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Practical Ideals.

VOL. VI.

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EDUCATION AND THE PRACTICAL LIFE.*

By PRESIDENT GARRATT DROPPERS.

IF our public schools and colleges are designed to fit the growing generation to the duties of practical life, we are confronted at the outset with the great problem, what kind of practical life? You will all, no doubt, agree with me that many of the careers now sought for by a great number of young men and women are practical in no sense of the word. All work which is destructive to our neighbor's welfare is lacking in the very first element of practicality. Suppose for instance, I make a profit out of a business that destroys the intelligence and moral character of men, as drunkenness, am I still engaged in a true livelihood, because, forsooth, I am accumulating wealth? The truth is that every young man and woman in America who is anxious to secure an education must begin by studying the right and wrong of a so-called business career. He must doubt the validity of the claims of practical life quite as much as he must prepare himself for it. As right minded young men and women you must question the system erected by your elders, and if your sense of right does not sustain the great fabric of business which is now the most potent force of America, you must use a part of your educated energies not in strengthening the business system, but in reforming it. . . .

It is inevitable, then, that education, if it fulfills its proper functions in the activities of life, should do more than merely provide us with the means of getting a living.

*From an Address to Student Graduates.

Its functions should be not only to provide us with intellectual skill and dexterity, but with moral purposes and spiritual powers. The true object of the educationists should be to fit a well ordered human soul to a well ordered society. The teacher has a double function: to train the individual powers to usefulness, to earnestness, to industry, to efficiency, and further to give it a social ideal to strive for. The teacher's mission is robbed of its true qualities if it rests merely on the intellectual attainments of students. An intelligent man is perverting his soul, if he uses his intelligence to gain advantage over the ignorant and simple. The conception of life that puts intelligence into competition with ignorance, so that the former may reap the rewards at the expense of the latter, is cruel, is barbarous, is pagan. It is only when intelligence works for the abolition of ignorance, when the strong defends the weak from spoilation and attack, that intelligence is doing its work properly. That was the law taught over 1800 years ago and if it was true then it is true today and will be true forever. . . .

And yet today, the clouds seem gathering about this beloved country of ours and all impartial observers, both at home and abroad, are filled with apprehension as to the future of our republic. Some of us may close our eyes and refuse to believe that there is a cause for anxiety. There are too many witnesses against us. I have heard it stated from the friendliest lips, from foreigners who have only affection for our republic, and were republican at heart, men of undoubted political sagacity, that America was failing in her attempt at democracy. Whether we like it or not, there are dangers ahead for our native land--dangers so great that the slavery conflict will seem simple in comparison. And the coming generation of young men and women will have to meet the new issues just as our fathers and grandfathers met the irrepressible conflict of forty years ago. The young men and women of today

cannot depend upon the opinions of their elders. It is inevitable in this world that each generation must meet its issue in its own way. That was the glory of the fathers of our country, that they did look with their own eyes and hear with their own ears. They had no precedent for a Declaration of Independence, or revolution, or congress, or the foundation of a constitution. But they wrung these things from the jaws of fate. It will devolve upon the present generation, you young men and women to put your education to the test and meet the battles of life with courage, with wisdom and disinterestedness.

If your education has taught you only to be sharper than your neighbors, if it has taught you only to steer your way warily and shrewdly between the breakers of life, and if it has inspired you merely with a design to push your own advantages to the hilt, regardless of the welfare of others, then your education is a delusion and a snare. Our lives were intended for cooperation with our fellow human beings, our education should teach us how to realize co-operation in business, in politics, in society and religion. And if we do pursue this aim in education, namely, to establish sincere and friendly relations with one another, to be well ordered souls in a well ordered society, then shall we discover anew the meaning of the words of the Master: "Seek ye first the kingdom of God and his righteousness, and these things shall be added unto you."



Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea.
Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth Love.
—J. G. Whittier.

THE NEW THOUGHT—II.

By J. W. WINKLEY.

OUR general inquiry is, of what does the New Thought consist, and more particularly, as to the advanced thought it contains. This Spiritual movement, which has arisen in our soul-stirring time and taken hold of so many minds, is not barren of all originality and power. The world moves. One of the professors of Harvard University said lately: "We live in a new world today, such are the immense and radical changes that have taken place in recent years. We have a new physical science, a new ethics, a new theology, even a new religion as men at present conceive it—so differently is it from the old view." He might have added, and with all reverence, that the progress of thought in modern times had given us a new God. Man's enlightened thought concerning Him today certainly far transcends that held of old.

The fundamental conception of the New Thought evidently is in regard to God or the Infinite Spirit—to use its favorite expression. All else in the philosophy follows from this one. The believer of course reaches this conclusion from his experience, the starting point of all reasoning. This ultimate ground, however, once obtained he builds his whole philosophy upon it. Of course the idea of God is as old as the world, and that He is omnipotent, omniscient, omnipresent, has been held in a crude way ages long. We know, moreover, that the thought about God has changed and become almost infinitely higher and better as time has passed.

It becomes interesting to ask therefore: What the New Thought can have fresh or higher, if it has aught such, to contribute to the modern conception concerning the Supreme Being.

Its disciples, in the first place, seem to have come into possession of a heightened idea of the Divine Immanence, of the actual omnipresence of God, so that He becomes to

them an ever present, active, living Reality, ever sustaining, loving, healing them.

As an essential part of this conception is the exalted idea of the Divine Goodness. God and Good are interchangeable terms in their vocabulary, and have the same meaning. That is, God is Goodness, unqualified, illimitable, absolute; and therefore all things He has made are good and there can be no real evil in his universe. God is Good, is the active side, as it were of the scripture postulate; God is Love. In the white flame of His Love the Infinite Goodness transmutes all transient evil into permanent good. The counterpart of, God can do no evil, is, God can have no evil done. As has been said in another connection by the writer, the New Thought people cannot tolerate the thought of evil being possible in God's creation. Their changed language shows their thought is changed from the usual religious ideas. The words, punishment and forgiveness are examples. It is to them inconceivable that the Good God can punish. Surely He cannot himself look upon anything He does to his children as punishment, for everything He does to them is out of His love for them. It is all intended, we must think, only for their good, as instruction, developmental, regenerative, not as penalty.

And as for forgiveness, the followers of the new faith feel that God can really have nothing to forgive men, though it can truly be said He is all forgiveness toward them. Man punishes himself by wrong doing against himself and other creatures of the Father—call it sin—and when he can forgive himself he will be at peace with self, with God and all the world. These people simply cease to use these or other theological terms as being outworn. They would also cease to think even of wrath, anger, grief and displeasure in connection with the Infinite Source of peace, joy and love, who is ever in His goodness transforming His children by His recreating, regenerating, healing power into His own divine image and likeness.

And thus is indicated, what has been especially noted already and cannot be given too much emphasis, namely: the place of the Healing in this Spiritual movement. It has been essential to it. It is the soil, as it were, out of which it sprung and has found its growth. The New Thought people have come into practical realization of the Divine Immanence and Infinite Goodness through the Healing, physical, mental and moral. By the Healing, it is their claim, God is revealed to them first hand, His Immanence made manifest and His Goodness given tangible illustration. The "works," as Jesus insisted, reveal the Worker. God is the Healer. They find Him the healing Power as He is the ultimate life of man. Thus, they claim, God is felt and known directly if the soul be right. "The pure in heart shall see God." Their conception of Him is thus attested in actual experience of His presence and power. And so it is no wonder that, as they claim, a sense of oneness with Him results, and all question of His existence ceases in a grateful, joyous conviction.

In other words, of the Divine Immanence and Goodness it is an actual demonstration that they can be availed of directly in Healing, and this fact becomes proof enough to them that the same Power, in other modes of operation, is available in the higher forms, as it were, of life and strength, wisdom and goodness, in all the powers and qualities of the mind, heart and soul of man as the offspring of the Infinite.

The invaluable practical outcome of all this is the real and fresh accession of spiritual life which all its fair critics acknowledge is evident in the New Thought movement.

Unnumbered instances of personal experience in the Healing testify to the literal truth of the above. A few of such which among many others have come under the writer's observation will serve as illustration. One is that of a business man of exceptional intellectual ability, high moral character, and withal of transparent sincerity. Fall-

ing ill, after resort to medical relief without avail, he found himself readily responsive to the mental treatment—not less to his astonishment than great gratification. He became not only well, but a changed man. His own account of his experience was, that an invisible power seemed to take hold of him, renew and renovate him, as it were, mentally and physically; that he felt awakened and exalted to newness of life; and that he could but attribute this to the Force of all Forces. “He doeth the works,” seemed to him literally true. Heretofore, he said, what was called spirit and the idea of immortality appeared all vague and unreal to him, while the material and the physical laws were adamantine; but now the immaterial, the spiritual, as the domain of cause and power, had become the real and eternal.

Another case, quite typical, is that of a clergyman, grown old in the orthodox ministry, of intense earnestness and sincerity. Because of the trials and troubles in his profession, ill-health had finally overtaken him. He was restored to health by the new method, his youth and strength renewed, and he became a happy man. He summed up the results in the words: “I did not before know what the Christian religion was which I had tried hard so long to preach.”

Still another, a young man just entering on a professional career, was treated successfully for mental difficulties and moral disorders, as he acknowledged them to be, but which seriously threatened to impair his physical health, summarized his experience in the few words: “It has opened to me a new world, made another man of me and my life worth living.”

If the above representation be even near correct is it any wonder that the New Thought people think much of the “works” performed by Jesus and enjoined upon his followers, and should consider them the practical half of his Gospel to the world? And furthermore, is it unrea-

sonable to premise that the Christian Church may yet gladly thank this Healing Movement for restoring to her what is really her own: the gospel of the works, thus to make up, with its other half—the gospel of the word—the rounded whole of the great teacher's message to mankind?



HEREDITY.

By WILLIAM BRUNTON.

The past stands near and makes o'ermastering claim
 To rule my life as fountain rules the stream;
 It folds me with a mist of doubt and dream,
 With influence I cannot mark or name;
 All in my blood there burns its sense of shame;
 And tethered to it, I so often seem,
 When I for freedom cry, and surely deem
 The light of liberty doth far outflame!
 Who shall deliver me from such strange bonds,
 Ancestral ignorance about me cast?
 Who give to me myself with full control?
 Full oft my mind beneath this care desponds,
 And wonders why the battle long should last,
 When all the while I hear, "I am a soul!"

I am a soul, of lineage all divine; ;
 From spirit I perceive ascending way;
 I hear the word Hope's better feelings say;
 I see white light within my heart doth shine;
 And all of good I needs must claim as mine,
 Nor any part of life to ill betray;
 From night I travel on to meet the day,
 With courage that may not for aught repine!
 My soul is king of time and all time holds,
 'Tis monarch of my powers and their place;
 Divinity in me works out faith's will,
 And all the circumstance of life enfolds,
 And brings me blessedness of growing grace,
 And teaches how I may myself fulfil!



God reacheth us good things with our own hands.

A THOUGHT OF GOD.

By A.

SOME who are devoted to the "New Thought" feel that in it they lose something by abandoning the idea of a personal God, their Father. They have never been able to realize the impersonal One except as universal law which is not an entity nor an identity, but only a statement concerning methods of action. This is wrong. Recognition of the truth cannot bring sense of loss but of gain. The sense of loss indicates that the truth has not been rightly comprehended. Something has been omitted. Let us look at the subject and see if we cannot find the truth which will fully satisfy.

The proposition following the declaration that God exists is that He is infinite, without limit or boundary.

The word person comes from the Latin "persona." This was the name of the mask that the actors wore on the stage to conceal their identity from the audience. It was a covering that completely enveloped them. The "persona" can only envelope that which is finite. But God is not finite. He is infinite. Then, in the strict meaning of the word, there cannot be anything personal connected with Him. He is not in anything, as the actor was in his "persona" or mask.

Next, God is spirit. But He is infinite. Then He is unlimited spirit. Because He is infinite He is one. But we call the one an individual. An individual cannot be divided for then it would be two and no longer one. In the exact meaning of the word an individual is something that cannot be divided. Because God is infinite He cannot be divided. If it were possible to divide Him He would no longer be God because He could not be either one or infinite. He is the indivisible One. Also, spirit cannot be divided. Then He is the one infinite Individual.

God is. He exists. He is in existence. He acts. He

is Spirit. Spirit is His substance. Then He is substantial existence—an entity. Then He is not an abstraction as we sometimes say and think law is, a mere rule setting forth the method by which things are seen to act. He is not an indefinite, elusive illusion.

God is and He acts. Law does not act. Law is a description of how something else than itself acts. That which law tells us about is the actor or doer. Without that actor or doer there could not be any law. We say that whatever is and acts, whose action is in itself, acting without being acted upon, possesses being—is being. Then God is Being. Because He is infinite He is infinite Being. We are beings. We know what being is because we recognize it in ourselves, and we know what beings are because we recognize ourselves and others as individual beings, and in this we recognize the relationships of one being to another. Now since we are beings and God is the infinite individual being, there are relationships between God and each one of us which are the relationships of being to being. If we have lost the thought of being by the removal from our minds of the thought of personality this thought that there are relationships existing between Him and us similar to those between us and other beings will restore it, and God will once more become our Father. We shall then perceive that the word father is metaphorical when used in this connection and that He is vastly more and nearer than that word can possibly indicate, even though it comes nearer the truth than any other and suggests the truth better than any other. As individual Being He knows us, assists us with perfect knowledge and infinite love—is all a person could possibly be and as much more as the infinite is more than the finite. The difficulty in the case arises from the fact that we do not recognize any difference in the meaning of the words individuality and personality and when we discard one we unwittingly discard the other also.

Look at a man as an illustration of the two ideas of person and individual. In our ordinary way of thinking we consider man a duality. We see his personality, i.e., the materiality of him, the envelope in which he seems to be. This is his "persona," his personality. It is capable of division. It defines and fixes his limitations in space. We do not think of this as really the essential of the man. His invisible entity, his spirit, his spiritual being, is the essential of him and is entirely distinct from this personality. He can cast off his "persona" as a snake casts his skin and it can be utterly destroyed, yet he—the man—continues. This which continues is his individuality. What makes him an individual, or an individual being, is his indivisible essential being. Without it he would not be even in person. With it he is. It is what is. He is just as much himself without the "persona" as with it. So was the Roman actor. To the actor the "persona" was an encumbrance and hindered him. If we were able to see the spiritual being, the individual, we should see also that the man's "persona," his personality, is a hindrance and that without it, or in his individuality, he is his own complete self free from encumbrance. Now if this illustration is clear we can see how the infinite God is being and individual; and we can also see that in casting aside our belief in His personality we have not cast aside anything in the least desirable, but have retained every real relationship and have brought Him closer to us.



"No one appears well in an atmosphere of disapproval."

"Tears never yet wound up a clock or worked a steam engine."—Dickens.

"Our chiefest want in life is somebody who shall make us do what we can. This is the service of a friend."

A LESSON FOR LEARNERS.

By M. W. L.

A BEGINNER in the use of New Thought methods, whose daily duties are exacting, tells with regret of the failure to remain awake when "in the Silence."

Evidently, such an one is in need of mental and bodily rest. One should not be discouraged by this condition. The sleep will benefit, and another opportunity for meditation can be sought. On no account should the practice be discontinued, but one should give as much time to it as possible. We can, if persistent, learn so to command our thought forces as to secure the true rest of the Spirit, which will furnish such reinforcement to our mental and bodily energy as it is not possible to obtain through sleep or any other method of recuperation.

It is all important, when we enter the silence, to loose our hold on matters in the outside world. One is helped into the proper attitude of mind by the use of some strong affirmative words of spiritual purport. The body, of course, is to be somewhat relaxed and made comfortable. If one has been in a perturbed state of mind, it is helpful to close the eyes and look at some peaceful mental picture. Sometimes even the one word, "peace," spoken with emphasis, is quite sufficient to turn one's thoughts into the channel of calmness and power. Deep breathing for a short time, also contributes to this preparation to enter into the deeper communion and silent listening of such a season of meditation.

It is only in the stillness that God speaks to us, and we come into the consciousness of oneness with Him, the Life of all life, the Strength of all strength, the very Substance of all that is.

That person must have felt the truth of this who can say as one was heard to say of late: "The fire of resentment doesn't kindle with a touch, as formerly. I am also calmer now when things go the wrong way, and, best of all, my

trust in God as a Father is becoming more real." Surely such an one has been upon the mount and felt the power of the Spirit within.

Yet, when sometimes we seem to fail to "bring the Lord Christ down" into our earthly lives, we should not condemn ourselves. It is only the way of the natural man. The God-self is still there, within, ready, at our bidding, to come forth. Again, on the mount, in the Stillness, we shall hear the voice of Wisdom and Love, and know that we are one with our indwelling Father.

The learner will be more and more convinced, as he studies this helpful philosophy of the so-called New Thought, that it is the pure and simple religion of Jesus Christ revived. He will see how the interpreters of that religion have missed much of its practical significance. As a consequence, the Christian world has been looking away from the ever present Source of all good to a far off God. It has thus sought help from without, the thought of an immanent God and the heaven within finding little recognition. Thus we have fallen into weakness and inharmony of body, mind and estate.

The value of Thought is made manifest to the learner in the methods pertaining to this spiritual science. Thought-force will be seen to be the creative Power itself, and the heritage, in greater or less degree, of all mankind. It is ours to use, as we will, in all the affairs of life. If we reverently recognize this Power we can endure, as well as accomplish, much more than we otherwise can do. In the full realization of our possession of it through our oneness with the universal, omnipresent Life, it is likely we would never become weak, fatigued or ill.

Moreover, in this attitude of mind, we can discern more truly what the Father requires of us,—that is, what our duties really are in daily life, and we would know that our strength is adequate because it is "the Strength of the Lord." It may be said to an inquirer, who is seeking light

on this problem of work, that we too often assume the duties of others, unnecessarily, or think we ought to do that which would be better left undone.

We, moreover, often do our work under great tension and in a restless and rebellious mood. Thereby we may become discouraged, fatigued, worried and even ill. We have thus been thinking wrongly, for we are always thinking, and sooner or later the results of our mode of thinking are made manifest in our conditions of body or estate.

As this is God's world, work on all planes, if necessary, is good, and however menial, may be looked upon as the "Father's business." We know that He is moving in and through all means and people to accomplish his purposes. We may pervert our part in the work, if we will, but the reign of Good is supreme.

A brief listening in the Silence, is all that is needed usually to show us the way of duty. When this is done, even in the smaller matters of the work-a-day world, or, when the task seems insurmountable, it is of inestimable aid to our performance of that duty to respond with thoughts similar to the following: "This is my appointed work. My Father asks me to do it cheerfully for Him. He is my life and my supply of means and strength. I can and I will." By such thoughts we open the physical system to the current of omnipresent Life and Power. Wisdom, joy and abundant strength spring to our conscious aid, and we feel the clasp of the invisible helping Hand. Weariness of body is weariness of mind, and comes upon us when we have toiled unwisely and have been too long unconscious of our union with the Source of all power.

"Work never hurts anyone; it is worry that kills." This has become a trite saying, but it has been so well demonstrated that even those unfamiliar with the teachings of Mental Science have long since recognized it as true. People who lead a life of ease, with little or nothing definite to employ them, are far more likely to develop physi-

cal disorders and become invalids, than those who are engaged in mental or manual labor. Such have more time for thoughts of self and for the apprehension of troubles. The one who must earn a livelihood, or the one who serves for the love of it, is kept too busy with thoughts upon other subjects to give attention to possible ailments.

If these thoughts are along broad lines and unmingled with anxiety, or fear of any sort, there is little possibility of the work being harmful. Most certainly is this the case if the work is not altogether new, and we understand how to do it.



THE VEIL OF IGNORANCE.

By NATHAN B. GOODRICH.

AS spring unlocks winter's ice and chills with its bright sunshine and warm breezes, the rose bush, by the power within it, rouses itself from its apparent sleep. Absorbing heat, light and moisture, it manifests new life, gradually sending out leaves and buds. Ultimately it blossoms forth into all its florid beauty, a just spectacle to its Creator. So, too, with man, at some period in his life's circle he awakens to the wisdom that he is an individualized expression of the Infinite, and within him are represented all the forces of the Universe. The cold, discordant world around him becomes filled with harmonies. Each thing or condition tells him a secret. He perceives the cause of the effect. He has reached the point of consciousness, where he knows that each incident of his daily existence is ordered by the Divine Intelligence. He comes to see that he is slowly unfolding toward perfection. Until that light comes to him he is blind and the night is cold and stormy.

Entering a church, we may hear the clergyman reading: "It is God which worketh in you both to will and to do of his good pleasure." Looking up, he is apt to teach his hearers to become fatalists, mere feathers in the whirlwind

of chance. Turning to the Bible again, he reads: "The Kingdom of Heaven is within you," and about you. Then he may tell the congregation to live in fear of a revengeful God, whose golden throne is located above the serenely floating clouds. The spiritual law underlying the letter escapes him.

Shakespeare says: "There are more things in heaven and earth than are dreamt of in your philosophy." There are concealment and revelation in all great literary works. As with the Bible, so with Plato's and Emerson's productions. We read the simple worded epigrams, and feel aggravated that we do not understand their real significance. We think the author stupid and contradictory. Time passes and we again read the phrases, and lo, the paradox is seen to be like an unseemly oyster, which, when opened, reveals a pearl of thought, perfect in its substance.

Some people ask, "Why is it that one who has a philosophical truth to communicate does not make its meaning clear?" Can you explain a difficult problem in advanced algebra to a youth who only knows arithmetic? No, he has first to master the elementary study, then gradually and systematically put his mentality into a condition to receive the higher knowledge. To discuss philosophy satisfactorily, the parties to the discussion must be on the same plane. An intellectual person may appear a fool with a dullard; but be a wise appendage to the company of his sphere.

Some day we shall come into the realization that all trouble, misery and misfortune are a result of ignorance. The gloomy pessimist shall become the cheerful optimist; and he in turn shall become the gentle, illumined monist—he who sees the whole in the many parts, the Divine unity in all, and who recognizes the One Almighty ruling over every person, animal, place and thing. "Let there be Light."

UNDER THE PINES AT GREEN ACRE.

By MARY HANFORD FORD.

THERE are pines in other parts of the world as beautiful as those at Green Acre, there is a river as lovely as the Piscataqua, but to one who has passed a season at the summer conferences held at this charming spot, there is no bit of the planet's circumference possessing quite the attractive power of Green Acre. Miss Farmer's inspired idea of massing here the religious teaching of the world, and her insistence upon the principle of no criticism have had their effect, and no one who has experienced that effect can doubt thereafter the potency of the simple rule to express only love, and leave judgment to God.

The present summer at Green Acre has been especially rich in spiritual suggestion because in addition to the religious teaching which is always found there in such fulness, the revelation of the Persian prophet Beha Ullah was for the first time taught in its fulness, and added a significance and meaning to the cosmic spirit of the place which was felt by many. One of the peculiarities of Green Acre is that the charm of the summer is never an evanescent one. The hours under the pines leave an impress in the memory which seems indelible, and often the leavening image rises with startling freshness during the winter months, and the spoken word uttered under the pines is revealed to the spirit during the winter silences.

The modernness of Green Acre is expressed in that beautiful custom of giving the most profound and sacred religious teachings—those which the ages of the past concealed carefully behind closed doors—under the blue arch of Heaven, sheltered by no curtain save that of the fragrant branches of the pine, or the softly moving canvas of the great tent. The birds, the squirrels and the breezes contribute their accent to the inspired words of speakers of many faiths, and of widely separated races, who bring

to Green Acre their lessons of the soul and God, of human relationships and divine affinities.

The fascination of Green Acre lies in the fact that each one speaks his message there untrammelled and uncriticised, and the hearer realizes that in all climes and countries, in all languages, and through every ritual, the Holy Spirit has whispered in the heart of man, revealing the sweet and Heavenly mysteries through the comprehension of which life becomes a happiness, and duty is transformed into the ministry of joy. During the present season this truth seemed especially evident. Mr. Bharakhatullah discoursed upon the wisdom of the Mohammedan Sufis, Mr. Kimura upon the religious life of Japan, Mr. Douglas upon the Christ Consciousness as revealed in the New Thought of our American life today, the Anagarika Dharmapala upon Buddhism, and Mirza Abul Fazl upon the revelation of Beha Ullah in our own time. The hearer realized that brotherhood was accentuated in all these varied lessons, and its modern application to human conditions found expression in the practical talks of living from the standpoint of communal union which were given so frequently by Mrs. Helen Campbell and Dr. Fillmore Moore.

After the summer has passed, and the city has resumed its hold upon the routine of daily life, the listener recalls the special hours and words of Green Acre, and at such times the recollection of Dharmapala will certainly prove a dynamic one. The Anagarika gave brilliant utterance to the Buddhist teaching of the power of the indwelling God, and the need of love in daily life, as its manifestation. There was in his lessons a perhaps unnecessary heightening of the spiritual agnosticism which rises from too exclusive a contemplation of the indwelling God, but all that this teacher said of life and its responsibilities was both vivid and suggestive. He was sometimes exceedingly witty, and many of his clever sayings must rise again in the memory of his hearers.

In one of his morning talks at the nine o'clock devotional hour, after elaborating especially on the spiritual value of serenity and the poise which rises from the avoidance of irritation, one of his hearers asked:

"Don't you believe it is ever right to yield to anger? Don't you recognize the justice of the righteous anger the Bible speaks of?"

The Anagarika rose instantly and replied with that especially quick utterance which reminded his listener of the discharge from an electric battery:

"I think righteous anger is always experienced by an unrighteous man!"

On another occasion he was discussing the comparative value of love and argument, or dogmatic dissertation, and the iteration of dogma is always resented at Green Acre, no matter from what source. He had remarked upon the calming and uplifting potency of love, as it touches the spirit through the medium of words, and then added:

"When you change love for dogma, you dogmatize, you lose love and get mad, then you fall into dogmatics, and realize that anger makes dogs mad, and teaches men dogmatics!"

The supreme moment of Dharmapala's charm during the summer was reached in his celebration of the full moon festival, the latter part of July. The devotees fasted from six in the morning till six at night, and spent the day under the pines, clad in garments of snowy white. In the evening the celebration ended with a meditation in the full glory of the radiant moon, and within the sweet mystery of the huge pines. Each ministrant carried a candle, and sat in silent communion with the eyes fixed upon the tiny radius of yellow light. The circle was most picturesque, though perhaps not altogether productive of true spiritual absorption to the half initiated American. The spectacle offered a humorous suggestion which was voiced by an irreverent small boy, familiar with the varied liturgies of Green Acre.

"Humph!" he remarked, "Sittin' on their hunkers, and rubberin' at candles! I don't see much in that!"

One of the most helpful points in the Green Acre day is the custom of beginning each period of twenty-four hours with a devotional thirty minutes at nine in the morning, which is prefaced by a short talk upon some spiritual theme, or suggestion as to true living. Many of these talks during the summer were given by Mr. R. C. Douglas, who for a number of years has been superintendent of the camp at Green Acre, and has manifested a never failing kindness and patience, which offer the best possible demonstration of the sincerity of his convictions. Each morning his lesson sent his hearers away better fitted for the experiences of the day and conscious of that Divine power which stirs within and about us, making a Heaven of our earth if we will but transform ourselves into reflectors of its wondrous light. Another sweet memory of the morning hour, most vital in its suggestion, was afforded by the four talks given by Mrs. Sara G. Farwell, through which the spirit of loving service glittered in every sentence. The joy of Eternal youth which rises from the sinking of self, and the frank and happy realization of delight in work for the sake of work, penetrated her utterance. She was not above the importance of a smile and a pink bow, at any age, and recognized the fact which some moralists ignore or forget, that no virtue is complete when not bound up inextricably with beauty and love.

It would be impossible to even enumerate the various elements of inspiration, of service and health which were combined in the summer at Green Acre, assuring to each seeker the gift of which he was most in need, but undoubtedly the two most dynamic memories to all, will centre in the figure of Dharmapala, and the benignant and loving atmosphere of Mirza Abul Fazl, the learned expositor of the revelation of Beha Ullah. The old man could not speak English, and was obliged to give his addresses in

Persian, which were translated paragraph by paragraph as they were uttered, by his gifted young pupil and assistant, Ali Kuli Khan. The teaching of Beha Ullah constitutes the faith of the much persecuted Babis, of whose sufferings we hear so much in the daily press nowadays. Philosophically expressed, it means conquering by submission, the complete recognition of the power of love alone, the non-existence of evil, the Fatherhood Presence of God in the world. Practically it claims to offer the fulfilment of Christian teaching, and the establishment of the unity of the world. It is believed to bring to mankind that power of realization which is demanded for the centering of existence upon a higher plane today. We must make Heaven upon earth, and this can only be accomplished by the radiation of Divine love through the individual life. The Buddhist and the Behaist are united in this conviction, and only dispute as to the means of fortifying the ideal with positive and radiant outlines. The Buddhist seeks within himself alone for the Divine one who shall cause the earth to blossom into Heavenly realities. The Behaist points to the loving Father to whom Christ drew mankind, and says, "Listen to His voice speaking in your heart, and it will lend you power to do always His will. Then you will know what Heaven is."

The summer at Green Acre leaves one with the joyous certainty that the day of God has come, and that more and more, both within us and without, divine power and love are altering the conditions of the world so that men may express more clearly the ideal which is the foundation of earthly life, and its amplest excuse for existence. We live only to love, and soon we shall rejoice in our opportunities.

Boston, 17 Batavia St.



Could but thy soul, O man, become a silent night,
God would be born in thee, and set all things aright.

THE PEACE IDEAL.

By HON. ROBERT BAKER.

IT is with unusual pleasure that PRACTICAL IDEALS commends to its readers the advanced views of Congressman Robert Baker, of Brooklyn, on militarism. He is not only a believer in peace, but he favors such action in advancing the cause of peace as abolishing the military and naval training of young men. In accordance with his convictions, he has recently refused to appoint a cadet to the Naval Academy and West Point Military Academy. This has led to newspaper interviews with Mr. Baker, and in reply to a congratulatory letter sent him from the magazine office he forwarded a statement for our use which is appended below. In his letter to the Editor he says: "Your kind commendatory letter is at hand, for which I thank you. I am glad that the heaven is working and that among those who embrace the New Thought, the desire for universal peace is not regarded as an unattainable ideal. But in this as in other matters where vested interests are concerned, nothing less than the organization of those who stand for right conduct can avail against the influences exerted through the press and elsewhere by the commercial forces who profit from war."

"I wish to say that I most emphatically differ from those who contend that war is unavoidable. To my mind it is as morally cowardly for a nation to make such a plea as its excuse for training men in the art of murder as it was for individuals to contend that their honor (?) required that almost any affront, however trivial, should be wiped out in blood by a duel.

"To me moral cowardice is much less excusable than physical cowardice, and we, the American people, could do no greater service to humanity everywhere than by openly

condemning war and warlike preparations, and stating that we could not be parties to any war until an actual attack was made on the United States by force of arms.

"War can only be justified when waged in self-defence. In all wars, one of the parties is an aggressor. Instead of every nation competing with every other nation in preparations for war, there should be a "Union for Peace" formed to exert moral suasion on any country which shows a warlike intention.

"It is painful to observe that in Great Britain there is a Navy League, officered by beribboned and betitled war gods. There are similar organizations in Germany and France.

"Not to be outdone in this game of patriotism, a Navy League is formed here, and we are told that 'destiny' has made us a 'World Power,' and also that we must build a navy that shall be the envy of the world. When the 'destiny' cry gets a little overworked and the people become a trifle slow in appreciating their great opportunities as pioneers of civilization and buckshot, we are told that our insular possessions, stolen from a freedom seeking people, must be protected.

"Build, build, build more battle ships, more and faster cruisers, more and speedier torpedo boats. Let the good work go on. What if it does cost a hundred millions more or less annually, isn't this a big country? We are a country of billion dollar Congresses now. Haven't we 'licked' Spain? And can't we 'lick' Germany, too, when we get a bigger navy?

"If these Navy Leaguers were not such boisterous patriots that their thinking apparatus could work for a moment, they might ask themselves where all this is to end. Not with a larger navy than Germany, for we must go on and build one larger than England. Besides, this insane fever for 'bigness' in a navy produces a corresponding desire for bigness among the Germans and the British; each acts and reacts upon the other.

"Every ship that leaves our shores has among its officers those who desire a war as a means for rapid advancement, to say nothing of prize money and loot. Removed from the direct observation of our citizens, every trip abroad is fraught with dangers to the nation's peace that monarchies are not subjected to, as no potential Presidential candidates are treading the decks of English or German men-of-war, anxious to create an opportunity to return as popular idols to high civic positions.

"There is no natural reason why the inhabitants of one country should wish to fly at the throats of the people of another country. There never would be war if the passions of the ignorant and heedless were not played upon by the shrewd and unscrupulous for purposes of personal aggrandizement, either of wealth or power. The beating of tom-toms at the slightest provocation and the ostentatious preparations for war by the rulers of great nations serve to kindle the passions of the masses to their own undoing.

"I refuse to be a party to this shameful, cruel game. On the contrary, I purpose to exert whatever influence I possess to the removal of artificial barriers which unscrupulous greed, in this, as in other countries, has erected to impede the free intercourse of nations.

"Unrestricted commerce is the world's most potent civilizer, and my efforts will be directed to making commerce with other nations as free as between the States of the Union, confident that the full fruition of that policy will put an end to war, with all its horrible attendant evils and the fearful suffering always entailed, and will usher in the era of the brotherhood of man."



"Let thy soul walk softly in thee,
As a saint in Heaven unshod,
For to be alone with silence
Is to be alone with God."

THE STRIVING LIFE.

By WILLIAM BRUNTON.

ANY word spoken to us that quickens our hope and endeavor is a good word. We need many such to arouse us and to keep us to the manliness of doing something that is worth our while. We are learning that a noble life has its earnest purpose and unceasing effort, it must be strenuous. Growth is a striving for something we are not, but ought to be, and this means a reaching out that calls for strength and noble resolution.

There is a thought of man that he is all perfect in his nature, as a seed is a perfect flower rolled up and only needs the soil and season to make it appear. Man is all right if he will only show this beauty held in his nature.

There is a real picture of the race struggling through all the series of life to produce and perfect man. He is the crown of all that is—and his place has been won as the result of most determined striving through long ages. Either view would make it imperative that he still should try with all the force of his nature to come to his own. He must have the life principle of seeking and finding. Life is real and earnest and cannot be made respectable unless we try for what is best.

This is the view of life that accords with our day of labor and commerce. We have sung the praises of work. They proclaim themselves. The achievements of invention and industry are new chapters in the story of civilization. We are proud of them—and so the individual is aroused to a sense that he succeeds as far as he tries. He may have the repayment of his ambition and effort. It is as sure as the farmer's sowing.

But we do not wish to be in collision with the world. We must seek to keep the law of neighborliness more than we have. We must consider others with ourselves and as part of ourselves. To be sure we must, and this

means a new departure of effort. We have the standard now that a live man wishes to help every other man. He is full of good will to all others. He is to try to make his own place and standing good, but be sensible he need not do it at the expense of his fellows. To be just and true like this means a cultivation of disposition and aim which will call for all courage and labor.

It is hard to reconcile this effort of soul with the spirit of peace. One seems of the soldier and the other of the saint, and how are you to get them into one heart so as to make music? It can be done by the resolution to love every one, to have patience with the dullness, ignorance, or folly of every one we meet—and yet to try to avoid everything that seems a littleness in others.

And this is no easy thing to attain. We are in the habit of detraction. We see some people who do little else than find flaws and failings, not in themselves, O dear no, but in their acquaintances and friends. To change this envy and beginning of malice—what watchfulness and effort are required.

Then there is such a state as listening to the animal side of ourselves. It is the invasion of spirit by flesh, and this is an evil under the sun and is to be corrected. What heroism this calls for. We keep up the old ways of indulgences in eating and drinking and merriness of a sort unbecoming to our day. We need to meet this with the assertion that we are above it. We must regard the spirit as having rights more wonderful than the flesh ever dreamed of, and see in renunciation something better than indulgence. The drinking habit is so debasing; the smoking habit shows what a poor choice of pleasure we make. To live above these common temptations, certainly requires the devotion of the martyr. Men do not come to clean habits of living without a real struggle to have them.

Everything just now seems to be in the line of amusement. It is fun, fun; give us fun; that is the cry from the

boy to the man. Surely we want happiness as far as we can have it. But the man who wanted flourishing fields without labor would be liable to be disappointed. Nature asks for work as a basis of her doing the part man expects. We are making the end to lose sight of the means. We can have all good things if we have the courage to toil for them.

And when this concentration of purpose comes, little troubles amount to nothing. We are not bothered with them. It is the exquisite coming out of the house—who complains of the summer dust blowing by the door, the man on business bent is not considering such a trifle. To the unearnest there is care on every hand, but to the devoted there is only the something calling for the strength to do or overcome. Life is full of encouragement and rapture to the one who is manly and heroic in his intent to conquer or to die. It seems like living to meet the resistance of wrong and to down it by the impact of goodness. This is the doctrine of a better life that we need to put into practice while the days are going by—and so encourage others to gain the good there is in a true strenuous life.



Opulence is the law of the Universe, an abundant supply for every need if nothing is put in the way of its coming. The natural and normal life for us is this: To have such a fullness of life and power, by living so continuously in the realization of our oneness with the Infinite Life and Power, that we find ourselves in the constant possession of an abundant supply of all things needed.—R. W. Trine, in "In Tune with the Infinite."



I know some physicians of high standing in the profession who never administer anything in the form of medicine except the placebo, accompanied by a vigorous suggestion as to the expected results, firmly believing that the therapeutic value of all medicines is due wholly to suggestion.—Hudson, in *The Law of Mental Medicine*,

HEALER AND DOUBTER—A CONVERSATION.

By J. S. D.

THE Doubter said: "Yes, I believe in mental treatment for disease to a certain extent. No doubt there are ills that are helped by that method, for will-power can do a great deal in helping to overcome minor troubles; but certainly there are many things which it never has cured and never can cure. In fact, it is not best that all suffering should be eliminated from the physical world; suffering is often a means of bringing about good."

Then the conversation drifted into personal experiences, and she told of her successful mental treatment of herself when an accident threatened to disable her for a time.

"Well," he replied, "if I had met with a similar accident, instead of declaring to myself, 'I am not hurt, I am spirit and nothing can harm me,' I should have relieved myself by the use of some very strong language, then sent for a doctor." Later he spoke of attacks of indigestion that he had had and told how his nights had been so miserable that he resorted to the use of whiskey, taking enough to put him into a drunken stupor. In this state only could he get relief from the blue devils of discomfort and tormenting worry.

"Pray," said she, "where was the benefit of suffering in your case; the results it brought you were profanity and semi-intoxication. Were you any better, or your family any better, for your profanity, or whiskey drinking?"

"There may be and doubtless there are cases," she continued, "where people are perfected by suffering, but there are more people who are good in spite of suffering, not because of it. This idea of continuous physical suffering for perfection of character is fast losing ground. Two-thirds of the evils in the world are brought about through suffering, this suffering including all depraved appetites, which are in themselves diseases."

"But pain is often given us as a precaution to warn us against certain evils. For instance, if no suffering was connected with putting one's hand into the fire the hand might be burned off before one was aware."

"True, and the method of the New Thought cure is not to eliminate all such needful precautionary pains, but to restrict the undue continuance of them."

"But if one breaks the laws of nature regarding health one must, and should justly, pay the penalty, the same as in breaking a moral law, and the penalty may be of longer or shorter duration."

"I have always heard much of Nature's health laws, can you tell me where they are found and how we learn them?"

"Don't you mental healers believe in the necessity of sleep, food and air?"

"We do not call the necessity for sleep, food and air Nature's laws of health, but Nature's laws of life; they are the Beautiful Necessity of which Emerson speaks: 'Let us build altars to the Beautiful Necessity, which rudely or softly educates him to the perception that there are no contingencies; that Law rules throughout existence.'"

"The laws of health are inscribed in the eternal fitness of things and are learned by experience."

"Do all get the same results from the same experience? One, when heated, can sit in a cool draught of air and not take cold, while another under similar conditions will have a severe attack of influenza immediately after."

"One breaks a law of health when sitting in a cool draught when heated, and if no ill result follows it is the exception."

"Yes, as between individuals we may say that, but how is it as between tribes and races. Each individual in a savage tribe will lie on the frozen ground with only a blanket beneath him, will eat without harm the flesh of animals which have died from all kinds of diseases. Draughts are a thing unknown to him; wet feet, sunstrokes,

are not feared, yet the health of the tribe is as good as that of the neighboring civilized race that is carefully taught the so called laws of health. We have heard of savage tribes being nearly exterminated through civilization teaching them to regard these laws. Don't we make our own limitations to a large extent? Are not we, instead of Nature, responsible for many health laws? Instead of Nature making them and man breaking them, rather is it that man makes them and Nature breaks them.

"The Hindu who loses caste by eating with one out-of-caste draws a chalk line around the latter to signify that he is not there. We reverse this, drawing a distinct line around what is not there to signify there is something there.

"More ignorant and blameworthy than the Athenians who erected an altar to the unknown God and sacrificed thereat, we erect no altar, but give a name to the god whom we so devoutly fear, and to whom we hourly, daily and yearly make such enormous sacrifices. We call the god Health, and to him we sacrifice our peace of mind by day and night. Worrying and fearing about health destroys more victims than ever bled on pagan altars. Too many of us are thinking of life as having only one dimension, length. We forget it is a solid and has length, breadth and depth. When we let our lives broaden and deepen, then shall we see how to take care of our thoughts and the years will take care of themselves."



FEAR IN INDIGESTION.

ALL revealed truth concerning man, and his development, both physical and mental, shows plainly that if we would conquer, we must be conscious of our capacity for dominion—and that we must not stop there, but must put forth every energy of which we are possessed to demonstrate and hold that dominion.

Nothing is now better understood than that fear is man's greatest foe, and that it is only to be subdued by an absolute exercise of the will, in the direction of courage and determination to conquer it. There is no inharmony in man that is not rendered more serious by fear.

In no form of inharmony do we see more clearly the disastrous effects of fear than in indigestion. Sometimes when one is eating, a sudden message comes of ill report. At once the person feels that he cannot swallow, and, if he swallows food, it seems to lie in a mass undigested in the stomach. Again a person is suffering from great fear or anxiety—perhaps he is watching over the sick—all appetite leaves him, and, just when the unusual demands upon him make nourishment a deep necessity, his stomach resists all foods and he is consequently depleted unnecessarily.

All this teaches us the supreme need of mental poise, and freedom from fear. We are meant for conquest. If we fail to demonstrate this kingly authority vested in us all, then we are responsible for results. We know it is not any particular quality or quantity of food that produces inharmony, because an article of food which at one time is eaten with relish and impunity, and is readily digested, at another time seems to cause great distress.

The cause lies deeper than the food, it lies in the mental and spiritual attitude held towards experience in all its phases—and last, but not least, towards the food we eat. Therefore it is not wise to ask, "Why do I have indigestion?" but to ask rather, "What attitude of mind best insures perfect digestion?" And then with all the powers (which are infinite) with which we are endowed, to live in that atmosphere which precludes inharmony of any sort; this is possible to all who realize it to be so.

"In His Name,"

M. Woodbury Sawyer.

WHAT IS THE NEW THOUGHT ?

By JANE LAYNG.

THEY are greatly in error who believe that the "New Thought" movement is all moonshine; that its adherents are imagining themselves sick and then imagining themselves well; imagining themselves sinful and then imagining themselves virtuous. The most sceptical and most unsympathetic who will seriously investigate these "new" ideas and experiences will if honest and intelligent, be obliged to admit that some great and powerful forces are being harnessed to the needs of these people and being made to serve them. That those who are employing these "new" agencies are greatly mistaken as to the source and nature of the agencies must, inevitably, be the opinion of the rationalistic. Yet, however mystical the philosophy in which these "scientists" and metaphysicians wrap and nurture their powers, no reasonable being can think that these people are simply hanging to clouds and mists, and thereby lifting and strengthening themselves.

Of their uplifting and strengthening there can be no question, in the minds of those who know them intimately, and realize the new light, poise, aspirations, spiritualization, health and happiness they develop within themselves. Those who have among these folks, friends whom they love and admire, whose truth and integrity they respect as much as they respect the truth and integrity of any, are brought face to face with the fact that these enthusiasts do experience benefits which others do not. Whatever flaws there may be in any system of philosophy, when those who hold it steadfastly and consistently, at the same time have their ideas heightened, and their whole being concentrated in the purpose of attaining the ideal—believing all the time that such attainment is possible—they will arrive somewhere. Many of these "new thought" people have "arrived." They may be—and the rational-

istic think they are—quite mistaken as to what road led them to their new ground of advantage; that they have reached it is not to be disputed.

What have they gained ? How do they think they gained it? How did they gain it? These are the important questions.

Different individuals among them have made different acquirements; some grasp a few of the blessings promised to their faithful ones; others grasp many. Among the things they attain to are serenity, repose, contentment, health, happiness, harmony; among the things they are delivered from are sin, pain, sorrow, unrest, discontent, sickness, discord, depression, pessimism, despair and unfaith. They think they have done this by allying themselves with omnipresent, omniscient and omnipotent Good, the only Reality. By denying the existence of the evil or negative side of life, or at least by refusing to give it thought and recognition, they believe that they come more and more into union with the good, the positive. They believe that everywhere and in all things, the very soul and reality in all is one infinite spirit whose power and blessing they may claim for themselves just in proportion as they recognize their ability to do so. All that is, is spirit, of which matter is only the outward seeming. All things are one, one great life, expressing itself in all things, in manifold and varied forms, substances and ways, which are each part of each and of the whole. No portion of this must ever be despised or hated; because whoever hates anything or anybody hates the Infinite One and himself also; since all are united in a common being. These are some of their views. Most of all do they hold that when oneness with the father and mother spirit is thus claimed and held, that spirit enters into and fills all the human with its own vastness, perfection and power. Briefly, roughly and incompletely this is the "new thought" idea as far as the uninitiated can comprehend it or express it.

What is the reasonable explanation of the phenomena these modern idealists so mystically interpret? The explanation is not yet to be made in full; but such measure of truth as does appear is of a very simple kind. First of all, these "new thought" people have come into a splendid appreciation of the power of mind to achieve great and wonderful things. In an age when human minds have evolved into a fineness, a sensitiveness, a subtlety, a telepathic, suggestive and communicable nature, they have made subtlety, suggestion and telepathy play effectively upon fineness and sensitiveness. They have learned that one thought can be displaced by another; that a thought held in the mind has its reflex influence upon the whole human organism; that thought exercise and gymnastics are as possible and beneficial as physical exercise and gymnastics; that a refusal to dwell upon any adverse circumstance or condition neutralizes the damaging effect of that circumstance or condition. They have discovered that minds, especially the highly wrought modern minds, answer each other even in silence, as one musical instrument responds to another or as deep calls unto deep; they accordingly see that if one would change the mental attitude of another toward himself, it is necessary only to alter his own mental state, and by the subtle relation of mind to mind the other's mental attitude changes also. They have learned a great many other interesting and important facts, bearing upon minds and their relation—all of which facts entitle the discoverers and users to be classed as "mental scientists" if they would but discard the unknown and unproved and cling only to what is indisputable and assured. They have learned so much that the world will be forever indebted to them.

In the dim dawning some outlines already begin to grow clear. First of all is arising a new conviction that the heart of things is sound, that despite all present imperfections the trend of the ages and of the universe is toward higher and

better things. Most valuable of all is the deepened consciousness and faith in the powers wrapped up in the individual, the possibilities of the ideal within, whose nature, purpose and unfolding is in harmony with the law of the whole universe. In the heightened belief in the individual's ability to shape his destiny, or, better still, to understand the shaping nature intended for it, and to throw the whole being to the furtherance of that unique unfolding is an inexhaustible source of power. Stars, systems of worlds, nothing seems great before the greatness of the ideal self, whose undeveloped powers are infinite and whose essential central quality is perfection. Everyone comes thus to realize anew what everyone has already realized ever since the world began, that the center of the true self is holy, pure and good, a something sacred and awe-inspiring, which seeks to restrain him in every wayward course.

When human beings have come into a full appreciation of the transcendent quality and possibilities of the true self, developed and expressed in accordance with original intention, they have entered into a world of influence and of growth, whose limits cannot by any possibility be placed.

To know by experience that one thought can be held so strongly that it will annihilate an opposite thought however firmly intrenched; to know the value of deliberate and conscious suggestion upon one's own mind or another's; to know the inevitable relation of mind to body, and how surely body is influenced by mind, as well as mind by body, is to enter a region where the promise and splendor of new powers there attainable have all the allurements of the "Promised Land" of tradition. Thoughts of strength are thus substituted for thoughts of weakness; thoughts of joy for thoughts of woe; thoughts of courage for thoughts of fear; thoughts of success for thoughts of failure; thoughts of repose for thoughts of unrest; all positive thoughts for thoughts that are negative. What reasonable person could see or desire a better practice than this.

—The Boston Transcript.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

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

Representatives of the New Thought movement in Chicago have made a significant departure from old time customs. They have established a monthly union meeting which is said to be largely attended. So much interest has been already developed that an International Convention has been called to meet in that city for four days in the latter part of November. It is said that "it promises to be the greatest New Thought gathering the world has ever seen." There are at least twenty independent New Thought centres in Chicago, each of which has been content to have its interests confined within the lines of its own particular following. Naturally, the wider interests of the general cause must suffer from such a course. It is, therefore, with great satisfaction that we learn of the broadening work which has been taken up by the various Chicago associations. We do not understand that any formal organization is contemplated, though we should hail such action with pleasure. We are fully persuaded that the New Thought movement should be organized on some broad and rational basis. Only in this way can the most successful propaganda be carried on. No argument is needed in defence of such a self-evident proposition. While the day does not seem very near when this most desirable result, as it seems to us, will be reached, we believe that it must sometime be realized. Meanwhile, if the isolated New Thought circles that exist in Boston as well as in Chicago and other large cities, will get together on

occasion, as they are doing in Chicago, a long step in the right direction will have been taken.

* * *

What organization can do for advancing the metaphysical movement may be learned from the Christian Scientists. They are entitled to the greatest credit for fixing the attention of the world upon the subject. They could not have done this except through the impression made by their compact and unified church life. There are organizations and organizations, and it is unnecessary to say that this periodical is not advocating the creation of a New Thought church, but is simply urging the importance of the principle of unity of action in such a cause as ours.

* * *

In a recent reading of some of the published correspondence of William Ellery Channing, D. D., we found this ever forward-looking thinker anticipating in theory, if not in practice, the mental healing movement. He was speaking of his lifelong invalidism a few months before his death, and said, "Were I to set up for a physician, I should give myself to the study of the influence of mental and spiritual agents in disease. Who knows but that I should do much to banish the odious drugs which so often inflict worse diseases or pain than they cure. The diseases of civilization are nervous to a great degree, the very ones to be reached by spiritual agencies." It is pathetic to reflect upon what the great preacher and the world lost because those "spiritual agencies" which have been restoring to perfect soundness in these later years many an invalid like Dr. Channing, were not comprehended in his day.

* * *

So much attention is now being given to the influence of suggestion in both causing and healing disease, we are constantly surprised that reputable newspapers are not awakened to see what a great service they might be to the world by refusing to print patent medicine advertisements

of the sensational sort. These appeals to the fears of people for commercial purposes are to be ranked among the most fruitful sources of suffering among those whose physical condition is not altogether sound. It is gratifying to note, as indicated in a paragraph we reproduce elsewhere, that the Methodist authorities will not hereafter permit the denominational organs which they control to print that class of advertisements. Their example should be widely imitated.

* * *

"Popes may die, but the Papacy lives on." Leo XIII has gone in his 94th year and after a reign of a quarter of a century. His successor, who has taken the name of Pius X, promises to become an interesting figure in the great office. A Pope who cares little for the pomp and flummery of the pontificate, who breaks with a custom of the ages and declines to be toted in the sedan chair, saying, as he waves it aside, "I will not get into that box unless I am compelled to," who bids a visitor rise from his prostrate position at his feet and take a seat beside him, instead, must possess a simplicity of character not seen in modern times in the high place to which he has been called.

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Comments and Announcements.

Any subscriber who possesses and is willing to part with the January number, or the May number, or both, of this magazine of last year, 1902, will do the publishers a great favor by having the same left at this office. All expense therefor will be gladly paid.

* * *

Several new contributors have favored us with interesting articles for this number.

* * *

We would respectfully remind those of our subscriber friends, who have presumably forgotten to send us their renewals for the present year, that the same have been due

since January. It is the understanding of course, that payments of subscriptions are as a general thing to be made in advance.

* * *

The rooms of the Metaphysical Club were in charge of Miss Todd during the summer vacation of the secretary, Mrs. Helen Faunce.

* * *

A subscriber writes: "I am much interested in the magazine and to me it is very useful as it is the only one my friends, who are not interested in "New Thought," will read. I think it is very neat and attractive in appearance."

* * *

Any one who wishes to buy Dr. W. F. Evans's books will confer a favor upon the author's daughter by ordering them of her, as the publisher, H. H. Carter, makes generous concessions to her on all such sales. Her address is Miss Vesta A. Evans, Salisbury, Mass.

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M. Woodbury Sawyer, besides lecturing at Oscawagon-Hudson in July, gave a series of lessons at Greenacre in August.

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New Thought circles will be interested to know that Henry Wood of Boston is about to publish a new book.

* * *

Dear Sir: Your magazine has always been appreciated and much enjoyed in our family. We frequently have it read aloud. We like the whole tone of it and the best of anything published along this line. Very truly yours, A. P. H.

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Crime is never cured by cruelty. How easy would it be to abolish crime if we could make men out of criminals by torture, but it can not be done. The criminal can be changed into a man only by showing him how to be a man instead of a criminal. Those successful in reforming criminals are not themselves cruel.—The Ghourki.

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"All the people cannot be fooled all the time," and they will learn soon that they not only pay for the goods they buy, but pay millions to advertise them.

Observations and Events.

One of the little drawbacks to war, one to which the attention of fire-eating, strenuous people should be called is its money costs. Mr. Ware, the Commissioner of Pensions, says in his late report that our Republic during its existence of a little over one hundred years has paid more than three thousand millions (\$3,000,000,000) dollars in pensions alone.

* * *

Says Count Tolstoi: "Kings and emperors are surprised and horrified when one of themselves is murdered, and yet the whole of their activity consists in managing murder and preparing for murder. The keeping up, the teaching and exercising of armies with which kings and emperors are always so much occupied, and of which they are the organizers—what is it but preparation for murder?" And for saying a good deal less many a Russian has had to pack up his traps and skedaddle to save his life.

* * *

Methodists having authority over various religious journals have made a welcome announcement. They have decreed that henceforth medical, financial, and other advertisements which they cannot vouch for as at least honest, in the intention of the advertisers, shall be excluded from the columns of all the journals which they control. By coming to this decision, our Methodist brethren join the ranks of the reputable publishers, too few in number, who refuse to take money for laying before their subscribers announcements that they know are lies so concealed as to deceive and cheat the unwary. There are some secular journals that have purged themselves of the taint that comes from complicity with fraud; there are "religious" journals that have not.—Christian Register.

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In his new pamphlet, "Thou Shalt Not Kill," Count Tolstoi severely arraigns the Czar and Emperor William for creating social conditions which are responsible for war. It must be that the count is thinking of making some country other than Russia and Germany his home henceforth. Although both of these countries are pretty well north of the equator, it is likely they may be pretty warm for him to reside within their borders for some time to come.—The Boston Herald.

Suggestions for Health.

This is a Health Magazine, we would have it understood; that is, it is published in the interests of health. But we would especially emphasize the fact that the word health is used here in a very broad sense, the full sense, indeed, as not simply physical, but mental, moral and spiritual health also. The trouble has been that heretofore it has been taken to mean the state of a man's body alone, not at all the condition of the man himself, the mind, heart and soul. The latter is much the more important.

* * *

How Not to be Nervous: To sum it all up, if you wish never to be nervous, live with reason, have a purpose in life and work for it, play joyously, strive not for the unattainable, never regret the unalterable, be not annoyed by trifles, aim to attain neither great knowledge nor great riches, but unlimited common sense, be not self-centered, but love the good and thy neighbor as thyself.—Prof. H. T. Patrick.

* * *

Frequency of Eating: Prof. W. O. Atwater says the theory is advanced from time to time that one or two meals a day are preferable to the three commonly served in this country. If the same amount of food is to be eaten, it is hard to see the advantage of two very hearty meals over three ordinary ones. The best physiological evidence implies that moderate quantities of food taken at moderate intervals are more easily and completely digested by ordinary people than larger quantities taken at long intervals.

* * *

We eat too much as a general rule. Instead of simply satisfying the hunger we glut the appetite.

* * *

Many people instead of being refreshed by their meals make themselves uncomfortable, stupid and often distressed by them.

* * *

Simplicity is the law and the gospel in all things.

* * *

The truth is that emotional insanity is the climax reached by a person who does not habitually make the necessary struggle to attain and preserve self control under provocation. Crime is the climax reached by one who, in secret, has entertained and dallied with the thought.

Questions and Answers.

CONDUCTED BY HARRIET ADAMS SAWYER.

What is the practical part which a healer takes in restoring the sick to health? P. A.

It is difficult to define or limit the practical part which a mental healer takes. While there are underlying principles adhered to by all mental healers, the practical exhibitions of those principles vary as widely as does the keenness of vision of the healers and the various conditions and needs of patients. No wise parent adheres to the same method of teaching or discipline among the several children. So is it with mental healing. There have been, and are still, mental healers who rely exclusively upon that telepathic communication which awakens the inner consciousness of the patient to its legitimate part in the healing processes, saying very little to the patient. There are others who realize deeply the need of instructing the patient in the art of right thinking;—who labor earnestly to displace erroneous, inharmonious thoughts, by those of truth and harmony,—thus, not only more rapidly effecting a cure, but conveying to the patient the secret of his (or her) cure, and at the same time the ability to hold fast to the good thus attained.

* * *

How do we account for relapses which sometimes occur under mental treatment? B. R.

It is, as yet, but the few who comprehend what it means to change one's thinking, and thus to change one's physical conditions. We must not fail to remember that the subjective mind is a reservoir,—a result of all past years of thinking and feeling. To off-set the effect of erroneous thought requires not only intensity of thought-action or conviction, but, in many cases, it requires time to cement these new convictions. This should not, in any way, discourage anyone. No student of art or of music expects to attain the perfection of the master by a few desultory efforts with chisel, brush or keys. One who undertakes to gain a mastery knows full well that the process may be slow, and sometimes tedious; but the vision which the student holds of successful triumph over all impediments and limitations inspires him to effort and leads him to success. Not always is the pathway to mental and spiritual

illumination slow or difficult. Always have there been those whose natures have seemed attuned to the highest expression, who are like the mountain peaks which first catch and reflect the glow of the rising sun. None need or should despair. The law is a perfect one. Just as truly as we seek, we find—and the rapidity and richness of the finding depends upon the faith we have in the great Giver of all good, and the tenacity, eagerness, and uninterruptedness of our gaze upon that Perfection which we await in reflection upon ourselves.



For Young Folk.

Edited by M. L. Hammatt.

Dear Girls:—

Would you like to be known among your friends, and wherever you go, as the most charming of girls? I will tell you how. Be interested in something outside of yourself. That doesn't mean, be interested in the boys, of course you will, if they are nice boys, but be interested in the world of nature about you. Forget for a moment to think that your dress is prettier than Fannie's, forget that the most popular boy has chosen you most frequently for his partner in the waltz, forget that you are the most brilliant scholar in your class.

Look at the beautiful blue sky, look at the bob white on yonder fence and listen to his call. Watch the shadows grow longer at the close of day. See the beauty of the cedar swamps with the big awkward quawks flying home to roost there. Watch the young land turtle as it shuts up the lid to its shell, thinking itself safe from all harm. Put the little fellow down, he has a right to his life as well as you and I. Respect the rights of all things—except the mosquito. He needs correction for not respecting the rights of others and a slap will teach him better.

See the beauty of the flowers. One needn't pull them to pieces in order to know them: the wild rose, always full of a new beauty; the milkweed, the mullein, the daisy, the golden rod, none the less things of beauty because we see them day after day. See the beauty of character in other people, even in those of a rough exterior.

The world is full of beauty and full of interest. Do not

fail to feel and see it all just because your eyes and thoughts are fixed too closely on yourself, and before you realize it you will be the most charming of girls.

* * *

Why is a dog's tail like old age?
Because it is in—firm.

* * *

"All that we can discern supports the view that throughout the organic realm the intelligence that finds its fullest expression in man is everywhere at work." So says N. S. Shaler, in "Plant and Animal Intelligence" in the July Harper's.

Doesn't this agree with the principles of metaphysics?

* * *

JEST DON'T GO GITTIN' SORRY.

Jest don't go gittin' sorry for yourself!
Smallpox is bad—self-pity's even wuss!
An' it's amazin' how a grievance grows
If you take time its snaky head to nuss!

Jest don't go gittin' sorry for yourself!
All that you're bearin' lots of folks must bear;
Jest turn to huntin' blessin's, an' you'll find
Them shinin' things is growin' everywhere!

So don't go gittin' sorry for yourself!
But keep on climbin'; fortune's little shelf
That holds the jam seems far off, but it ain't—
Unless you go a-pityin' yourself!
C. Dangerfield, in Criterion.

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Book Notices.

The Law of Mental Medicine. By Thomson Jay Hudson, Ph. D., LL. D. A. C. McClurg & Co., Chicago. Pages 281. Price \$1.20 net.

This book is attracting wide attention. It is an interesting discussion of the law of suggestion in physical healing, which is the only law recognized by the author in the practice of mental therapeutics. His theory of suggestion

has a two-fold aspect, one being purely psychological and the other histological. The latter word is descriptive of what biologists call "the science of organic tissues." Dr. Hudson holds with Professor Virchow that all disease is located in the cells of the organic tissues and that it can be reached by "hystionic suggestion" through the "laying on of hands." This, in his opinion, explains the results claimed to be reached through "magnetic" or "mesmeric" treatment. The first half of the book is devoted to the advocacy of views that are held substantially by the liberal school of mental healing, for suggestion plays an important part in its practice. One of the noted and most useful New Thought books is Henry Woods' "Ideal Suggestions." Dr. Hudson, however, has not sounded the deeps. His treatment is very inadequate, even superficial it may be said. No doubt the assurance with which Dr. Hudson utters his views will lead many to think that he has spoken the irrefutable word. The Critic reviewer, we observe, is one of these. He says: "This is an important book. It gives us what truth there is in the delusion called Christian Science. That truth is suggestion, or self-suggestion, to the subconsciousness." Such critics might find it illuminating to interview some intelligent person who has become involved in that "delusion" to his lasting physical and spiritual regeneration. Dr. Hudson's book will be of great practical service, no doubt, to those who have never given attention to the law of suggestion. If the author had been willing to consider it simply as one, instead of the only law of mental medicine, there might not be serious dissent from the views presented in Part First. The theory of disease and its treatment by "hystionic" suggestion, to which Part Second is devoted, is altogether too material to be acceptable to Mental Scientists.

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OTHER NEW PUBLICATIONS.

The Melody of Life. A presentation of spiritual truth through musical symbolism. By Susie C. Clark. The Alliance Publishing Co., New York. Pages 139. Price 75 cents.

* * *

Lecture on Divine Healing, Teaching how to heal the

sick. By Oliver C. Sabine. The News Letter Press, Washington, D. C. Pages 107. Price, cloth, 75 cents; paper, 50 cents.



It is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.—Emerson.

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.

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