fine picture of our minister in today's paper."

Mrs. T.—"Indeed! What has he been cured of?"

THE PIONEER APOSTLE OF MENTAL SCIENCE.

By WILLIAM J. LEONARD.

THE modern mental healing movement which, under the various names of mental science, christian science, divine science, metaphysics, new thought and what not, has been of untold service to the world, originated, let it never be forgotten, in the investigations, discoveries and mental healing practice of Phineas Parkhurst Quimby (1802-1866) of Belfast and Portland, Maine. If he was an "uneducated man," as one of his patients, Mrs. Mary Baker Eddy, has recently declared in a public message, he was fortunate enough to be endowed with an original and intuitive mind and a love of truth, which stood him in good stead, and enabled him to lay hold of principles which had hitherto eluded the ken of the educated world of his day. Though he wrote no books, he had formulated those principles sufficiently to communicate a knowledge of them to his disciples.

Three years before his death, which occurred in January, 1866, a patient came to him in Portland from northern New Hampshire who had the training of a scholar and the literary habits of an author and a clergyman. He had, withal, an open and receptive mind and though, with his other accomplishments, he was versed in medicine, he became at once profoundly interested in the mental healing theories and methods of Dr. Quimby. This was the Rev. Warren Felt Evans, then of Claremont, who was destined to become the pioneer author and healer in the new school of therapeutics founded by Dr. Quimby.

He was born in Rockingham, Vermont, December 23, 1817, and lived the usual life of a farmer's boy in New England until he began to prepare for college at the age of seventeen. He entered Middlebury college in 1837, changing to Dartmouth college in the spring of the following year. He left Dartmouth in the middle of his junior year, being eager to enter upon his chosen work in the Methodist pulpit. In addition to his other studies, he took a course in medicine and was given a physician's license.

He preached his first sermon a week after reaching his majority, his text being the words of the Psalmist, "He

hath bent his bow, and made it ready." For twenty-five years he was a greatly esteemed minister in the Methodist Episcopal Church, being especially distinguished for the life of love that he led among his people and for his evident "consciousness of nearness to God as the indwelling life," to quote what another has said of him. His face was always turned towards the light—like all truth-seekers, and becoming interested in the writings of Swedenborg, he at length found himself in sympathy with the teachings of the great Swedish seer and united with his followers in the New Church, in whose fellowship he continued the remaining twenty-five years of his life.

Dr. Evans had not been physically sound for many years, having a nervous affection that was complicated with a chronic disorder that bears rather an ominous name in medicine. He heard of the wonderful cures that Dr. Quimby was performing in Maine, and in 1863 he visited him as a patient, as already noted. In fact, he made two visits about this time. The spiritual philosophy in which he believed, together with the intellectual acuteness that belongs to the well-disciplined mind, prepared him to grasp at once the principles of Dr. Quimby's system of healing. So at the close of his second visit, he said to Dr. Quimby, "I believe that I can heal as you do." Dr. Quimby promptly replied, "I think you can." Up to this time no one of his patients had entertained the thought of being competent to enter upon the healing ministry which Dr. Quimby had then followed for twenty-three years. Dr. Evans, upon returning to his home in Claremont, very soon began his career as a mental practitioner, and found himself perfectly at home in the work.

He had now reached middle life, being forty-six years of age, and for twenty-four years he was to give himself to the relief of his suffering fellow men and to the propagation, by voice and the printed page, of the mental science movement.

He had demonstrated the fundamental principles of mental healing in a practice of six years before he issued his first book on the subject, in 1869. He was an author, however, before he was a healer, having published several books that treated of spiritual themes. His first work on mental healing is called, "The Mental Cure," to which is added on the title page the descriptive words, "Illustrat-

ing the influence of the mind on the body, both in health and disease, and the psychological method of treatment." This work has a singular interest as the first one written in support of metaphysical healing, but it has great value also for its profound and scholarly treatment of the subject. In the next six years Dr. Evans published two other books called "Mental Medicine" (1872) and "Soul and Body" (1875) which give a further unfolding of the views of this remarkably suggestive writer. These three books were in circulation before the Christian Science text book, and all ante-date any other book on the subject.

While Dr. Evans, even in these earlier writings, made his own contribution to the philosophy and therapeutic methods of mental science, as other eminent writers on the subject have been doing in later years, he from the first recognized his debt to Dr. Quimby, as when he says in his second publication mentioned above, "Disease being in its root a wrong belief, change that belief and we cure the disease. By faith we are thus made whole. There is a law here the world will some time understand and use in the cure of the diseases that afflict mankind. The late Dr. Quimby, one of the most successful healers of this or any age, embraced this view of the nature of disease, and by a long succession of most remarkable cures proved the truth of the theory and the efficiency of that mode of treatment. Had he lived in a remote age or country, the wonderful facts which occurred in his practice would have now been deemed either mythical or miraculous. He seemed to reproduce the wonders of the Gospel history." One who knew Dr. Evans intimately reiterates this sentiment in a letter to the writer of this article, in the following words: "In his estimation, Dr. Quimby was the highest authority in the science of healing, and a man of noble character and purest aims, which Dr. Evans believed were indispensably necessary to bring one into the perfect peace and the harmony with the Divine Life required to teach or heal the sick and suffering with success."

Not only was Dr. Evans fair enough thus to honor his master in the science, but with the humility and modesty that are characteristic of the truly great soul, he made no attempt to claim that the truths he presented were absolutely new. "In the present mental cure system," he says, "I know of no principle which is true that is not found in

the New Testament and in the true spiritual philosophy of all ages and nations." Much less would he have any one consider his views authoritative beyond all question. He concludes the preface of his first book with words that illustrate his spirit of fairness and freedom from dogmatism. He says, "It is to be hoped the volume may prove acceptable and useful to all who feel an interest in the imperfectly explored region of human knowledge into which it attempts to penetrate with the light of philosophy. . . . The author claims no infallibility for his opinions and conclusions, but submits them to the candid judgment of all men who love truth for its own sake."

This first treatise on the mental healing science proved to be more acceptable than the author could have possibly anticipated in his most sanguine moments. It found many readers at once not only in America but in European countries, where it was translated into other languages at an early day.

Dr. Evans' active and fertile mind produced three other books on the topic that had an absorbing interest to him. The titles in the order of their publication are: "The Divine Law of Cure" (1881), "The Primitive Mind Cure" (1884), "Esoteric Christianity and Mental Therapeutics" (1886). The last two books embody the substance of the author's instruction to his classes.

These six remarkable books are the permanent contribution of Dr. Evans to the metaphysical healing movement. Their treatment of the subject is practically exhaustive, and it is to be doubted if they are ever altogether superseded by any works that may be written. They are among the mental science books most in demand by readers in the public library of Boston, and I know successful mental healers who recommend to their patients and students the last two books named above in preference to the writings of any other mental scientist. The author's publisher, H. H. Carter, of Boston, informs me that orders continue to be received for these works from various parts of the world, though no effort has been made to keep them in the public mind. Many thousands of them were sold during the lifetime of the author, and introduced, far and near, a knowledge of the new therapeutics. Surely, he who was the first disciple to perpetuate the healing ministry of Dr. Quimby and the first to unfold to the world

the principles involved in it, is rightly designated, "The pioneer apostle of mental science." *

It is no part of the purpose of this article to dwell upon any of the phases of Dr. Evans' teachings as presented in these books. It is enough to say that, though there may be dissent from some of them on the part of metaphysicians, in their fundamental and essential features, they are such as the liberal school of mental scientists hold and which they have consciously or unconsciously derived from him as the original apostle of the new healing movement.

An illustration of this fact is seen in such a passage as this, setting forth his view of disease and its cure: "It is not necessary to deny the existence of matter, but only to affirm the sovereignty of mind over it. Matter exists as a mode of consciousness in us, and is as real as that mode of thought. So disease exists as a wrong mode of thinking, and to change that way of thinking for the belief of the truth, is to cure the disease of whatever nature it is. It is not necessary to tell a man dying of consumption that he is not sick, for that is not true. If he is not sick, why try to cure him? We would only affirm and, if possible, cause him to perceive, that the deepest reality of the disease is not physical but mental." And again, he says, "There is but one Life, one Love, one Intelligence, and one Power or Force. All finite individual life is a manifestation of the one Life; all love is an exhibition of the supreme Love; all intelligence, in plants, animals, men, and angels is a ray of the infinite Intelligence; and all strength is an expression of the one Force, for 'all power is of God.' Disease is a state of weakness, an infirmity, because it is a condition when, by a wrong way of thinking, we come into a feeling of isolation from the Lord; but blessed (happy) is the man whose strength is in thee. Strength is a purely mental state and mental energy, as much so as faith and hope. We are to banish from our minds the deeply rooted illusion of physical strength and bodily weakness." Again, he writes, "In common language a man says 'I am sick,' or in suffering, or trouble. This is an illusion, as much as when he says the sun rises and sets. His real self, his spiritual entity and immortal Ego is not subject to disease,

*An English mental science author, writing in 1888 of the works of Dr. Evans, says: "In England these are the chief books which so far have attracted attention."

but this may always affirm, 'I am well and happy.' To come to an intuitive perception of this, and to hold to it with a divine stubbornness, in spite of the senses, and even reason, is to reach the summit of faith,—a faith that makes whole."

Dr. Evans began his healing practice in Claremont, New Hampshire, as already stated, upon his return from a visit to Dr. Quimby in 1863. But it was not until seven years later that he entered upon his great work in Boston and at his country home in Salisbury, Massachusetts. In these places was the scene of his marvelous activity as a practitioner and author for eighteen years. What he accomplished as an author has been noted in some detail.

No public record of the results of his healing ministry was ever made. He was reticent concerning them in his conversations, and only once do I remember to have met with anything on the subject in his books, and that is in the preface of his last one where he acknowledges his "pleasure and satisfaction" in receiving "a large number of letters from every part of the country, and some from Europe, from invalids, gratefully confessing the benefit" derived from reading his writings. From a member of his family still living, I have learned that his practice included all manner of diseases, and that his cures were noted for their permanency. From this source the information was gained that the grave chronic disorder in his own case, already alluded to, and which it is supposed only surgical means can remedy, he caused to be healed through his own mental treatment.

This informant recalls three typical cases of healing that illustrate the spirit and scope of his service. They may be properly cited here. One was that of a lady who had not been able to take a step for nine years. She was received into the hospitable home of Dr. Evans, and at once began to improve so that in three days she walked a mile with him along the rough country road. She was permanently cured. Afterward she became a wife and the mother of several children, and was ever able to meet, without an assistant, the increasing demands of her household. Another patient was hopelessly ill with pulmonary consumption. A consultation with Dr. Evans inspired her with hope, and placing herself under his treatment, she was soon made whole. The third case was that of a lady well

known to the one who gives these details. She suffered from a tumor and had spent every dollar she had possessed, some eight hundred dollars in all, in the vain endeavor to be healed. She came to Dr. Evans penniless and on the verge of despair. She was received as a welcome guest in the Salisbury home, and after being under the care of the good physician for a period of six weeks, she was restored to perfect and permanent health.

Dr. Evans' publisher, Mr. Carter, having had very intimate relations with him, became quite familiar with his unfailing devotion to the needy and furnishes interesting illustrations of it. He was not at all concerned, he says, as to how he should be requited for his healing work, and gave the best he had to offer as freely to those who could make no return as to those who had it in their power to remunerate him. He evidently acted on the principle laid down in his writings as indicated in such sentences as these: "He who desires to make money out of spiritual science is like the man who vainly sighs for the wings of a dove that he might use them in wading in the mud." "The truly spiritual man or mind does not desire to sell a minimum of spiritual truth for a maximum price in money, but rather imparts to all without money and without price." "The most spiritual men the world has ever held, including Jesus, have been poor in the ordinary sense of the word." "Gold and silver are symbols of celestial good and truth. Having in ourselves the latter we possess all that is of value in the former. This is the teaching of Jesus, the Christ, and is Christian science and true metaphysics."

It is always delightful to meet one who takes high ground like this, from principle, and seeks to live up to his professions. The working of Dr. Evans' principle had the natural outcome of leaving him with a small revenue from his labors. But he had meat to eat that the world knew not of, and rejoiced that he was not here to be ministered unto but to minister and to give his life to the redemption of his fellow men from sorrow and suffering. Even his modest home in Salisbury was dedicated to humanity, and many an invalid found shelter here until sent forth in health. Here the good wife of his youth, and for nearly fifty years his inseparable companion, shared joyfully in his philanthropic and healing service. In

a letter to a friend just after her distinguished husband had passed on, she wrote, "Every room in our humble home has been, again and again, consecrated to the Lord; to be used for the good of all who came to us, and will be still devoted to that use."

It is hardly necessary to add that the personality of one dominated by the great love that inspired Dr. Evans in all his relations, was most attractive. One who was a guest in his home where, he says, he "enjoyed the most profitable and charming weeks of his life," in giving a sketch of Dr. Evans while still living, presents the following picture of him. "His fine personal presence; his snow white locks; clear, fresh and health-announcing complexion; his kindly expression, calm and assuring eyes; his firm, clear, sweetly-modulated voice; all unite in announcing and establishing in the mind of everyone who knows him that character of purity, intelligence, power and good will, of which he is such a modest and beautiful example."

Dr. Evans was nearly seventy-two years of age when, without any organic disease, but worn with his long and arduous service for mankind, his spirit was released from its earthly limitations. The date of his translation was September 4, 1889. His devoted wife joined him January 9, 1901. Three children survive them, one of whom, an unmarried daughter, dwells amidst the cherished memories of the old homestead in Salisbury.

Boston, July, 1903.



NOTE.

The works of Dr. Evans may be ordered of H. H. Carter & Co., 5 Somerset St., Boston. The list is here reproduced with the prices, for the benefit of any reader of this article who may wish to possess them: *Mental Cure* (1869) pp. 364, price \$1.50; *Mental Medicine* (1872) pp. 216, price \$1.25; *Soul and Body* (1875) pp. 147, price \$1.00; *Divine Law of Cure* (1881) pp. 302, price \$1.50; *Primitive Mind Cure* (1884) pp. 225, price \$1.50; *Esoteric Christianity* (1886) pp. 174, Price \$1.50.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

**Starr Publishing Co., 200 Clarendon St.,
Boston, Mass.**

Several mental science periodicals have been compelled to suspend because of the ruling of the postoffice department that they cannot be accepted as second-class matter. Others thus discriminated against continue to be published at an enormous expense for postage. The pound rates are denied these publications, we understand, because they are claimed to be simply advertising mediums for the publishers. This may be true of some of them, for all that we know to the contrary. But there are others which are as legitimate publications as the great magazines and are, equally with them, entitled to second-class postage rates. Moreover, there is not one of the leading magazines that does not contain page after page of advertising by the publisher. The fact is the postoffice rulings are not only arbitrary in the cases referred to, but in other instances. This magazine and all others, as well as newspapers of certain issues, are victims of such rulings, when they are refused pound rates for copies mailed to subscribers in the postal district where they are published. We have to pay two cents for every copy mailed to such subscribers in the Boston postal district, though we can send it to the subscriber in California or the Philippine Islands at second-class rates. As the postoffice department has troubles of its own just now, the publisher with a grievance will have to postpone its adjustment until later.

* * *

The growing interest in the New Thought philosophy is

indicated by an article we publish in this number from Mr. Lathrop, a young man who has just completed his course of study at the Meadville Divinity School with the purpose of becoming a Unitarian minister. The author has the courage of his convictions, for the article was his graduation essay. He furnishes it for publication upon our request.



Comments and Announcements.

The management craves the indulgence of the subscribers for combining two numbers in this issue. Perhaps they will find the number doubly interesting as a compensation.



This magazine is the first of the New Thought periodicals to give a sketch, in any fulness of detail, of the life and work of the first mental science author, Dr. W. F. Evans. It will be found in this number.



The summer school of metaphysics at Oscawana-on-Hudson, under the direction of Charles Brodie Patterson, has an attractive program. Boston furnishes some of the lecturers, among whom are W. A. Rodman and M. Woodbury Sawyer.



One who is 85 years young is competent to give advice as to the way to keep young. Such advice is furnished by one of our contributors this month, the Rev. T. A. Merrill of Malden.



A magazine editor sends an appreciative word that we here reproduce: "Permit me to say that your magazine is in a typographical point of view the handsomest New Thought periodical published, the contents are far above the average, and your publication may well rank as one of the leaders of the rational philosophy of being."



The third season of public meetings held by Christine Brown, for healing through music, was a profitable one. The services will no doubt be resumed in the fall.

Observations and Events.

LETTER FROM A CHRISTIAN SCIENTIST.

Editor Practical Ideals, Dear Sir:

In the May issue of your periodical, you published an article on Christian Science which I would like to supplement.

Without attempting any definition of other mental sciences, or making any comparisons between them and Christian Science, I should like to say that the conjoined propositions, "God is Spirit," and "Spirit is the only Life, Substance and Intelligence," have never been presented to the world outside of the teachings of Mrs. Eddy and her students, except in the Scriptures.

The teachings of Jesus as recorded in the Bible clearly indicate that His ideas were in strict accord with the teachings of Christian Science. Scientists do not recognize human will as a means of healing, nor matter as a medium through which the sick may be cured. They rely implicitly upon God, the infinite Spirit, as the only Power. It is not through strenuous human force that they produce results, but by peacefully and intelligently bringing the patient into a sufficient consciousness of the divine Omnipotence and Omnipresence to break the power of disease and destroy it.

Mark Twain's last attack upon Mrs. Eddy, far from being a fair treatment of the subject, could be considered nothing more than a mere whine, after his charge against Christian Scientists had been so ably refuted. In the mere act of distorting and twisting Mrs. Eddy's teaching, in order to read into it certain allegations, that gentleman admitted that these did not exist in her wording and did not so appear to others.

Our good editor should understand that the Christian Science movement is not dominated by a person but by wisdom. Naturally, as in our governmental affairs and in all institutions of this Republic, the intention, at least, is to have the greatest wisdom in the lead. Even Mrs. Eddy herself advises that she be followed only as she follows Christ, and Christian Scientists seek her guidance in affairs pertaining to their cause solely because of its merits. Is it not somewhat abnormal that observers should speak disparagingly of Christian Scientists' loyalty and faithful-

ness to their leader, while in the same breath acknowledging the remarkable results of so doing?

Thanking you for your kindly thoughts in respect to Christian Science, and, in advance, for the publication of this letter, I am,

Yours sincerely,

Alfred Farlow.

Boston, May 16, 1903.



Suggestions for Health.

THE TRAILING SKIRT.

The vogue of the bicycle has departed and with it the fashion of wearing short skirts. The skirt is an encumbrance to freedom of movement at the best, but the short skirt was much less of an encumbrance than the trailing garment which robes our women today. Its inconvenience is, however, but a trifling consideration as compared with the great hygienic dangers which every woman faces who trails her garments along the streets.

Dr. Casagrandi, of Rome, stated that he had employed a number of women wearing long skirts to walk for one hour through the streets of the city, and after their promenade was over he had taken their skirts and submitted them to a careful bacteriological examination. He found on each skirt large colonies of noxious germs, including those of influenza, tuberculosis, typhoid fever and tetanus, and numerous other bacilli which also were represented on each skirt.

That women should willingly subject themselves to the filth, to say nothing of the possible danger, of trailing skirts, has long been a wonder to sensible people.

The ordinary sticky mud which prevails in the streets of any city adheres closely the moment a garment touches the ground. It dries in the course of a few hours and is then shaken off when the skirt is cleansed at home. Thus the vilest germs of the street invade the privacy of the best-kept houses.—The Healthy Home.



When you buy raspberry jam, strawberry jelly, currant jelly, orange marmalade, quince jam, plum jam and similar products, in cans, the chances are that, if you get fruit

at all, you are getting some cheap fruit preparation, like apple jelly, sweetened with glucose, colored with a coaltar dye, and often artificially flavored. Such combinations do not agree with the human stomach. The Massachusetts state board of health reports in the bulletin for the week of February 14 no less than a dozen illustrations of substances of this character put on the open market, all of which were proved by analysis to be open to the above criticisms, and there is no reason to suppose that the general average of such goods is much, if any, better.



Book Notices.

"From Poverty to Power." By James Allen. The Savoy Publishing Co., London. Pages 191. Price \$1.00.

The author of this little book is entitled to a hearing in America. The attention of our readers was recently called to a book by him entitled "All These Things Added." What was said in praise of that work can be repeated of this. The subtitle is more truly descriptive of the purpose of the writer, perhaps, than the main one, and that is, "The Realization of Prosperity and Peace." Let no one be led to suppose that any thought of commercialism dominates the author's purpose, and that he is to be given a "treatment for success" in any mercenary sense. It is a much higher note that is struck. "Your true wealth," he says, "is your stock of virtue, and your true power the uses to which you put it." This sentence gives the secret of the philosophy of life which the book is devoted to unfolding. There is not a morbid sentiment to be found in the discussion, but, from cover to cover, the most sane and inspiring views of life are set forth. It is a delightful contribution to New Thought literature.



"How to Train Children and Parents." By Elizabeth Towne, Holyoke, Mass. Pages 28. Price 25 cents.

Mrs. Towne has given in this tract a needed message. The sooner any father and mother can appropriate its teachings and act upon them, the sooner will they and their children know what an ideal home life is.

Questions and Answers.

CONDUCTED BY HARRIET ADAMS SAWYER.

What effect would the metaphysical teaching have upon the various forms of inharmony and dissension existing in church, family and state?

The keynote of metaphysical teaching is harmony. Its whole crusade is against inharmony—or, rather, for the establishment of harmonious conditions. As health of body is the expression of harmony, so is also the health of society, church and state. Inharmony arises from a false attitude concerning the seeking of good. To the unenlightened, good consists in the acquisition of that which is coveted, irrespective of the result of that acquisition upon others. Metaphysics teaches that anything attained by the loss of another is not good, and can only result in harm to the possessor. If, in all of our contests and aims, we can sink the individual desires in the general good, we attain the highest good that can come to man. If a conflict of opinion arises, let each contestant put himself in the opponent's place and see why things look as they do to him. Then, however erroneous the other's view may look, the candid mind will deal fairly with the attitude so honestly held.

* * *

If "fear is the backbone of disease," as it is claimed, should not treatment for fear be sufficient? A. M.

If fear were the only cause of disease, certainly that would be the only enemy to combat. While fear is a most potent factor in the development of disease, there are many things lying back of fear. As fear is a negation, or the absence of courage, faith, and assurance, what a fearful person should be treated for is not for the negation,—fear,—but for the positive consciousness of fearlessness. If a room is dark, we do not treat it for darkness, but we introduce light, and thus no darkness remains. The more man becomes aware of the achievements possible to the illuminated will, the more will he know that he has such power as precludes the reasonableness of fear. It is the positive we must hold, affirm, and demonstrate, then will all negations disappear.

* * *

What is the cause of the recurrence of a physical inharmony? S. P.

The recurrence of a physical inharmony is caused by a

recurrence of the causes which at first induced it. If, when one has been healed through mental and spiritual processes, he maintains the mental and spiritual attitudes which found expression in his restoration, how can he have a recurrence of inharmony? There is no effect without cause. All physical inharmonies are the result of mental causes.

* * *

What is the common understanding among metaphysicians as to the method of healing which Jesus followed?

L. R.

I would not say that there is a common attitude held by metaphysicians in regard to the method of healing employed by Jesus Christ. There are various theories held among metaphysicians, as there are among all differing peoples, creeds or cults. I think the prevalent understanding is, that Jesus Christ was the divinely appointed son of God, to be our exemplar in all things, that we, like him, are partakers of the divine nature but that, upon him, was bestowed a larger degree of the consciousness of the divinity within him than is the common inheritance. We believe that it is only in proportion to the development of that consciousness in us that we may do the works which he did, and according to his word, "greater things."

* * *

Men need religion now as never in the world before—need it as the premises of logic the conclusion they involve. The religious attitude is the supreme necessity to which all knowledge, science, and experience run as rivers to the sea.—John W. Chadwick.

* * *

"We measure success by accumulation. The measure is false. The true measure is appreciation. He who loves most has most."—Henry Van Dyke.

* * *

THE SEARCH.

No one could tell me where my soul might be.

I searched for God, but God eluded me.

I sought my brother out, and found all three.

—Ernest Crosby.

For Young Folk.

Edited by M. L. Hammatt.

UNDISMAYED.

He goes to his task with a song and a smile,
He never says "maybe" and "after a while"—

The fellow that's willing to work,
But he lives in the sunshine that gladdens today
And he lightens each load by his good-natured way—

The fellow that's willing to work.
He isn't afraid of the trusts that expand,
He doesn't look forward to woe in the land—

The fellow that's willing to work.
For he knows that the earth will give food, drink and air
And there's always enough and a little to spare

For the fellow that's willing to work.

—Washington Star.

Dear young men and women are you unafraid? Are you undismayed? Are you ready to step right on the mistakes of yesterday and let them help you to mount a bit higher today? If you are, you are sure to win. Who minds a little set-back here and there? It but serves to accentuate the things in life which you can compel to come your way. Inheritance is nothing, environment is nothing. If you lack will power, cultivate it; if you lack opportunity, make it. Every obstacle overcome makes it easier for you to forge ahead, and remember, you are working, not for self alone, but for all mankind.

Be "the fellow that's willing to work," and be undismayed.

* * *

Hop scotch!
Be on the watch!
Look out, you'll stub your toe!
Huh! You're the feller
That's left behind!
Now, through the hot oven

You go!

—A Hop Scotcher.

* * *

"Little duties still put off will end in never done;
'By and by is soon enough' has ruined many a one."

The editor of the "Health Culture Magazine," himself an M. D., believes in the power of mind. Here is what he says in the Boston Herald:

"Many volumes have been written in the effort to prove to men and women the value of calmness, acquiescence and love. The highest ethical teaching is also the most fundamental hygienic teaching. In the production of health as in the production of disease, the mental—or more properly speaking, the spiritual element, is the most powerful factor."

This only means that the doctors believe, as we practical idealists believe, that if we keep our hearts always kind and loving and cultivate a calm and contented mind, we shall not need their services. You and I know that this is true.

* * *

It was only a glad "good-morning,"
As she passed along the way,
But it spread the morning's glory
Over the livelong day.

Metaphysicians Directory.

M. WOODBURY SAWYER, Metaphysician and Mental Healer, 200 Clarendon St., Metaphysical Club Rooms. Hours: Summer arrangement, beginning June 1st, 1 to 4 P. M., Tuesdays, Wednesdays and Thursdays; other hours by appointment. Tel. 586 Back Bay. Home address, Hotel Oxford.

MAUDE COLE KEATOR, Metaphysician and Mental Healer. Booklet free. Hours: 10 A. M. to 7 P. M. 823 Park Ave., New York City.

WILLIAM ANTHONY SPINNEY, Metaphysician, Health Teacher. Course of talks on "Health Through Harmony with the Breath, the Solar Plexus, the Blood, and "The Christ," which show that the underlying principles of "Mental Healing" are the common laws of health, usable by all. The Westminster, Copley Square, Boston.

E. M. BISHOP, Metaphysician, Hotel Ilkley, Huntington Avenue, Boston, Mass.

MISS MINNIE S. DAVIS, Teacher of The New Philosophy of Health. Full course ten lectures. Short especial courses to mothers and children. Will answer calls from different places. Address 192 High St., Hartford, Conn.

HENRY S. TAFFT, Metaphysician and Mental Healer. Hours, 9 to 12, 1 to 2. Consultation Free. Room 21. 357 Westminster St., Providence, R. I.

