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VOL. IX.

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THOUGHT AS INTERPRETED BY EMERSON AND KINDRED THINKERS.*

BY MARTIN KELLOGG SCHERMERHORN.

I.

THE "kindred thinkers" extend back to the earliest thinkers, who were both devout and profound, whose thoughts have come down to us.

Emerson, like Confucius, did not profess to originate; only to "hand on" the "thoughts which have been ever" and whose "first entrance no man knows." In his own words: "The originals are not original."

From that most ancient of historic seers who said, "The sum-total of all my thoughts is Myself," down to that Hebrew seer who said, "As a man thinketh in his heart so is he," down to that seer of seers who said, "For every thought (word) men shall give account," down to Emerson who repeated and condensed them all, the common teaching which has been "handed on" is that of the almost omnipotently formative, shaping and moulding power of Thought. Emerson not only handed on this teaching but filled all his writings so full of it that one cannot rightly contemplate a single paragraph without being startled, sadly or gladly, into amazing thought-revelations of both self and all the universe around. "The thoughts of many hearts shall be revealed" is a fulfilled prophecy to all who intelligently and devoutly study Emerson's writings. Such studies have already revolutionized, and commenced the reconstruction of, the world's philosophies, sciences, theologies and ethics.

*A paper recently read before the Emerson Club of Poughkeepsie, N. Y.

As both a new impulse and a down-to-date summary, no other single writings have effected so much for the higher spiritual, deeper intellectual, and wider ethical life of the new-born twentieth century as have already, already, we repeat, the writings of Emerson. And all these writings teem with the spirit, if not the letter, of such world-wisdom as: The sum-total of my thoughts is Myself. As a man thinketh so is he. What I think I am. He needs no other rosary whose thread of life is strung with beads of noble thoughts. All good thoughts are from the celestial world. Heaven and hell are within us as conditions of thought. True religion is to control the thoughts. Convert the body into a temple by repressing every unholy thought. As the wheel follows him who draws a carriage so suffering must follow every evil thought indulged. Dig up an impure thought by the roots. Base thoughts eat down all noble growths of love and reverence in the soul. Indulge not even an idle thought.

These and kindred ancient teachings, found in all the great religions and philosophies of the world, Emerson re-stated and re-inspired in modern figures and forms.

The only cosmetics that beautify, the only sanitation that endure are high and holy thoughts. The only tonics that restore, the only potions that strengthen are pure and noble thoughts. The only elixirs of life that both prolong the days on earth and prepare for the eons of eternity are wise and lofty thoughts. Beauty, vigor, health, happiness, longevity, eternal beatitude---ever and forever are conditioned on corresponding Thought.

These are not exact citations from Emerson but are a practical summary of his fundamental teachings; in every paragraph and phrase of his writings they are proclaimed. A favorite quotation of his expresses all his philosophy:

"So every spirit as it is more pure,
And hath in it the more of heav'nly light,
So doth the fairer body it procure

To habit in, and it more fairly dight
 With cheerful grace and amiable sight;
 For of the soul the body form doth take,
 For soul is form and doth the body make."

The words "spirit" and "soul" were always used by Emerson as synonymous with the phrase "accumulated thought"; all of one's past thoughts to date constitute one's Self, which is the "spirit" or the "soul."

This accumulation of all the past, this sum-total of Thought to date, we now are beginning to designate by more scientific terms, as the Sub-conscious Self, or the Sub-liminal Self; but the meaning is the same as that of the ancient teacher: "I am the sum-total of all my past thoughts."

Not a single thought has ever escaped, can ever escape, from that endless column which every instant sums itself up in Myself. Every digit that the mathematician adds to his column changes its sum-total. If the column is constituted of both minus and plus quantities (as, 2 plus 3 minus 4, etc.) the sum-total at any instant may become less than nothing; and, endlessly the alternating process and the uncertain results may continue.

So is it with the sum-totals of Thought which, at any instant, express one's character (at that instant) through the three-fold outspakings of body, mind and soul—rather, of Soul outspeaking through the mind and the body which, together, constitute its eternal self-manifestation (or objectivity) and its infallible record. Every individual's mind and body are his or her open book, and every instant is a judgment day.

The soul—or spirit, or character, or sub-conscious self, or sum-total of all past thoughts—is the real thinker; and thinks through that machine we call the mind, which instantly and ceaselessly builds every indulged thought into and records it upon that organism we call the body. Every healthful, lofty, holy (whole) thought is a plus quantity to

elevate, refine, and beautify the outward individual as an expression or index of the self or soul within. (By "within" we mean, invisible; for the soul is not shut up like a coin in a box, or a bird in a cage, but is the all-surrounding and all-permeating personality of every finite individual in the same sense that the Infinite or Parent Soul is the all-surrounding and all-permeating Personality of the Universe.)

On the other hand every abnormal, low, impure thought is a minus quantity that inevitably must depress, degrade, brutalize; whenever such thoughts prevail the evolving individual proportionately reverts, or sinks downward to brutal conditions—becomes, as we say, a nobody; the more they prevail, the more of a nobody, the less entitled to be called human, does the individual become. But, again, every plus thought is redemptive in the sense that every penny gained may help to replace the pennies squandered, or that every step up-hill may help to redeem the down-hill steps that have been foolishly or thoughtlessly taken. Whenever the plus thoughts habitually prevail the individual becomes a "somebody" again, and the more they prevail the more of that Divine Felicity which we call Eternal Life is consciously possessed.

We may call this the Character Arithmetic of the Universe, and we may give it the following practical aspect:

Every living thing thinks, must think, cannot help thinking; to live is to think, to cease thinking is to die. From whirling molecule and springing root to aspiring man and shining star, Thought is Life: and both the quality and vigor of the individualized or embodied life are universally determined by the quality and vigor of the thought whence that life, as from a fountain-head, proceeds.

Such is the problem of life, accompanied with the seemingly universal and unalterable decree: Think or die, think nobly or die ignobly, think ever upward or revert to nobody and nothingness again; choose which! But this

decree is our key, and our only key, to the problem; and this is what supremely concerns us, every one. We must think or die; think vigorously or die gradually, think nobly or die ignobly, think ever upward or revert to nobody and nothingness again. So far we are fated and must.

But to every human individual, possibly to many or even to all lower as well as to all higher individuals also, is given a measure of Free Will that everywhere and forever determines the quality of thought and the consequent direction (up or down) of each individual—according as the choice shall be. Every instant there must be a thought; that thought must make or unmake, uplift or degrade, build up or tear down.

To use our mathematical figures again: Every thought must be a plus or a minus quantity; but which it shall be, and the resulting quality or sum-total of character, rests with each individual to determine.

This is a concrete rendering of Emerson's abstract statement of Spiritual Laws; which laws underlie all his writings, giving shape and point to every sentence and phrase. It is also a practical view, in the light of that New Thought of which Emerson's writings are the central sun, of the old question of Fate and Free Will. This question is settled in two brief sentences: "Thou must think, and whatever thou thinkest thou must be," says Fate; and Free Will replies: "I will think whatever I please, and take the consequences." Thus is the problem of life and of destiny plainly before us. Let us figure upon it for a few moments, using, at first, our arithmetical illustration.

Imagine tens of thousands of endless columns of digits, with the sign plus or the sign minus placed before each digit; of these columns let us select three, as typical of all, and study them.

1. The first begins with plus digits; but soon minus digits appear and so increase in frequency that at the

millionth, let us say, the sum-total is so far below zero as to be accurately expressed by the quantity, minus 800,000; that is, 800,000 less than nothing. Understand that not one of these digits may be erased, the column must remain as it is forever and forever; the only possible way to change the sum-total is to change the prevailing digits from minus ones to plus ones and, if more favorable results are desired, to do it as rapidly and as invariably as possible. What a work of reformation, shameful as well as long, this must be, but "it must be done"—says Fate to Free Will—"it must be done." And if it is not undertaken at once and done with ceaseless diligence, still deeper shame and greater toil must ensue. Every minus digit added must increase the minus sum-totals; the quicker, then, we can commence the only possible remedy of adding plus digits and the more invariably continue it the better.

2. Our second typical column (in common with all the rest, subject to the methods and rules already stated) begins also with plus digits alternating with minus ones. But, decreasing in frequency, the minus digits in the prolonged column at length entirely disappear and at the millionth, let us say, the plus have so prevailed as to produce a sum-total so far above zero as to be accurately expressed by the quantity, plus 100,000; that is, 100,000 more than nothing. Not an ideal showing, indeed, but encouraging. And now if no more minus digits shall be added, or but very rarely one and decreasing to a final none-at-all, the succeeding sum-totals will endlessly increase in quantity and in grandeur notwithstanding the deductions and disfigurements of the past—not one of which may ever be obliterated or changed. Every minus digit must stand, says Fate, to disfigure the column and lessen the endless results; but to Free Will there remains this remedy, and the only one: Add nothing but plus

digits hereafter and so atone, as fully as possible, for the mistakes of the past.

3. Our third typical column is an ideal one; one so rarely found as to be really unique; in Bible phrase "chief among ten thousand and altogether lovely." Beginning with plus digits it so continues uniformly throughout the entire column, with rarely a minus and at length not one, till, at the millionth digit, the sum-total is a quantity so far above zero that no arithmetical figures may express it. Already "unspeakable and full of glory" are the results attained, and endless opportunities for similar but far more achievements remain.

Hardly is it needful to explain or apply this parable; to all thoughtful persons it must explain itself and make its own most serious application. The digits are thoughts; the plus are good, wise, holy (wholy) thoughts; the minus are bad, unwise, unholy thoughts; the sum-totals are ourselves, as we individually are at this or any other instant—just as we are and all that we are, in the conjoined relations of the soul (character or sub-conscious self) as expressed through the mechanism of mind and objectified or indexed in the individualized organism we call the body.

The "body" is the mirror of the sub-conscious Self—the character or soul—and the "mind" is a sort of Camera Obscura which condenses and casts the image. The figures on a blackboard or other tablet only objectify or record what the individual thinker, through the mechanism of mind, sends forth from the invisible Self.

So is it with every thought of every individual, universally and eternally; it shapes the Self and becomes an essential part of it in such a sense that all incarnations or Self-expressions are, also, thought-revealings. Every thought indulged or permitted in all the past has contributed to the evolution of the present individual Self; each instant adds a new thought, plus or minus, and thereby modifies or changes the Self proportionately; and so must

soul-evolution, with all its incarnations or self-expressions, continue everywhere and forever.

Seeing these things are so, what manner of persons ought we to be in all good, wise and holy (wholy) thoughts! "Conversation" and all "actions" are only thought-embodiments, and we should give our suppressing or regulating attention to that which embodies rather than to its products or results. "Behold the axe is laid at root of the tree." Shall not all wise people hasten to cut down not only but also to root out every thought that brings forth evil, or worthless fruit? "Fools" indeed are they who, knowing these things, ever again yield toleration to an unholy (unwholy) or even an unprofitable thought. Thoughts are Soul-builders, and as they build the soul, for better or for worse, so must the mind and so must the body inevitably be. Thinking is living, the soul's vital breath and only possible nutriment; and every fibre and cell of the body and every mood of the mind, as truly as every quality of the soul (or Self) is produced and conditioned by Thought. "As a man thinketh in his heart so is he"—as any individual, in all the conceivable universe, thinks so is it. Whatsoever has been thought in all the past constitutes the individual at this moment; the thought of this moment changes, for better or worse, the product of the next moment; and so forever must each individual, all individuals, evolve or revert—go up or down.

To make a personal application: Suppose I find my Self (commonly written myself) possessed of a dis-eased body and a dis-quieted mind; which two conditions are always correlative. Suppose I discover that these conditions are my Self (my soul) objectized in such a sense that their cause being my Self, their remedy must also be my Self. But my Self is the sum-total of all my past thoughts, pre-natal, as well as post-natal, to date. Of these past thoughts some, at least, must have been dis-quieting and dis-easing—that is, unwise and

unholy—otherwise my Self could not have become dis-quieted and dis-eased, as it proclaims itself to be through its dis-quieted mind and in its dis-eased body. Inasmuch as nothing but base, impure, unwholesome or unwise thoughts can dis-quiet and dis-ease, it must follow that the entire suppression of these and the persistent welcome and cultivation of their opposite is my only possible remedy. Every other "remedy" is deception or quackery. The tree must be made and kept good, the fountain must be made and kept pure, or else dis-quietude and dis-ease will continue to grow and outflow. To return to our arithmetical figure: not another minus digit should be added, but plus ones invariably and as "redemptively" as possible. By tolerating even one more thought that is low, unclean, sensuous, selfish, envious, revengeful, uncharitable, unmerciful, untruthful, unwise, or even "vain or idle," I shall add to my present dis-quietudes and dis-eases, rather than heal them. Spite of all the *materia medicas*, physicians, healers, and other external methods, potions and helps or helpers, in the wide earth beneath or in the boundless heavens above, my dis-quietudes of mind and dis-eases of body will never be permanently healed until my Self is healed by the one sovereign remedy of high and holy thoughts. To welcome and retain another base or wrong thought will be to sink myself deeper into the depths of my present unhappiness or suffering, and, moreover, render my recovery more distant and difficult—to say nothing of the shameful record of my unworthy thoughts, which must remain inscribed upon all my mental and physical externalizations forever.

Whatever, then, has been my past—though that of Satan himself—whatever may be the sum-total of my evil and unwise thinking at this instant, let not another debasing or unworthy thought be added; nay, not even another "idle" thought, for of this also must I render "an account" by some future dis-quietude of mind and dis-ease of body.

These are not mere speculations. Science now confirms philosophy in the teaching that every thought has a mighty and enduring force upon the thinker. Every thought, in proportion to its intensity, creates a "rut" in the brain substance; in which "rut" the same thought tends to run perpetually, each time deepening the "rut" and running more easily. What is effected in the brain substance (which extends all through the nervous system and may be called the mind-mechanism, or even mind itself) is similarly affected throughout every part and particle of the thinker's physical frame. As the sculptor carves the marble, the potter moulds the clay, the builder builds the house, the weaver weaves the fabric, the vegetal intelligence or force uprears the plant or tree—so does thought (the Soul or Self through thought) carve, mould, build, weave, uprear the physical structure of every individual that thinks.

Every thought must incarnate, must embody itself in some dynamic product which shall be its exact correspondent; says the accurate science of today. Beauty or ugliness, strength or weakness, health or sickness, are first in the thoughts; and these thoughts immediately express or reflect themselves in mental and physical conditions. Scientific psychology and telepathy are now revealing to us these very processes of thought-building and thought-control. Whatever a man thinks that he becomes, right before our eyes, under these scientific experimentations. Think beauty and you become beautiful, or think ugliness and you become ugly; think strength and you become strong, or think weakness and you become weak; think health and you become health-ful; or think sickness and you become sick; and so on to the end of the catalogue.

But as old as history is this science of today, though called by other names and but slightly observed. The stigmata of St. Francis and of numerous "saints" besides, in all ages and religions, were only one class of the stig-

mata innumerable and universal which have not only marked, but made, the entire physical organism of every thinking individual that has ever existed on the earth beneath or in the heavens above. From "the crown of the head to the soles of the feet" every incarnate or embodied individual "is covered" with stigmata; nay, not a hair nor a cell, nor a form, nor a color, nor a motion, nor a sensation of an embodied being is produced except by the same processes of thought as those which have been named Stigmata. So affirms the science of today, by its legitimate inferences, if not by its amplified demonstrations.

"I AM THE SUM-TOTAL OF ALL MY PAST THOUGHTS" is now the scientific as well as the philosophic explanation of every form of organized matter, man included. It must also and as exclusively become the explanation of the theology, of ethics, and of materia medica.

(Concluded in next issue.)



If, in the hours of clear reason, we should speak the severest truth, we should say that we had never made a sacrifice. In these hours the mind seems so great that nothing can be taken from us that seems much. All loss, all pain, is particular; the universe remains to the heart unhurt. Neither vexations nor calamities abate our trust. No man ever stated his griefs as lightly as he might. Allow for exaggerations in the most patient and sorely ridden hack that ever was driven. For it is only the finite that has wrought and suffered; the Infinite lies stretched in smiling repose.—Emerson.



I do not know if all matter will be found to be made of one element, as oxygen or hydrogen, at last, but the world of manners and actions is wrought of one stuff and, begin where we will, we are pretty sure in a short space to be mumbling our ten commandments.—Emerson.

HOW TO REMEMBER PAST LIVES.

By J. C. F. GRUMBINE.

II.

ACTION makes reincarnation a necessity. Action is the result of desire. The positive aspect or pole of desire is attraction. The negative aspect or pole is repulsion. The one causes pleasure, the other pain. The fauna and flora of the world are involved in desire and express an infinite series of action, of attractions and repulsions. Such is the nature of desire that one action is involved in and evolves another, an antecedent action becoming the cause and precedent of all that follows.

The law of correspondence will aid the uninitiated to so associate causes with effects as to trace in a rosary of actions the one dominant theme of desire; as one learns the theme of a musical, literary or artistic composition, by observing or studying the subject matter. The theme is declared in the subject matter. An incarnation is thus a theme of desire made flesh or embodied in matter. Each incarnation is a theme in which the unity in its variety of expression is never neglected. Each experience, however different from or similar to another, fulfills the one theme of incarnation. Indeed, such is the nature of experience that as one is fond of sweet or sour things, and so expresses himself, this very disposition towards sensation is a clue to the specific or generic theme of incarnation. All experiences can be thus summarized and interpreted, for in the first or last analysis experience reveals the theme of all incarnation. Broadly speaking, the synthesis of experience polarizes or centralizes in some one overriding or preponderating weakness or imperfection. For it is weakness or imperfection which makes action possible and it is desire that qualifies the action and compels the subject to embody or manifest its own object.

Attraction has its centre of radiation in the ego whence issue the expressions and manifestations which ever seek their own correspondence. Thoughts and feelings are thus correlated to sensations and experiences, and in them the ego or soul learns the law of its attachments and freedom. The soul is never free of action as long as it is attached, nor is it free of personal expression, so long as it is attracted, yet, such is the soil into which the seed of desire is planted, and such is the nature of the seed of desire, that each experience of the soul reveals to it its human nature or humanity. In the outward, material movement or action of the soul, the spiritual state is foreshadowed and hinted. Thus chaos and suffering lie like a shadow on the fair face of Divinity. And thus, figuratively, it can be said, that the face of the Christ was overshadowed by Jesus who "was a man of sorrow and acquainted with grief." All action implies imperfection as realization implies Divinity. Each thought and feeling creates the stream of action and whether action, which is the product of thought and feeling, be analyzed or the source of action, the same principle which is at work in the cause is also at work in the effect.

With the impersonal criterion or standard of freedom, or bliss fully realized, and while this standard is not the result of personal experience, but is always the vision or voice of God, any personal life can be penetrated or understood. To judge is the personal application of this standard and should be avoided for reasons which are obvious. Experience is necessary or it would not be, but this is not the same as saying that each person should have the same experiences, nor is it wise to infer that every person must have experience. This may be true, but "The System of Philosophy Concerning Divinity" proves that while experience is generic to the human race and the soul is wise, not because it has had or is having experience, but because it realizes Divinity.

The positive or negative aspect of action is important to consider, for action is dualizing itself in the sphere of what is for and of desire and what is against and devoid of desire, as when a person in one incarnation becomes a gourmand or miser and in the next an ascetic or beggar. The thesis of the soul is always hinted, if not expressed in its antithesis and synthesis. The antithesis deals with the negative while the synthesis with the positive aspect of desire, as here set forth. The negative aspect of desire is as important an experience as the positive, for as minor music and colors are most appreciated by the soul that suffers and indeed are made possible by "crosses," so the soul that is haunted by the shadow of some great loss learns the path to Nirvana. Perhaps that is one reason why "poverty, chastity and homelessness are necessary to initiation to the kingdom of heaven."

The positive or major phase of action is the action which earthbound souls crave and enjoy—because it is most pleasurable and entails upon the soul the least suffering through disease; and yet it must be remembered, that if whatsoever a man sows is the positive, whatsoever a man reaps is the negative aspect of action—for action and reaction are equal. In every positive phase of action the negative aspect of desire is concealed and such is the nature of innocence that no end of sophistry can make virtue vice or vice virtue. Let this never be forgotten—if forgotten it ever could be. Thus it is that souls who achieve greatness in one or another line of action are often and generally born in humble circumstances, if not in poverty.

The first part or half of one's incarnation, however opposite or contrary it may seem to be to the second part or half, hints at the theme of the second part or half of the previous existence or embodiment, while the second part or half of the present incarnation is the fulfilment of that theme. This is the mathematical law of reincarnation as to action and attraction.

Intuition is most helpful in any study of self or self-consciousness or in the realization of all forms of incarnation of the self, minus or plus the self; and for this reason, that it illuminates the career or path of the soul with the light of Divinity and while revealing (positively) the spirit in its absoluteness or perfection in its own sphere of eternity, shows (negatively) the forms of the soul that swarm in the kaleidoscope of its temporal existence. Even if to the intuition no other function than that of revealing the soul's pre-existences be granted (a function admitted by so high an authority on Theosophy as Annie Besant), it serves that purpose admirably, as will be shown.

If it be conceded that intuition is declared by the perception and the deeper or the more synthetic the perception, the more responsive and luminous is the intuition, then, because intuition is both human and divine in its office, its relation to experience is prevised, so to speak. The key to experience or knowledge is intuition, because the ultimate or synthesis of experience is self realization, of which intuition is the oracle. Every experience of the soul declares the soul—because, however remotely related sensation appears to be to Divinity, the acts of the soul declare the loges of the soul. This is important to remember.

Psychologists teach that in each act of perception all acts are occultly implied, so that the synthesis or order of the soul's life is rational, normal and unbroken. As the perception has to do with space or spacial conditions of the soul, and memory has to do with time or temporal conditions of the soul, the intuition is relative to whatever the soul perceives and remembers, so that admitting that the intuition is the result of the experiences of the soul in past lives, the intuition becomes a most valuable aid in prevising what is to come or reaffirming what has been. It may be said that the whole of the truth is not declared in this definition of the intuition. As an oracle of Divinity

the intuition serves the soul most in what may be designated the sphere of its omnipresence. The whole life of the being of the soul is present specially and temporarily in what is implied by or in the conditions of matter—that is, existence is rooted in being and is permeated by it each second of time and in each atom of space. Not only can and does the intuition sweep the plane of the past, but it sweeps the plane of the present and future career of the soul, because it is the oracle of Divinity.

The memory is more closely related esoterically and ideally to the intuition than is the perception to the memory, and for the reason that both are ideal in their office and nature. Nevertheless the soul recovers itself—that is, it enters actually into time and space, through the ideal process which is the divine order and which, by the law of correspondence, is actualized or materialized in existence. Because this is so and is so simple only the few have discovered or realized it; to the materialist it is as the treasure hidden in the field.

Intuition revives the past, not because it operates the function of the memory, but because it holds the palimpsest of the soul in its omnipresence, not as an actual experience, but as an ideal fact, very much as imagination is an ideal faculty and finds by projection its correspondence in material forms. Intuition thus sits supremely, even as an oracle, on the throne of perception and, to the seeing eye and the listening ear, reveals secrets hidden from the soul engrossed in the senses.

Generically, therefore, it can be said the intuition shows the spiritual positive to the mental negative of the soul's life and thus arises what may be called the nemesis. The nemesis can as consistently be applied to conscience, for it is an oracle of Divinity and as intuition has to do with the vision or truth, conscience has to do with the voice of love.

In each thought, feeling, or act of the soul what the

soul is, was and will be is omnipresent; so that if one will but summarize the feelings, thoughts, or acts into a thesis or motive of desire, the particular embodiment with its entailments or history for any time or place can be recalled or recovered. As far back as desire extends into the general correspondencies of the soul this method will hold true.

As existence is not being, so the negative is not the positive life of the soul. As there is a material and spiritual body, so there is a human and divine life. And while it is true that existence is the plane of incarnations and of karma or action where all experiences prove the presence of desire, it does not follow that experience is essential, however necessary. The nemesis of the soul which overshadows it in each incarnation is the old story of the garden of Eden and the temptation which is carried over and made actual in the experiences of each soul, as it emerges from innocence to one state into which it is about to enter to learn that the state of the one alone is perfect, however imperfect all states or the states of the many may be. This is the one lesson of one and all states in all planes of existence. Experience has no ethical value—that is, one experience, whatever persons may think or feel, is no better than another.

The "Thou shalt not" is the nemesis which desire creates by its action. It is a personal realization of the divine order and should never become as it has become in the working out of the problem of life, the moral basis of civilization—in fine, the law of church, state and society by which man is judged. Terrible and appalling are the evil of the Mosaic Law as incorporated in such procedure and as applied to mankind, as is shown in the ever increasing number of the diseased, the insane, the pauper, indigent and criminal classes. A word to the wise is sufficient.

The nemesis literally means that the first and last step is from as it is to paradise. Existence is bondage, being

is freedom and one can be just as one can exist. To exist is to be governed by desire, to be is to throw off that yoke; and the nemesis of action is in action itself, not outside of it. Each action produces its own seed and as desire produces action, the seed of action is infinitely differentiated, because the nature of desire is to transform the one into the many and the various. Thus nemesis overshadows the celestial and conceals it from the terrestrial man—not because it is the will of God arbitrarily ordained in a scheme of morals or religion as set forth by a Moses or a Calvin—the “Thou shalt not” which is civil, social and religious humbug and fraud—but because by nature, the soul of action or desire is the love of action or desire, and pain, disease, sorrow, death follow action. To avoid them desire must forever be replaced by the love of Divinity alone.

To contrast the negative with the positive sphere of the soul, the shadow with the light, the reflection with reality, is to solve the mystery of the nemesis of a present life in the sphere of a past life—for the soul alternates as it oscillates from one to the other in a rhythmic, mathematical order. As shadow and sunshine, cold and heat, bitter and sweet, pain and pleasure alternate uniformly, so lives show the same extremes. But as desire, which makes these extremes possible, is controlled and finally supplanted by aspiration, the peace that passeth human understanding fills the soul. As a rose, red or white, fills the bush, leaves and blossoms with itself, so aspiration floods the soul with the love of the Divine.

Each line of action, whether it be taken separately or as expressing a habit of feeling, an attitude of mind or an occupation of some sort, proves and reveals what we are and were in the sphere of what we have been and are to be.

To discover the soul to itself, intuition will always declare the theme of the soul and the present thought, feeling and action, and the nemesis will the more clearly

define the pure and heavenly ideal, which untainted by the world, being in the world but not of it, will shine forth in the luminous outline of the angel. Thus centred and indrawn, the soul will behold its multiple lives and, separating the wheat from the chaff, will understand the one in the many and realize what Jesus meant when he said, "Before Abraham was I am."



OUR CREED.

A creedless love that knows no clan,
 No caste, no class, no cult but man;
 That deems among us now and here
 Are voice and vision of the seer;
 That through this lifted human clod
 The inflow of the breath of God
 Still sheds its apostolic powers:
 Such faith, such hope, such love be ours.

We think man climbs an endless slope
 Toward far-seen table lands of hope;
 That he, through filth and shame of sin
 Still seeks the God who speaks within;
 That all the years since time began
 Work the eternal rise of Man;
 And all the days that time shall see
 Tend toward the Eden yet to be.

Too long our music-hungering needs
 Have heard the iron clash of creeds.
 The creedless love that knows no clan,
 No caste, no class, no cult but man,
 Shall drown with mellow music all
 The dying jangle of their brawl—
 Such love with all its quickening powers,
 Such love to God and man be ours.

Sam Walter Foss.



All institutions derive their sacredness from the service
 they render to human life.

THE EASTER LESSON.

By SARAH F. MEADER.

"To my Father and to your Father, to my God and to your God."

THE Feast of the Passover was the crowning festival of the Jewish year. Instituted to commemorate the deliverance of Israel from centuries of bondage under the taskmasters of Egypt, it was in its character both religious and patriotic, since it not only signalized their advent as a nation, but marked the direct interposition of God, in their memorable forty years' journeyings from Egypt to the Land of Promise. At the coming of the Feast, devout Jews gathered by tribes and families to celebrate at Jerusalem their deliverance as a nation from bondage and death. The splendid temple which crowned Moriah resounded with prayer and praise. The altars reeked with sacrifice. The streets were vocal with rejoicing. Gold and treasure flowed into the coffers of Jerusalem. The key note of the Feast was freedom, hope and power.

With the passing of the centuries Jerusalem, the city of the Great King, has become, with the exception of a few memorials, the commonplace city of an alien race. Solomon's magnificent temple has faded like a dream. The names of the Princes of Israel are forgotten by the world. The great Feast, with its pomp and ceremonial, is a tradition only. But the record of a little band of brothers who, may be, passed unnoticed among the throngs at Jerusalem, upon the one memorable Passover which we recall today, stands out in characters which time can never dim.

The Beloved Disciple has given us in graphic language the history of that conference in the upper chamber, where Jesus of Nazareth ate the Passover with those who had been His friends and fellow-workers in His memorable ministry. His mission was about to end. In this

hour of parting, He opened His whole heart to His beloved ones, pouring out such treasures of consolation and promise as the ages cannot exhaust. To the end of time, in times of trouble and sorrow, men will turn for comfort and peace to the Last Supper, where Jesus and His disciples ate together according to the traditions of their race.

The betrayal, the agony of Gethsemane, the condemnation, the crucifixion and the burial, told in the burning language of loving eye witnesses, form a story about which the interest of the Christian world centres at this Easter season. Had the story ended here, we should be able only to sum up a remarkable life, ending after the old fashion of death and decay and the downfall of a nation's hope for a Redeemer and king. Had this been all, the sorrowful disciples might take up again their burdens of toil and traffic, the old quarrels of sects over the question, "Do the dead live again?" would still be unsettled, and down to our age men might justly crowd their brief lives with selfish interests and lay their dead away with no hope of life beyond. But this, thank God, was not the end. We turn today, with renewed interest, to another phase of this transcendent life.

"Early in the morning, while it was yet dark," while the great city slept after the three exciting days, a little company of women went out to the place of burial, bearing sweet spices and ointments to perform the last offices of affection to him they loved,—a simple incident, in no wise different from the affectionate service of ages of loving hearts. We feel the stillness and the gloom of the Judean daybreak. We hear their subdued voices as they talk by the way. We see the eager Magdalene, running on before, that she might be first at the tomb. We note her astonishment at the stone rolled away. We see her peering into the empty shadows and hear her agonized cry: "They have taken away my Lord, and I know not where they have laid Him."

We see the hurrying disciples. John the Beloved looks into the sepulchre, sees the linen clothes lying and turns away. There is nothing more for love to do. Peter, the daring, impulsive, analytical Peter, steps boldly into the tomb to investigate the signs. Enemies might have stripped off the cerements and flung them rudely aside, but some deliberate, careful hand must have folded the napkin which bound the sacred head, and laid it carefully away in a place by itself.

Here was a mystery for calculation to solve, as perplexed and sorrowing the disciples went away to their own homes,—all save Mary Magdalene, she whose hard life had been transformed by the love and counsel of Jesus Christ. It was for this she lingered weeping at the place where she had last seen Him, just as mourners today cling to the last tokens of the loved and lost. One last lingering look into the empty tomb, then she, too, will go back to her empty life, when lo! "two angels, in white, one at the foot and the other at the place where the Lord had lain."

Too often our hearts, clouded by excess of grief, fail to apprehend the attending angels, and our ears, like hers, are dulled to the triumphant message: "He is risen, he is not here!" It needs the Master's voice, calling our own particular names, and the awakened consciousness to reply: "Rabboni," which is to say master, before we can comprehend the full import of the resurrection message, which Jesus gave to Mary. "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them I ascend to my father and to your Father, to my God and to your God."

As the first gleam of the sunrise fell across the tomb, there dawned upon human consciousness the glorious fact of resurrection and deathless immortality, the grave had lost its terrors, and death had been swallowed up in life immortal. In the two simple words of Scripture, "Mary," "Rabboni," we read the resurrection message of recognition beyond this mortal life.

"Touch me not, for I am not yet ascended to my Father." Oh, the blessed meaning of the words, "Do not touch me, do not seek to detain me, in the visible presence and actual contact with the things which pertain to you. I go to my Father, who cares for and keeps me, to your Father who cares for and keeps you. To my God, who is all in all to me, and to your God, who is to you all you can possibly desire."

It has been beautifully said, in every sepulchre there are two angels, the angel of Memory and the angel of Hope, the one looking backward over the happy past, and the other looking forward to the life that is to be. These angels in white symbolize the longing of the human heart. Man's whole nature rebels against death and forgetfulness. "Christ came to bring life and immortality to light" is a most inspiring message.

The resurrection was no passing dream of a disordered fancy. There is substantial record of the next forty days where he appeared and reappeared in the most substantial manner to his beloved disciples. We read, too, where he stood for the last time with them upon the slopes of Olivet, speaking of the kingdom of God, and the promise of the Holy Spirit, "until He was lifted above them, and a cloud received Him out of their sight." "And while they looked steadfastly toward heaven, behold two men stood by in white apparel." Christ never leaves himself without witnesses. In the mouth of two witnesses shall a thing be established. In white apparel, significant of truth, they testify, "Ye men of Gallilee, why stand ye here gazing? In a like manner as ye have seen Him go, so shall He come again."

Resurrection of the Christ means, not alone, immortality and recognition, but reunion. Our loved ones shall be restored to us with love, companionship, and all that deathless reunion means. "To my Father, and to your Father, to my God and to your God," means oneness in

the life to come, and a mutual enjoyment of all that life has to give. The heart bereft cries out for it, and the resurrection of Jesus Christ seals the promise of its fulfilment.

The life of Jesus Christ is the life of every awakened soul. His name, Immanuel, God with us, means His indwelling in our natures. His experience has lighted all our paths, His counsel and encouragement meet all our needs. We need this recognition every day and hour.

Emerson has beautifully said, "God always speaks to us from behind, and none may turn to see the speaker. In all the millions who have heard His voice, none ever saw the face. He speaks in all languages, He governs all men, but none discern the form." Truly, God is our outpushing impulse which we dimly comprehend, but Jesus Christ walks openly before us with every act, every motive, every possibility laid bare for our direction. We need this Christ. To know the Christ is to know our better selves, to put into active operation the best there is within us. We may comprehend the perfectness of the Christ character, but not until we make it our own will the full significance of our divine exemplar dawn upon us.

"Go to my brethren." We have His message to bear to some sorrowing heart at this Easter season, His message of life and immortality. We are brothers and sisters to all the world, let us emphasize His message of unity to all mankind. We believe in thought messages. Over the "wireless" lines let us send in all directions the Easter greetings of risen Christ-consciousness in the hearts of men. Christ is risen! No longer shall the clash of arms and slaughtered thousands decide questions of empire. No longer shall toiling millions bend unwillingly to lordly taskmaster. Capital shall no longer oppress labor. Labor shall no longer defy capital. Vice shall no longer subordinate virtue. All men are brothers. Truth reigns. Christ the Lord is risen.

TALK HAPPINESS.

Talk happiness.
Not now and then, but every
Blessed day.
Even if you don't believe
The half of what
You say.

There's no room here for him
Who whines as on his
Way he goes.
Remember, son, the world is
Sad enough without
Your woes.

Talk happiness every chance
You get, and
Talk it good and strong.
Look for it in
The byways as you grimly
Pass along.

Perhaps it is a stranger now
Whose visit never
Comes.
But talk it! Soon you'll find
That you and happiness
Are chums.



Editor of Practical Ideals:

Dear Sir: Will you allow me to call the attention of your readers to the little book, "First Lessons in the New Thought"? It seems to me an invaluable work. The main lesson it enforces, so simple and yet so basic and immensely valuable, can be summed up thus: It tells us how to live the New Thought, how to live it every day, every hour, moment and all the time. That is what we want. That is what is needed. That is the way we can get the good out of it, all the good of it. The little work tells us how to live the New Thought, how it can be put into practice and the whys and wherefores of it all. It is a most sensible, scientific and helpful treatise on Mental Healing.

Mrs. S. S., Boston, Mass.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

**Starr Publishing Co., 30 Huntington Ave.,
Boston, Mass.**

There is a widening interest in the New Thought movement in the religious circles of all denominations. Not only is this true of the clergy, who are naturally interested in studying such subjects, but is equally true of the laity. Indeed, the movement often enlists the support of the layman before the clergyman is prepared to recognize its claims upon his attention. The writer was entertained in a home recently in a small rural community where, in a casual conversation, the fact came out that the hostess and two of her guests were perfectly familiar with the best New Thought literature and knew something of the practical value of the philosophy in its relation to the conduct of life. We hear of clergymen who are advocating the philosophy from the pulpit, and who are free to give credit where credit belongs for the new thought they present. We were told only recently of a Baptist clergyman who went so far as to ask his congregation to let him know how many of them had read a certain well-known book by a leading New Thought author. Surely, these are encouraging signs to those who are devoting their time to advancing the cause. They are more than this. They suggest what might be accomplished by an energetic propaganda, wisely planned and wisely directed.

* * *

Perhaps someone will answer, if urged to lend a hand to propagate the cause, "Oh, the cause will take care of itself. Truth needs no advocate." We never yet heard

of a cause that took care of itself, nor of a truth that did not need an advocate if it was to make headway against ignorance. We would as soon expect to gather a harvest from the seed that was left to sow itself as to reap the fruits of a cause that had no one to commend it by pen or voice.

* * *

The growing interest in the cause to which we have referred among various religious bodies, has not come about by mere chance. The new thought has reached these religionists through the books, the periodical literature and, in some cases, through the voices which have propagated the New Thought message. We believe in the printed word as a means to this end. Had we not so believed, this magazine would never have been launched and kept before the people for so many years at the cost of time and labor—all unrequited except in the satisfaction of doing something to further the cause. But we believe, as well, in the spoken word, and so would be glad to see the Metaphysical Club of Boston, or the Church of the Higher Life, in a position where they would be able to send out speakers whenever the door might open. Is it too much to hope that metaphysicians will come to see that we have the really New Evangelism for which the world is waiting?

* * *

It is well known that the Transcript has always been as careful in refusing to have its advertising columns open to objectionable reading as it has been in excluding from its other columns what a healthy mind does not wish to read. The mercenary opinion that is sometimes expressed that such fastidiousness is altogether too good for this world if a newspaper expects to be a financial success, gets no support from the career of such a journal as the Transcript.

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“A pound of pluck is worth a ton of luck.”—Garfield.

Comments and Announcements.

It gives us genuine pleasure to pass along in our columns the following highly appreciative word about one of our much valued contributors, to which we are sure our readers will most heartily respond:

"The Fairhaven Star, speaking of the resignation of Rev. William Brunton from the pastorate of the Memorial Church, says, in part: 'It has brought much genuine sorrow to the hearts of hundreds in this town. The attachment between him and his late parishioners was exceedingly strong. His cheerfulness of spirit poured sunshine into many a darkened life, and the brightness of his heart threw out rays which gladdened every one who came into contact with him. He was a delightful conversationalist. His fund of humorous story and incident was seemingly inexhaustible. An hour's chat with him was sufficient to cheer the most despondent. As a preacher Mr. Brunton has proved himself to be a man of rare ability. He was absolutely free from the littleness of bigotry, and every sermon was a demonstration of his catholicity. Beyond the limits of his parish Mr. Brunton was universally esteemed. His genuine manliness, coupled with the magnetic good will and cheerfulness of his disposition, gave him popularity. His influence told for good citizenship, civic purity, and for obedience to the whole law of clean and upright administration of public affairs.'"

* * *

The Church of the Higher Life has entered upon the twelfth year of its work. Though the society has had no pastor since its founder, Mrs. Helen Van Anderson, left Boston five years ago, the Sunday services have been maintained and have been instrumental in spreading a knowledge of metaphysical principles among a large number of inquiring people who have participated in them. This society and the Metaphysical Club are the only organized agencies in Boston for propagating the cause. This magazine is the only organ of the movement in Boston. Each of these representatives would be able to do a much larger work if there was a more general co-operation among all the friends of the cause residing in the city.

A few out of the many testimonials to the character and value of PRACTICAL IDEALS we give below, which we believe will find a response in the hearts of its readers, as they certainly afford gratification to its publishers:

"I find the paper [the magazine] interesting and helpful and one of the best of its kind."—A. C. R., Canton, ●.

"PRACTICAL IDEALS for 1901, 1902, 1903 and up to date, 1904, are at hand in good order. I have started to read them from the beginning. They are fine, good for summer and winter, day and night, week days and Sundays."—R. E. D., Minneapolis, Minn.

"I am glad that I can again have PRACTICAL IDEALS. It is far above all other magazines that I have seen of its kind. I find it so sane and full of good."—Mrs. H. M. K., New York City.

* * *

We call attention to Mrs. Pearce's card in the Metaphysician's Directory. Many will remember Mrs. Pearce when she was doing her excellent work in Boston. During her stay in Washington, D. C., her success as teacher and healer was exceptional. She has bought an old Southern plantation in Virginia and intends to make it a "vibratory centre for the highest and best," the practical simple life. We wish her great success.

* * *

Among our new advertisements is the announcement of Mrs. S. F. Meader of Lynn, who has lately entered the ranks of Boston healers as teacher and practitioner. After many years of practical healing, she strongly advocates an understanding of the physical body as a necessary adjunct to successful mental healing. We are pleased to endorse the practical lessons she offers to her students, and to wish for her continued success in her work among us as a healer. She is always a welcome speaker at the Metaphysical Club.

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The science now applied to national slaughter must be exercised on the same scale and in the same degree to the development of the world's neglected resources.

Observations and Events.

I have sometimes fancied that we might erect here in the capital of the country a column to American Liberty which alone might rival in height the beautiful and simple shaft which we have erected to the fame of the Father of His Country. I can fancy each generation bringing its inscription which should recite its own contribution to the great structure of which the column should be but the symbol.

And now what have we to say? Are we to have a place in that honorable company? Must we engrave upon that column, "We repealed the Declaration of Independence? We changed the Monroe Doctrine from a doctrine of eternal righteousness and justice, resting on the consent of the governed, to a doctrine of brutal selfishness looking only to our own advantage? We crushed the only republic in Asia? We made war upon the only Christian people in the East?" . . . No, Mr. President! Never, never! Other and better counsels will yet prevail. The hours are long in the life of a great people. The irrevocable step is not yet taken. Let us at least have this to say: "We, too, have kept faith of the Father. We took Cuba by the hand, We delivered her from her age-long bondage. We welcomed her to the family of nations. We set mankind an example never beheld before of moderation and victory. . . . We returned benefit for injury and pity for cruelty. We made the name of America loved in the East as in the West. We kept faith with the Philippine people. We kept faith with our own history. We kept our national honor unsullied. The flag which we received without a rent we handed down without a stain."—Senator George F. Hoar.

* * *

Dr. Russell H. Conwell was right when he declared at an agricultural fair that premiums should be offered for something beside the choicest cattle and best squashes. He started a new departure by personally offering a fifty dollar prize to be awarded next year for the best looking man or woman, with twenty-five dollars for the best looking baby.

* * *

Our readers have probably noticed that while we have

given them, in PRACTICAL IDEALS, a large measure of original matter, contributions at first hand by our leading metaphysical writers, we quote freely besides from New Thought periodicals. We have made it a rule to do so. In fact, we endeavor to give to our readers the cream, so to speak, of all New Thought publications of the day, both those at home and abroad.

* * *

The latest new comer in the line of New Thought periodicals is "The Truth Seeker," from Sydney, New South Wales, Australia. It is a monthly magazine and a first appearance, bearing on its cover, Vol. I, No. 1, January, 1905. Its editor (or editress) is Mrs. Veni Cooper-Mathieson, and Miss Elizabeth Garside is her associate. We like the new candidate for the favors of the New Thought reading public. It is clean, moderate in tone and devoid of extremes and extravagances. We are glad to hear from the New Thought sisters and brothers on the other side of the globe through the medium of "The Truth Seeker."

* * *

The next New Thought Convention also will be held in the West, according to present arrangements. There have been already two in the West. It would seem as though the East should have its turn. But it is claimed that most of the New Thought people are in the West and need to be accommodated. The East must wake up to keep along with the procession.

* * *

The dead letter office handled ten million pieces of mis-sent mail last year. This is nearly a million ahead of the previous year. A million and a half of money was in these letters, and a quarter of a million photographs. Thousands of bills unpaid, subscriptions have not been renewed, engagements have been broken off, and fond relatives are indignant over not receiving the baby's first picture, all because we are a careless people.

* * *

Mrs. Norris, of California, who has been having a busy winter in Boston, conducts a Sunday morning service in Metaphysical Hall, which is well attended by a most appreciative audience.

Suggestions for Health.

We do not tire repeating that this is a Health Magazine. It is devoted to a health movement. But we use the term in the broadest sense, in no less inclusive meaning than health, physical, moral, mental and spiritual. Our readers will please bear this in mind when we employ the word. To show the full breadth of this health movement, in which we are as Practical Idealists engaged, we must add that it includes the social, political and industrial health of men. Not less than the complete health, wholeness, holiness of mankind in every sphere of human life, is the high mark indeed toward which all our efforts should aim and strive.

* * *

And the last thing that this healing movement should be is narrow or one-sided. All things, means and methods really good and useful, should be welcomed and won to its side. Let us throw to the winds or to the rubbish heap, in accord with our broad principles, all that smacks of old-time prejudice, bigotry or intolerance. Our movement should include, along with the mental cure, all true hygienic, dietetic, sanitary and what we may call, physiological therapeutics. See what is now being done by physical culture, athletics, the use of fresh air for lung cure and the preservation of life and health by sanitation, as illustrated in Cuba for instance.

* * *

The foregoing suggests another health matter of no little moment in our view. The scientific men—prominent among them Mr. Horace Fletcher, who has done so much for New Thought—are telling us, and apparently demonstrating as fact, that we Americans eat too much, come near indeed being a nation of gluttons. This seems rather a harsh charge. But if it be true we ought to hear it and to thank the truth-tellers. They think they have proved by scientific experiments that as a general rule most of us eat from one-third to one-half more than is necessary or good for us. Our own opinion is that this is so, or at least that we eat too much. It seems to be a habit of our modern civilization. It is a bad habit at any rate and makes not for health, physical or moral. Artificial stimu-

lation of the food appetite, which belongs to our so-called civilized life, we should say is at the bottom of it. Artificial, unnatural stimulation of any appetite or passion works mischief, is unhealthful to body and soul. It has no place, we may be sure, in the simple, wholesome life. Let us see to it as Practical Idealists that we gormandize not either with food or drink.

* * *

The beer drinker usually looks plump, full-blooded and robust, but as a rule he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. On the other hand, many a frail, slight looking man or woman without an ounce of surplus flesh on his body, may have a toughness and power of resistance which will carry them to an extended old age when their stronger fellows have dropped out on the way.

* * *

There is now hope for the consumptive. A cure has been found,—yes, even better than that, a preventive of the malady. After long years of fruitless search for tuberculins, balsams and serums the true curative has come to light. The medical profession has discovered the Common Air! It is not a poison and is being applied with safety and success on all hands.

* * *

The use of milk should always be encouraged in children, as it contains elements that nourish the brain, muscles, and nerves, and gives fuel for animal heat.—The Healthy Home.

* * *

The Duke of Wellington, who conquered Napoleon, declares: "We lost a thousand men in the Peninsular Campaign for lack of ministers in the hospitals to speak constantly to the sick and wounded the great, heartening words of the Bible." Courage and faith conquer ill health.

* * *

"You are as full of airs as a hand-organ," said a young man to a girl who refused to let him see her home. "That may be," was the reply, "but I don't go with a crank."

Questions and Answers.

H. H. BRIDGEWATER, Editor.

Readers are solicited to send questions. Our readers also are invited to briefly answer the questions asked. Address communications to Starr Pub. Co., 30 Huntington Ave., Boston, Mass.

I have had some years' experience as an invalid attendant. Do not feel independent enough to make my metaphysical ideas convincing to my patients. Will you kindly suggest how to make harmony, as I am dependent upon this work for a living and have to work under the directions of medical doctors? I am considered efficient as a common nurse, but it irritates me to find my charge so dependent upon material agencies, since I am convinced of higher powers. A.

Put your metaphysics into whatever is to be done by you for a sick person. Whatever you do for the sick in the way of shifting a pillow, manipulation of head, spine or body, bestowing a look, handing a drink, giving a supporting arm, etc., etc., do it with the proper intent to forward Nature's effort at restoration. Remember this—that the words from your mouth are as healing balm or poisonous venom, and the touch of your hand may confirm your speech. Whatever your charges need to partake of in the way of harmless things—say air, water, food, sleep, rest, etc., induce them to do it with the proper intent, taking as your pattern the healthy person. Work to this pattern on such lines indefatigably and by the speedy upbuilding of your patient, hasten the physician's judgment to withdraw his drugs. To be just, it may be said that most M. D.'s use very sparingly of drugs, compared with days gone by. This is encouraging. H. H. B.



If I put myself right, will that cure all the evils of the world?—I. W.

Certainly if you could live and manifest the Absolute Right at once, it would be quite permissible to expect that by so doing you might cure all the evils of the world. But can you attain to this condition—is it a reasonable hypothesis? I think not, except, perhaps, measurably. As conscious thinking and feeling human beings we are dealing with relativities. We know that the "righter" we

are ourselves the clearer is our vision for similar possibilities in our fellow creatures, our surroundings, etc., and the more power we wield even unconsciously for the race betterment. By righting ourselves we learn the steps to be taken, the obstacles to be overcome, and most of all the source of our own power to do these things. When we have attained, we then find that all the seeming terrors of life are purposeful and, by perceiving the purpose, we "joyfully accept the universe," realizing that were there no pain, there had been no solace; no sin, there could be no joy in justice and equality, and that when we learn the lesson and develop these beautiful solvents of misery, the need for misery vanishes as mist before sunshine. But remember, dear friend, that the race is yoked in a common cause. We sink or rise together. The whole race cannot be lifted at once by any one person. The law of individuality, however, and the law of community need not defeat each other or even conflict, when properly interpreted. Each has his or her own initiative to perform and that initiative is the putting right of one's self, not absolutely, but in relation to the rest of humanity and with all existing conditions and circumstances. All these shall be made better by your ever widening circle of influence. By putting yourself right, all the circumstances considered duly, you do your part in curing the evils of the world. Once right yourself and you cannot then wrong any man or any thing.—H. H. B.



Book Notices.

"Kindly Light," by John Milton Scott. Upland Farms Alliance, Oscawana-on-Hudson, N. Y. Pages, 243. Price (postpaid), \$1.00.

The author calls his work "A Little Book of Yearning," and this is a title which well describes it. There are included in it nearly a score of meditations on themes connected with the problems of being, and all are characterized by an insight which will be found very uplifting to anyone who is seeking help in solving the problems with which the writer deals. Each meditation is treated both in verse and in prose, though the latter is hardly less poet-

ical than the former. Mr. Scott is now associated with Charles Brodie Patterson in conducting the well-known New Thought monthly, *Mind*.

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"Moral Education," by Edward Howard Griggs. B. W. Huebsch, New York. Pages, 352.

This is a book that every school teacher and every parent should carefully read and ponder. Professor Griggs speaks with the authority of an educator who has made a deep study of the subject and who has no fads to promulgate. He remarks in the Preface, "My aim has been sanity and not novelty." He never deviates from that aim. We have never met with a work of the kind that is so packed with common-sense views. An adoption of those views by the public school teachers of America would revolutionize our entire system of education, and relieve it of the serious imperfections which now characterize it. They are not novel views either, but such as many an intelligent parent has entertained who has had children trained in the public schools.

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"The Mysteries of Mediumship." An Account of the Life and Mediumship of J. J. Morse. Reprint from the London "Light."

This is a small book of only 61 pages, but it is about the most unique publication that has come to our notice, for two-thirds of it purports to be the words of a spirit to an interviewer connected with a spiritualist journal of London. Its sub-title is "A Spirit Interviewed." This spirit is spoken of as the "control" of J. J. Morse, who has recently become Editor of the *Banner of Light*, of Boston, and who has been a distinguished medium for more than thirty-five years. The interviewer named presents an interesting report of a conversation with Mr. Morse respecting his mediumship. The book, small as it is, is certainly an important contribution to the literature of spiritualism.

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Harriet Beecher Stowe wrote very wisely when she said: "When you get into a tight place and everything goes against you until it seems that you cannot hold on a minute longer, never give up then, for that is just the place and time that the tide will turn."

Metaphysicians Directory.

The price hereafter of an insertion of three lines or less in this Directory will be \$2.00 per year, if not over five lines, \$3.00 per year.

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