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PRACTICAL IDEALS.

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CONTENTS.

	Page
Talking to a Good Listener. Henry Wood - -	1
Practical Ideals. II. Rev. John Milton Scott -	6
The Larger Prayer. (Poem.) Edna D. Cheney -	9
Warren Felt Evans, M. D. (Fourth Part.) Rev. W. J. Leonard - - - - - - -	10
The Significance of the New Thought Movement. II. R. Heber Newton, D.D. - - -	27
Editorials - - - - - - -	32
Comments and Announcements - - - -	34
Suggestions for Health - - - -	37
Questions and Answers. Edited by Miss Mabel Gifford	38
For Young Folk. Edited by Ella E. Morrill - -	40
Metaphysician's Directory - - - -	42

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Practical Ideals.

VOL. XI. JANUARY, 1906. NO. 1.

TALKING TO A GOOD LISTENER.

BY HENRY WOOD.

IN passing along a busy street one frequently meets a person whose lips are nervously moving in a meaningless and often excited manner. We say, "he is talking to himself," note his lack of poise, and infer that the thought which possesses him is shallow and unworthy. There is evidence of some aggressive or defiant feeling, something antagonistic, perhaps the product of a heated temper trying to utter itself. It is an automatic rather than an intelligent conversation, and the breah which shapes it is worse than wasted.

On the other hand, one may perhaps have most delightful things to say but feels that he has no one to listen. He is not a writer or public speaker, and can command no audience. He fain would launch ideal thoughts and paint beautiful word pictures, but there is no demand. He does not appreciate that to be is even greater than to do. If one has something good to communicate it need not stagnate or be wasted. Not even a thought can be lost. The conscious mind is the talker and it is always saying something to the subconscious self. Its productive flow not only goes out into the general psychic atmosphere, like wireless telegraphy, but is listened to and recorded within. No one, therefore, ever fails of an attentive audience. Mental activity—and the mind is always busy—is only a series of suggestions in unending procession. How can one ever be lonely when good company is always available?

Though man is a rounded unit, that part of him which

works upon the surface is constantly quarrying material for the lower and more enduring courses. As a former he is constantly making himself, and he is never finished. He is weaving the raw material of consciousness into the enduring subconscious fabric of character and soul. He must be a manufacturer and cannot retire from business.

We must rid ourselves of the prevalent impression that auto-suggestion and affirmation are either meaningless or illogical. They are rather the busy wheels of a living and positive faith. What a grand and vital entity is the conscious mind and its activities, how various! No ship needs a helmsman more. In its highest exercise—in the super-sensuous realm—it is privileged to come into actual contact and oneness with the Divine Mind. What a boon such a cultivated intimacy may be! The divinity of humanity may thus become an integral part of the deeper selfhood. It can have its special times and seasons for such high communion. But under ordinary conditions, as before indicated, the sub-consciousness is piling up both negative and positive product—that which tells for future harmony, strength and normality of mind and body, or the reverse.

The whole secret of heaven and hell, or of so-called reward and punishment, is within the depths of sub-conscious persistence in the soul. Here the great questions of moral sequence and future judgment, which under an arbitrary and dogmatic religious philosophy have given rise to a large part of the controversy and theological discussion of the ages are focalized and brought home.

Swedenborg, through actual seership, taught that after the body is laid off and the spiritual vision developed, the quality of soul and the moral accumulation which had been stored up would be known by sight. It is to be as palpable as color is to our present sensuous gaze. Heavenly and hellish conditions will be mingled in various pro-

portion and cannot be concealed. Men will show what they are, without sectarian labels or moral certificates. In Biblical terms, the thoughts and intents of the heart will be manifest. The present reformation of the unrighteous is for him to "forsake his thoughts." Paul speaks of "bringing every thought into captivity," which means intelligent control. The sheep thoughts and goat thoughts will more and more be separated, being practically exclusive. Judgment from the tribunal within is inherent in thought quality, while dogmatic belief or opinion is comparatively superficial.

Men occasionally have glimpses of their larger subconscious or stored up selves while yet in the flesh. Perhaps this is most graphically illustrated in drowning experiences, where before resuscitation the soul has so far vacated the body as to temporarily take on discarnate conditions. The consciousness is effectually merged into the larger sub-conscious selfhood so that, at a glance, one sees and feels, just what he contains. The thoughts of a lifetime are flashed before him with full photographic detail. The eyes are opened upon the whole psychic landscape. Perspective is clear and nothing whatever is lacking. But every-day experience proves the same thing in a less comprehensive manner. We meet a friend whom we have not seen for a score of years. Recognition is impossible except by actual comparison with his mental picture, which has remained intact, and which we have carried amid multitudes of others during the whole time. We call it memory, but the word explains nothing. No art museum in the material world contains a thousandth part of the number of works of art, which without confusion are ranged in the sub-conscious mind.

When there is a preponderance of those thoughts and mental images of the quality which gives pain, the condition is a hellish one. With perception amazingly sharpened, think of those leering visages of hate, envy, disorder,

sensuality, selfishness and disease, which—unless crowded out by opposites, may people a very real world. But every high and pure thought, every guiding of the consciousness toward love, good will, harmony and divine holiness (wholeness) is a vitalized germ of health, here, and of the heavenly condition both here and hereafter. Is one "saved"? That is not a question of some future arbitrary spectacular tribunal, but of the near and clear character of the world within. Take an inventory of the prevailing delineations. Is it white or black magic which the subjective artist is bringing to the front? The corridors of the soul are filled with inscriptions in high relief and all have quality. While symbolism must not be pressed to the extreme, those things which make for the heavenly consciousness here and hereafter, tend toward the expression of health in the material organism. Correspondence and not arbitrary detachment is everywhere in evidence.

Not by a systematic knowledge of the laws of psychic and spiritual activity, but through a deep, unsophisticated intuition the Biblical writers knew that man is to be judged for "every idle word." As a self-registering thermometer gives a comprehensive picture of the general temperature. so the ego is weaving around itself its clinging history and the sure verdict of the inner tribunal.

But a sharp distinction remains to be made. Goodness is the positive normal and universal order of the cosmos. Its subjective absence in personality—called evil—is only an educational aspect, a necessary frictional polishing and development. So far as men will follow ideals in front, they need not be driven by goads from behind. The goads have a beneficent purpose when they are invited, and they never come otherwise. Through differing routes and greatly varied experiences men are finally to find in consciousness that All Good which in reality ever was, is, and shall be.

And now for the simple, practical lessons from the wonderful principles which have been briefly outlined. Suggest only good to the inner self. It is both a listener and an artist and its perfect carving is upon durable material. Through high suggestion and ideal affirmation, structural construction is to go on. The conscious mind is to temper material and put it in place. We should talk to the larger and hidden self, for it will hear and also assimilate. Good, clear cut thinking, if put on deposit, will draw interest. Affirm that which is ideal on every plane of expression and do it confidently in the first person, singular and present tense. The knowledge of these laws in application is the most recent and important human accomplishment.

The intelligent guidance of the current of thought, the cultivation of the imaging faculty, as a fine art, and the dominance of the higher rather than the lower consciousness—these are instruments of infinite capacity in human hands.

♣ ♣ ♣

The medical faculty has produced a mental scientist, and he has published a book in advocacy of what he calls "the psychic treatment." The author is a Frenchman, and he has found two American physicians to render his work into English. The American publishers of the translation are the Funk and Wagnalls Company of New York City. We only know of this new proof that the world moves through a brief review of the book, but hope to have a more direct acquaintance with the author's opinions. The reviewer intimates that the psychic treatment advocated relates only to nervous diseases, but considers it a concession to the claims of the metaphysical healer so far as it regards that species of disease as mental in its origin and, therefore, the more easily relieved through mental methods.

♣ ♣ ♣

The day is always his who works in it with serenity and great aims.—Emerson.

PRACTICAL IDEALS.

By JOHN MILTON SCOTT.

II.

THE ideal is first and then the actual. What ideal you hold steadfastly, that you shall become. What ideal you hold of your race, that it shall become! All things renew and transform before the love that thinketh no evil. The love that steadily thinketh good of all men is the love of God redeeming the world. In my love thinking without wavering, the ideal of my friend is the creative might of God, which sin, sickness nor death cannot withstand, any more than a shadow can resist the sun, mastering its brightness.

The ideal is first, and then the actual, speaking in the language of the rim. The inner, first, and then the outer, as the heart cannot live from the skin, but the skin from the heart. About a centre of life, all things are built. Your body, the tree, the fish, the bird, the character, the career.

In creation the ideal first. In achievement, what we mean by the practical ideal is the ideal manifested in this outermost world, the action of the heart appearing in the beauty of the skin. The action of the acorn achieving the splendor of the oak. The action of the divine creative principle achieving a world rounding to its great career beneath the friendly eyes of the sun. What you love be! What you think do! Let your centre ray out and glorify your rim! This, we say, is a practical world. Yes! and wisely so it is, if our practicality is moving to express an ideal; if it strive to manifest the eternal in the temporal, the divine in the human, the heaven in the earth.

Upon us is the necessity of thus being practical. We live by acting upon the outer. The outer reacts upon us

and life's meaning is clear. Not for idle dreaming are we here! Not for empty days! Aimless emotions drifting us on their seas cannot mark the progress of our civilization with the brave feet of pioneers. Disorganized thoughts cannot press after these pioneers making great continents crowded with a prosperous people. We must feel and think unto some purpose. Our day dreams must be the day dreams of a Watts watching the lid of a kettle lift to the pressure of the steam. What God teaches in the night of meditation we should teach to the busy day of doing. What the universe voices to us in the silence we should make glorify the winds of this world with a great speech. When to our thought the activities of God clear, we should give them a deed that He may appear in His world achieving its glory.

So often men read like they smoke, for the passing titulation of the senses. It may be Emerson. They are content to read him, to dream with him and think that it is all a dream. But there are those who live Emerson without knowing him. There are growing hundreds making Emerson practical who have never read a line of what he said. In achievement they put the reading Emersonian to the shame. It is because thought is so real to them that it is a part of the life to be lived. It is because life is so beautiful in earnest with them that its thoughts come as naturally as the blossoms to the earnest trees of the May. If only we realized each truth with the life! If only we achieved each ideal we behold! If life were at the heights of thought—thought but its wings! Then would the apparent pass, and the real manifest in its glory! Then would the ideal become the actual, our dreams awake and come true! Then would the Beautiful Will at the centre of the universe be done on earth as it is in heaven! Then would be

"Our common, dail life divine,
And every land a Palestine!"

When we express we grow. In the activity of doing the earth is kept sweet and young, like the old winds renew themselves by running about the world in service, becoming young. He who maintains a holy marriage between his ideals and practices is eternally young. Nor death, nor failure of any kind can befall him. Not more ideals is our need, but the living of what we have. If the ideals, already known of men, were put into practice tomorrow, then

"The war drum throbs no longer, and the battle flags are furled
In the Parliament of Man and the Federation of the World!"

The holy mysteries which seers beheld would be the light of our common day. The golden age would beautify all our fields and shine upon all our marts. We would see the divine in every face; and to all men our palms be brothers in the joy of service.

To put into the fields of use the stored grains of world ideals is the world's greatest need of today. Not more theory, but more practice. Not more words, but more deeds! Not more insights, but more outsights, that the heavenly vision appear in our eyes that others may see and be glorified! Not more thinking, but more living! Not more visions from the heights of truth, but more loving in the lowlands of service!

The ideal! It is our very life! The practical! It is life living unto its eternity! I have thought, therefore have I done. I have loved, therefore have I lived. Because I have seen the vision I have served.

"Earth's crammed with heaven
And every common bush afire with God."

Because I see Him, the Everlasting Ideal, I serve Him, making this ideal actual at this rim of His universe. Because He sees me, the Everlasting Ideal, He serves me

at this rim of His universe, His ideal love becoming practical, iron in the mountains, grain in the fields, roses in gardens, and the face here of my beloved!

When God's ideal and mine meet in practical service, it is New Year's every day—all things new! And Christmas, too, for this is the birth of the Christ—when God's ideal and mine meet in a transformed life.

* * *

THE LARGER PRAYER.

At first I prayed for Light:—
  Could I but see the way,
How gladly, swiftly would I walk
  To everlasting day!

And next I prayed for Strength:—
  That I might tread the road
With firm, unfaltering feet, and win
  The heaven's serene abode.

And then I asked for Faith:—
  Could I but trust my God,
I'd live enfolded in his peace,
  Though fears were all abroad.

But now I pray for love;
  Deep love to God and man;
A living love that will not fail,
  However dark his plan:—

And Light, and Strength, and Faith
  Are opening everywhere!
God only waited for me till
  I prayed the larger prayer.

Ednah D. Cheney.

* * *

SPACE.

The deep, great spaces of the sky,
  Where stars and worlds of stars are hung,
Seem but a branch, afar and high,
  Whereon God wondrous jewels strung!

—William Brunton.

WARREN FELT EVANS, M. D.

AN ACCOUNT OF HIS LIFE AND HIS SERVICES AS THE FIRST AUTHOR OF THE METAPHYSICAL HEALING MOVEMENT.

By WILLIAM J. LEONARD.

VII.—The Method and Scope of His Practice.

It has been no part of the purpose of this essay to give any details of what Dr. Evans accomplished as a practitioner. He was himself so indifferent to this subject that he seems never to have made any record of his cases. Indeed, as we have already learned, he was quite averse even to talking of his cures, except in the most general terms.

We should, however, consider briefly some of the methods of his healing practice. This is desirable as he was not only misrepresented while living, but his system is still assailed in some quarters as not entitled to be called metaphysical and spiritual. It is only inexcusable ignorance of the man and his writings, of course, or downright unfriendliness, that can put such an interpretation upon the healing work of one who emphasized above all else the potency of spiritual agencies in the cure of disease. If he had a clearer vision than some others that we live in a spiritual universe, where the immanence of God means all that the term can imply, and hence that some forces are spiritual and divine which a narrower vision does not so classify, he is entitled to all the more distinction.

Fortunately a circular has fallen into my hands that Dr. Evans was using when at the full tide of his practice, whose purpose is to set forth, in a condensed form, the essential features of his method. Such an abstract of it as will convey the information desired will now be presented.

He says: "The method of cure so successfully practiced by us for the last twenty years is based on the principle that the mind is the most real department of our complex nature, and that all diseases, especially of a so-

called nervous type and of a chronic form, arise from some antecedent mental disturbance, and are only the outward expression of that spiritual inharmony. It is a general law that, where a disease is accompanied by a particular morbid mental action, to teach the patient how to induce upon himself the opposite mental status and to aid him in so doing, will resore him to health and is the divine method of cure. The successful healer of men's bodies is not a mere physician, a dispenser of drugs, but a doctor, or teacher, as the word signifies, an instructor of the souls of men, as was Jesus, the Christ, and his method of cure will be a school, not of medicine, but of health.

"It has been the aim of medical science since the days of Hippocrates to find a therapeutic agency or sanative device that in the cure of disease shall act quickly, safely and pleasantly. We claim for our system that it comes nearer the attainment of this ideal than does any other. It is first and foremost a phrenopathy, or mental cure. This is accompanied, in most cases, with the massage or magnetic movement cure. This is designed to bring the body under the control of the sovereign mind, for while it is true that the mind acts upon the body, it is also true that the body reacts upon the mind. (The reader will remember that mind, with Dr. Evans, is not distinguished from soul and spirit.)

"In consequence of the inter-relation of the nervous system and a certain law of sympathy between different, and even distant, parts of the body, an effort produced in one organ, or part, can be transmitted with unerring certainty to another part that may be out of reach. The cure is effected, not by a miracle, but by an accelerated process of nature. There is also a sanative spiritual virtue which may be imparted through the hand, because, as Swedenborg asserts, all the active principles of the soul are concentrated in the hands and arms, and thus they are the medium through which a curative mental force may be communicated.

"Attention is given to the proper diet for each patient, holding as we do that while the soul makes and governs the body, it uses pre-existing material in the reconstruction of the various tissues and their change from health to disease. We hold that all the genuine hygienic appliances, as exercise, bathing and especially educated respiration, are auxiliaries to intensify the action of the healing power of nature, which is only the reaction of the soul-principle against disease.

"Holding that the mind, in its unconscious and instinctive action is the plastic principle or formative force, and that the body is perpetually organized and crystallized under its controlling influence from within, the patient is instructed and aided to make an intelligent and voluntary use of all those mental forces that must effect the physical organism, as faith, imagination and the creative power of thought. The mind by divine right is an absolute sovereign of the whole physiological domain, and there is not any part of the body that cannot be made to obey its behests. To assist in educating the patient to a clear perception and inwrought conviction of this truth, our books on mental hygiene are kept on hand to be gratuitously loaned or sold."

These statements of the circular should be supplemented by what he has said elsewhere, that his fair-minded, common sense views as to methods may be further understood. The tendency to narrowness and fanaticism seen sometimes in the application of mental healing principles is rebuked by his liberal attitude. In his instructive chapter in "Esoteric Christianity," on Mental Cure as a Practical System, we find him uttering these words of caution: "We would take occasion to remark that no intelligent practitioner of the mind-cure will ignore wholly all medical science. Mind is the only active principle in the universe. The mind of a skilful surgeon performs marvels in saving the lives of people. The phrenopathic system

is not necessarily antagonistic to other methods of cure, and even the use of the harmless specific remedies. Through various agencies the mind may act on the body. From ultraisms and hobbies of all kinds, phrenopathy should be kept clear. If you give a harmless specific medicine, or a bread pill, or employ the dilutions and triturations of homeopathy, the patient forms in his mind the idea of a certain change in the action of the subtle life forces, and you do the same, and in many cases there is no rational objection to such a course any more than there is to the food we eat and the water we drink, provided always that the remedy is innoxious. The best way of getting from place to place is to walk, for according to correspondence, to walk signifies to live. But if we cannot walk, other modes of locomotion are not to be discarded, such as coaches, horse cars and railroads. If a man cannot walk by faith, let him have a carriage, or at least a cane or a crutch."

In setting forth his methods, Dr. Evans made no claims to special healing gifts. His unassuming word illustrates so well the noble spirit of the great practitioner, in the representation of himself as only a co-worker with God, that it should be quoted from the circular at length: "We do not advertise our system of cure as a patent medicine," he says, "the formula of which is kept a secret, but freely impart what we know from a study of it, and an experience in its use, for a score of years, to all who wish to learn its philosophy and practical application. We do not promise to cure all, nor even any one. As what we call nature, which is but another name for an ever-present, ever-acting God-life in the world and in the human body, is in a constant endeavor to restore the diseased sufferer to health, we can pledge only our sincere attempts to augment her curative effort and to contribute our influence, be it much or little, towards the therapeutic results at which she aims. We can affirm that patients from all

parts of the country, and suffering from all forms of chronic disease, who have placed themselves under our advice and treatment, have been restored to health and happiness. We hope the future will witness the same results, and even a higher success."

Dr. Evans, as has been said, seldom referred to the results, or scope, of his practice. Very properly he does so in a circular. One will look almost in vain through his six books on healing to find a single allusion to this subject that deals at all with details. And then it will be found to be used as proof of some theory he is advocating. The scope of his practice is only here hinted at, and meets the skepticism of those who say that such a method of healing may avail for "diseases of the imagination," but who have no faith in it for actual diseases of a chronic type. It is well to have the testimony of Dr. Evans himself, in the paragraph just quoted, that in his practice "all forms of chronic disease" had been cured. He treated various kinds of organic disorders also. By a singular coincidence the mail brought me an old letter forwarded from the Salisbury home of Dr. Evans just as this paragraph had been reached, containing the grateful acknowledgment of a patient whom her generous benefactor saved from the surgeon's knife in the cure of a cancer. Two members of the medical faculty had so diagnosed the case, and, as the patient adds, "both surgeons thought that I should have to have my breast taken off in a very short time." This letter was writen in July, 1888, seventeen years ago, and the writer, who tells of her deliverance from the terrible fate to which the "regular" practitioner had doomed her, is still living.

This brief synopsis of the statement by Dr. Evans as to the methods and scope of his practice, has been submitted for the information of such readers of this article as have not yet made themselves acquainted with his books, and who may thus be prepared to meet the hostile critic of that

school of metaphysical healing which is too free with its denunciations of that great body of liberal metaphysicians to which Dr. Evans belonged. To any one who has studied his works, no information on this subject is needed for the learned author, with his fine command of English, has presented the principles of his system and the method of their application so plainly that no intelligent and careful student can fail to understand him.

VIII. — Witness to the Influence of His Teachings.

I cannot conclude this sketch without permitting the reader to get a glimpse of the wide influence which proceeded from the teachings of Dr. Evans, as shown by the testimony that came to him in overwhelming measure, and has come in some measure to me. Space will allow a reference to a very few only of the witnesses who were eager to testify to the benefit received from the words of this great seer in spiritual science. Nearly all the quotations used are from letters received by Dr. Evans in the closing years of his life, many hundreds of which are in the possession of his family, and were transcribed by my own hand directly from the originals. As the reader has no means of verifying them, he can only trust to the good faith of the transcriber for their literal accuracy.

One of the most widely known New Thought writers who did not speak for publication, but who has kindly consented to the use of his name and testimony, pays Dr. Evans a fine tribute. I refer to Henry Wood, of Cambridge, Mass. He says, "Dr. Evans passed away about the time that I was recovering from many years of nervous prostration, and while I was just coming into the New Thought. I am, therefore, not able to furnish anything of a personal nature. But, in general, his books were an important, if not the most important, instrumentality in bringing me into full touch with our great truth, and a great aid in my recovery. He possessed not only

great spiritual insight, but also a trained and logical intellect. His whole work shows no crudity and appeals to the refined and cultured mind."

One of the best known mental science authors and practitioners, John Hamlin Dewey, M. D., has testified in his own excellent book, "The New Evangel," to the worth of Dr. Evans' writings. What he has further said of him in response to a request of the present writer may well be recorded here. "I was quite intimately acquainted with Dr. Evans," he writes, "from the time he first came to Boston to begin his healing work. He was both a seer and healer. I had the most unmistakable evidence of his ability at times to accurately diagnose the conditions of an absent patient and to so effectually treat him that the patient was fully conscious of the treatment at the time, though no previous arrangement had been made for it. My acquaintance with him was at a time when it was of the greatest help to me in my own independent studies along these lines, and my memories of him are of the most agreeable kind. He was a man of unusual insight and ability and an absolutely independent and discriminating thinker, as his published writings most fully demonstrate."

A practitioner of many years' experience in Boston and vicinity, Mrs. Sarah F. Meader, owes it to the illuminating word of Dr. Evans that she has been able to devote the best years of her life to a healing ministry. In the beginning she had been a disciple of another teacher, but came at length to a place where her philosophy seemed not to stand the test when, as she informs me, she felt the foundations were shaken beneath her, and she was about to abandon her work. At a fortunate moment it came to her to confer with Dr. Evans as to the intellectual difficulties perplexing her. She writes: "He has my lasting gratitude for the courage and strength he gave me. I believe he was inspired to tell the whole. Sincere students of truth can do no better than to spend an occasional hour

with the written testimony he has left to us. . . . Those who come after may build more imposing structures, but they will build on the foundations he laid or the structure will not stand."

A lady who was losing her sight, and fully expected to be blind, describes in a letter to Dr. Evans the progress she was making toward complete recovery under his treatment, and concludes with this tribute to his writings: "Delighted as I am with this, and thanking you heartily for it, I am far more grateful for the light your works have cast upon the pages of the Bible, allowing me to see there truths unspeakably comforting. You have brought my Savior near to me." The wife of a professor in the Northwestern University sends this word to her benefactor, after reading four of his books: "I know that I have been relieved of many infirmities, and I have proclaimed the glad tidings of great joy that I have received through your fine thoughts. . . . Professor ———, my husband, has received great light from your beautiful mind-cure thoughts."

A librarian of a state library in the west begins a letter with this testimony to the help received from the first book, showing how it was still blessing the world twenty-seven years after it was published: "I have just commenced reading the second time your 'Mental Cure.' I want to thank you for having written the book. I have been struggling towards the light, lo, these many years, but could never quite penetrate the clouds of doubt and distress until your book opened the way." Towards the close the writer adds: "Your blessed book makes everything so plain, and is so Christlike in its teachings that my reason and my affection both accept it. It comes to me as a benediction and with bowed head and uplifted heart I acknowledge my indebtedness to you."

A Brooklyn oral and dental surgeon met with "Primitive Mind Cure," and it awakened in him an intense long-

ing to study with Dr. Evans, which he thus expresses: "My desire to become thoroughly educated in the divine law of cure that you teach so logically and practice so successfully has grown in strength from day to day, until I now feel that I cannot rest in spirit if I delay any longer making a careful and conscientious study of this science under the most competent teacher of this school of practice."

A merchant of Savannah, Georgia, in a very long letter that shows his great interest in the science, gives this evidence of what the books were doing for him: "I am a business man and have no time to study such works as those of Fichte and Hegel, but books like yours interest me very much and though they have not cured me physically, yet they have been of inestimable value to me by improving and elevating my mental and spiritual conditions, by ennobling my thoughts and by bringing my God near unto me and within me. I can't express to you in sufficiently fitting terms my gratitude for this great transformation and blessing. I have become a new man, notwithstanding my infirmities and sufferings."

A mental healer in California who kept the books on hand to sell to patients, in sending an order for more, says: "I am very happy to say that your books are very highly prized by all my friends who believe in mental science. We consider them superior to any others. I use them as text books in giving instructions, and I never fail to find more light and renewed strength every time I read them."

The books had gone to an obscure town in Illinois from which a letter came, saying: "It is with profound gratitude that I write you in acknowledgment of the benefit and sincere pleasure I have received in reading your books. I am another woman, physically, since reading them, and a greater mental or spiritual feast it has not

been my good fortune to partake of from any other author. This is especially true of 'Esoteric Christianity.' I have no word to express my delight in reading it."

A Brookline correspondent in the year 1885 voices the views of a venerable guest of hers from Washington, D. C., in these words: "Since the publication of 'Mental Medicine' she has been deeply interested in you and has read and studied all your books published since, and is now feeding upon 'Celestial Dawn.' She feels that more good has come to her through you than has ever come through any other human being."

A business man of Philadelphia, who had been a great sufferer for twenty years and who, through his physician's drug treatment, had become addicted to the use of morphine, writes of his deliverance from this habit and his disease as well: "I recently finished your book, 'Esoteric Christianity.' It is utterly beyond my power to find words to express my feelings when reading your book and thinking over its contents, and to tell you how much I have profited by its perusal. I know and feel that I am a changed man and that, next to God, this change is mainly due to your beautiful and clear description and exposition of the sublime truth that our real and only living Self is not only a child of God, made in his image, but one with Him. I am now reading your other book, 'Primitive Mind Cure,' and, if it were possible, am deriving even more benefit from it than from the other. I thank you in my own name and that of all suffering humanity for the pains you have taken to point out the truth." This most intelligent student speaks especially of the theory of pain which he finds in the book as "a positive good and pleasure in the region of our true being" and says, with great discrimination, "It is so much better to recognize the existence of pain in this way as a positive good than to deny its existence altogether as so many do who finally arrive at a mechanical mode of affirmation and denial, resulting in-

sensibly into reliance on will power instead of working on the higher plane, pointed out by you, and merging our will into that of God."

A patient writes fifteen years after being healed: "I went to you to be treated for a disease that at the time I thought would soon be fatal to me. I could not go to you long enough to complete the cure, but in the brief time I visited you in Boston your talk, and afterwards your books added, gave me help that will last me through my life. They were my very first introduction to mental healing powers, and so vivid an impression did they make that I never again resumed the old conditions that made my life a burden to me. My health since that time has been almost perfect. The continual reading of the books has helped me over hard places and given me a hold on practical Christianity and an interest in the science so vivid and warm that the whole world is colored anew to my eyes."

A member of a prominent legal firm is Boston, who writes to arrange for the treatment of his invalid wife, is representative of a large class of thinking people who have been drawn to the study of metaphysical healing by the books of Dr. Evans. "Having been an idealist," he says, "for many years and having read with pleasure many of your publications, I have been specially impressed with your two last books, the 'Divine Law of Cure' and the 'Primitive Mind Cure.' These two books I have read to my wife, about whom I wish to consult you. She has been very much interested in these two books, accepts their teachings as verities and has endeavored to practice upon their ideas, with partial success."

A practitioner who desired to study with him says: "I am sure I should derive help from listening to your lectures. I am a practicing 'scientist,' but I am so in harmony with your interpretation of the laws that control us that I wish I could see you and hear you. Your last book, 'Esoteric Christianity,' has been a light to my way, and

I have blessed in thought the one who could express so clearly the ideas that reveal the truth to those who hunger and thirst."

A lady of Missouri, given to a study of the highest themes, had her attention called to the works of Dr. Evans and at once ordered the entire set, which she devoured eagerly. She writes: "Of course the mind-cure was not unknown to me, as a name, but I had no idea that any exposition of it could embrace a comprehensive system of spiritual culture, and it is with unqualified pleasure that I 'have traced your lines of argument, your logic linked and strong' from the first to the last of these remarkable volumes. Really, I was lost in the labyrinths of this vast structure which we call life, with sufficient spiritual insight to know that if I could not find the clue here and now there was little reason to suppose I could anywhere farther on. . . . I am better, in fact, I am well through the study and application of the principles unfolded by your books, and I can do no less than announce the fact to you, although doubtless you have never heard my unimportant name. But you do not seem distant, or unfamiliar to me, for I am conscious of finding much of your personal self in your work. 'I do not count myself to have attained,' but from the faint glimmer before my interior vision, I agree that 'this is the way to the stars.'"

A Chicago lady, who was a frequent contributor in her day to mental healing journals, speaks thus of the first and last book in the series: "I am writing to thank you for unlocking to mankind the untold treasures of the spiritual storehouse. . . . Some fifteen years ago in Tennessee an old southern planter laid upon my table your 'Mental Cure.' Since then its companionship has been constant, and though it has been read and reread new truths are outlined every time the book is opened. Now 'Esoteric Christianity' keeps it company, and in both are found the food so sorely needed amidst the jar of worldly duties and

responsibilities. For many years I have wanted to tell you of the inexpressible delight I have derived from your writings."

A physician in Indiana who had just read the second book of the series fifteen years after it was first issued, says: "I have read your book, 'Mental Medicine.' What a book! How grateful I am to you for the light it gave me. I would like to understand thoroughly the practice of the mental cure and human magnetism. Do you teach it? . . . I have practiced medicine for a number of years, but of late was contemplating retiring altogether, discouraged by want of success from drug treatment in many diseases, and impressed with the great responsibility of the physician to God for the lives placed in his hands. Your book has changed my resolution. It has enlightened me and rekindled my courage to devote the rest of my life to doing more good than ever before. Though I am fifty-five years old, I desire to understand that science, the outlines of which, as sketched in your book, have opened such new horizons to my soul."

An interesting feature of many of the letters sent Dr. Evans is the witness borne to the help his books were giving persons who had become bewildered or dissatisfied in their study of metaphysical healing under the guidance of the Christian Science text-book. A business man, for example, says: "I first read Mrs. Eddy's remarkable book, 'Science and Health.' It was all novel to me, yes, in a certain sense, it was a revelation to me. But the book left me very unsatisfied and confused on many points, until, fortunately, I became acquainted with your inestimable books, which I perused with intense interest and great profit, and which at once brought light, order and harmony to my chaotic ideas."

A letter from Minnesota sent in the year 1886 bears on the same matter. The writer says: "My attention was first called to your writings about two years ago. Shortly

before that time I had taken up the study of Christian Science as taught by Mrs. Eddy, in which I found so many startling statements that I was troubled and dissatisfied. The reading of your books, for I have them all, and have had the pleasure of introducing them to others, has thrown light upon many of the dark sayings of 'Science and Health,' and has been a real help and joy to me."

A clergyman with a progressive bent, and who had been a physician, says: "I have read with close attention and a spirit of earnest inquiry and prayerful seeking for truth your book, 'Esoteric Christianity.' I greatly prefer it to Mrs. Eddy's volume, 'Science and Health,' which I think is seriously open to criticism. I find in your book many things which seem to me to have great power to quicken and elevate a receptive, truth-seeking mind."

A lady in Detroit writes: "Having been through a course of instruction, which was very unsatisfactory to me, and finding no food in Mrs. Eddy's 'Science and Health,' I recently turned to your 'Mental Medicine' and 'Esoteric Christianity.' For ten years I have been coming up to what you teach without any visible teacher. I thank you for writing your 'Mental Medicine.'"

Another lady says: "I have taken a course of instruction, have read Mrs. Eddy's works and others, but find more satisfaction from reading your 'Primitive Mind Cure' than I have found in any other book."

Says another: "I have read with an interest which I cannot express your books, 'Divine Law of Cure,' 'Primitive Mind Cure' and 'Esoteric Christianity.' They have been a wonderful help and strength to me. I began two years ago with Mrs. Eddy's 'Science and Health,' and, though finding much and deep truth and help in her statements of the subject, I much prefer your statements of it in many particulars."

A physician in New York city became interested in metaphysical healing in the year 1885 and writes: "As I

then knew of no other teacher I took the courses of Mrs. Eddy which were very unsatisfactory to me. I afterward learned of your works and secured them all, and have since recommended them to my patients. I get them by the dozen of your publishers."

Another physician who was for four years in the allopathic, and then for fourteen years in the homeopathic, school of practice, says that he has been looking into Christian Science but "had almost despaired of finding anything solid on which I could rest, but the other day your book, 'Esoteric Christianity' was placed in my hands and I find in it so much that appeals to reason that I fain would know more. I am persuaded there are some grand and blessed truths underlying the modern mental healing movement which we of the common herd have been treading heedlessly over with sacrilegious feet, but it is so hard to get hold upon them for the troublesome twaddle that enswaths them. I am thankful to you, sir, for your book."

A correspondent in 1885, who desired to become a pupil and who, like many other pupils of Dr. Evans, became at length a practitioner, says: "I have been reading, with very deep interest, your two last books, 'Divine Law of Cure' and 'Primitive Mind Cure,' and have also been inquiring into the methods of some who are practicing what they call Christian Science hereeabouts, notably Mrs. Eddy's system. I must frankly own that I find in your treatises the only satisfying ideas of this great science, and I am very anxious to pursue my study of it along the lines laid down in your philosophy. If possible, I would gladly seek personal guidance of you. I am a southern woman and determined to devote myself to some kind of philanthropic work. This mind-cure attracts me more powerfully than I can explain. Yet I cannot get my own consent to adopt the practice of it as it has been presented to me by those I have seen."

A large volume might be made of such extracts from the

letters sent Dr. Evans by those to whom his writings had brought spiritual illumination, health and happiness. The few here presented must suffice to indicate something as to the profound impression his books made upon the world during his life-time. Their mission has never ceased and as they become known by the student of the subject today and in the future they will be found to set forth the essential truths of the mental-cure with a grasp and clearness which cannot be excelled.

During the twenty-five years of Dr. Evans' service as an advocate of the mental-cure system, he saw its development from the small beginnings, when Dr. Quimby and he were the only persons engaged in its practice, into almost a world-wide movement. In his view it was a spiritual movement, a revival, in fact, of practical Christianity as it was taught and lived by its founder and immediate disciples. He once said, "In the present mental-cure system I know of no principle which is true that is not found in the New Testament and in the true spiritual philosophy of all ages and nations." It was his desire and constant aim to have the cause develop on spiritual and Christian lines, and he evidently hoped the movement would become identified with the existing churches.

I cannot conclude this sketch of his life more appropriately than by calling the reader's attention to this interpretation of the movement by one of its founders and by recording his emphatic word upon the subject, in some sense a word of warning, which is found among his public utterances in the closing years of his career. As it is a message from one of the fathers of the New Thought (for Dr. Evans must share this distinction with Dr. Quimby) as the movement is now generally named, it must meet with a glad response from those who are especially interested in maintaining the religious and Christian character of the movement.

He says, "The present movement of the public mind in the direction of the cure of disease must be received by all thinking people as one of the most important movements in philosophy and religion which modern history has been called upon to record. . . . I discover in it the pulse beats of a higher life in humanity. Like primitive Christianity there will be much that will try to fasten itself upon it that has no vital connection with it and it will be opposed by the modern scribes and by a narrow pharisaic bigotry, but nevertheless it will increase in favor with God and men. But let us bear in mind that the movement, if it signifies anything of a permanent value to the world, means a higher development of the spiritual life of man. . . .

"The system of mental healing must ever be kept within the domain of a genuine Christianity. Outside of the system of truth taught the world by Jesus, it will be as powerless to save as was the staff of Elijah, separated from the hands of the prophet and in the grasp of his servant, to raise to life the dead son of the Shunamite woman. The fundamental idea of Christianity as a system of salvation, as also of the mental-cure system of today, is that the Christ is the supreme living principle and the Christ-life in us is the only real and immortal life. . . . He in whom the Christ dwells and acts is invested with the silent omnipotence of truth, and will be a saving power in the age in which he lives. . . . It is my sincere prayer that the mental-cure movement, now growing into such proportions in Europe and America, may be a tributary stream to swell the vast current of the Christ-life in the world until the earth shall be full of the saving knowledge of God as the waters cover the deep."

* * *

"When you have shut your doors, and darkened your room, remember never to say that you are alone, for you are not alone; but God is within, and your genius is within—and what need have they of light to see what you are doing?"—Epictetus.

THE SIGNIFICANCE OF THE NEW THOUGHT MOVEMENT.

By R. HEBER NEWTON, D. D.

II.

Were there naught else to claim for this New Healing the benign and blessed changes which it works in human disposition, in human character, were enough to commend it to us all. Under its influence the mind diseased grows healthful, morbidities are purged, ill humors are discharged and "virtue kindles at the touch of joy." The New Healing may not load our shelves with the old vials —it simply bottles the sunshine. It may deprecate tonics, but it prescribes the tonic of faith and hope and love.

The New Thought sets men and women upon the task of educating their inner powers. Instead of physical athletes it would have spiritual athletes. It is leading our western men into the curriculum of self-training which the eastern men instituted centuries ago, in the system of Yoga. The culture of psychic powers proves, as a rule, now and here as then and there, the culture of spiritual powers. That a man may gain the mental force which masters the body he learns that he must win a moral force which masters intellect.

So with reference to the individual in his relation to others, morality as distinguished from ethics, the application of ethical principles, to social relationships. The "New Thought" opens opportunities and avenues of usefulness for every one. There is now no need to wait for the development of great talent or the attainment of large wealth in order to do good. "He serves man who dares be true," The supreme force for human service is stored in the supreme force of the individual life—soulfulness. That omnipotence which creates the world can re-create it —the omnipotence of "The Good Thought," as the ancient Persian would have said. Within the grasp of the very humblest life lies the means of serving one's fellows best.

You can charge the mental atmosphere wherever you go with spiritual oxygen. You can bring sunshine into the most densely shadowed home. You can quicken life around you from the life within you. You, too, in your measure, may say with Peter, standing at the beautiful gate of the temple, to the hopeless human cripples despairing of help—"Silver and gold have I none, but in the name of Jesus Christ of Nazareth, 'Rise up and walk.'" To the infirm and impotent minds, bound through long years in servile habits of thought, you all silently may speak the creative word which bids them be "the free men of the Spirit." The "winged thoughts" coming down from heaven upon earth, wounded, sore, dragging in the dust of earth, may, by the magic of thought and will, on strong up-soaring pinions once more bear the soul of man aloft into the Empyrean. Without officious word or intrusive deed you can sit silently by the side of the sufferer—the sufferer in body, mind or soul—and send out the healing word which shall renew and re-create; the word "proceeding from out the mouth of God, on which man liveth." All unseen and unfelt, your puissant thought may sally forth to the rescue of imprisoned lives and win them deliverance. You may not know how, but in your presence weary, discouraged, heart-sick men and women, the spring of whose hope has run down, the energy of whose faith has failed, the sweetness of whose lives is soured, may find themselves growing buoyant, trustful, kindly, and the moral miracle be wrought. Without so much as saying that you are seeking to serve, you may bless, cheer, comfort, save and heal, through the omnipotence of thought. Blessed and benign ministry of helpfulness, truest service of our fellow men, most potent to relieve, least harmful of beneficencies, the closest imitation of the unwearied, eternal service of God, who thinks and it is done, who commands and it stands fast.

The "New Thought" comes to our weary world with a

needful revelation of the secret of social salvation. It reveals the supreme forces of earth. It sets men upon the task of mastering them that they may use them to make "a new earth wherein dwelleth righteousness."

Our Western world is beginning to go to the school of the spirit and has taken up the curriculum of Yoga. With the development of the power to concentrate thought and to use its magic-working potencies man will find the instrument in his hand with which to change the face of the earth by changing the face of the heavens within him. In the consciousness of the supremacy of the spirit, in the vision of its bliss opening above him, the spell of materialism will be broken. Men will turn from the good things of life to the good things of Thought; from the pleasures money can buy to the joys of the spirit. Gold will cease to fascinate man when the treasures "more to be desired than gold, yea, than much fine gold," are grasped. In the life of the spirit the things of the spirit alone will be worth seeking; the simple life will be strenuous for salvation. In the happiness of high thinking, plain living will be bliss. Man will cease to hunger for the bread which perisheth, as he eateth of the manna coming down from heaven. Ethical ideas will become vitalizing ideals. The Christian spirit, energizing civilization, will reconstruct it. Justice will potentialize the realm of industry and of public affairs, and, as in Plato's vision, will be the synonym for The Republic.

The indwelling life of the spirit, unsealed, will flow thereforth upon man's external life, as the river "proceeding from beneath the throne of God," turning earth into a garden of the Lord.

When men learn the power of united, concentrated thought and turn it in upon society—that is, upon their fellow men—in the freeing of noble ideals, the unveiling of the eternal standard, the energizing of the moralities with ethical principles, the humanizing of the life, the spir-

itualizing of secular affairs—then the kingdom of God will come down upon earth. "Tarry ye in Jerusalem until ye receive power."

That which begins with the healing of the body and concludes with the healing of the soul, the healing of society—can it be anything less than a religion?

The power which is the outgrowth of spiritual philosophy and which manifests itself in changing character and renewing life—must this not be real religion?

A few years ago, after I had written a booklet upon Christian Science, I sent it to a venerable prelate of my church, a warm personal friend. From him I received in response a letter bewailing the fact that I was carried away by my sympathy with this "spurious spirituality." Spurious spirituality!

What can be a genuine spirituality if it be not the spiritualizing of the being—the mastering of the body, the control of the senses, the opening of the inner life, the following of the inner light, the minding the things of the spirit, the walking with God, the Infinite and Eternal Spirit? Where the fruits of the spirit are, must not the life of the spirit be?

The "New Thought" teaches man to feel himself part of the universal life. It binds men together one with another, and all in the unity of the cosmos, the beautiful order. It opens within him the cosmic forces. It reveals the secret of the universe in intelligence and discloses this intelligence in man himself. It trains man in fellowshipping with the Power at work in the universe, the Infinite and Eternal Energy acting in the cosmos, the cosmic Power which is none other than the spiritual Power welling up in his consciousness. It inculcates reverence towards It, trust in It, love to It. It leads him to conscious communion with It as the source and spring of love in himself—From Mind.

NEW THOUGHT CONVENTION AT HARTFORD, CONN.

The following letter will tell our readers and metaphysicians generally in briefest way of the proposed mid-winter conference to be held in the interests and for the furtherance of our great Spiritual Healing movement. Of course, all friends of it are invited and urged to be present. They will hear the best speakers:

33 West 67th St., New York, Dec. 18, 1905.

Dear Dr. Winkley: You should have heard from me before, in regard to my going to Boston, and the New Thought conference in Hartford, but I have had to be with patients out of the city, and had no time to take up any correspondence.

I shall go to Boston to lecture for the first three Sundays in January, and will determine after that time as to whether I shall lecture there through the season.

I shall be in Boston in all probability the day after Christmas, and will try to make arrangements then in regard to the hall. Either the morning or the evening lecture had better be given in the Metaphysical Rooms and the other elsewhere.

The Hartford New Thought Conference will be held on the 14th and 15th of January. The 14th coming on Sunday will probably necessitate my leaving Boston in the afternoon, on the four o'clock train, so as to be in Hartford at the evening service.

Hoping to see you soon, and with very best wishes,

Believe me,

Faithfully yours,

C. B. Patterson.

♣ ♣ ♣

Power, health, wholeness, holiness are all one, and the one we may call Life. It is ours. Recognize it. It is here and here now. Realize it. You have it. Take, by realizing it, what you have and more, life abundant, will be added. It will flow in to you and flow through you to others. We can only realize it as within. To find the within is to get to heaven.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, $1.00 per year.

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

THE REAL BIBLE.

An eminent teacher of a Theological Seminary of the evangelical type, was telling his classes forty odd years ago that the most important subject which would claim the attention of the Christian student in the years before them was the truth about the Bible. He was too wise and honest a thinker not to see and admit the meaning of the growing interest shown at that day in Biblical criticism. His forecast has been verified. These last two score and more years have witnessed an activity among Biblical students of every degree which has never been equaled. It may almost be said that the higher criticism, as it is called, has been born in this period. At least, its most remarkable achievements have been the product of these more recent years. They have resulted in giving us a new Bible, notwithstanding some of the conclusions are still in dispute among the original investigators.

This new Bible should be of special interest to all New Thought students of the book. If it has not yet claimed their attention, we shall expect that it will do so now that one of the most careful and competent thinkers of their number has published a book which deals in a concise and lucid manner with the results of the work done by the higher and lower critics. We refer to Henry Wood's latest publication entitled "Life More Abundant."

In all the literature on the subject we do not know of a work that is so admirably conceived to give valuable

instruction to any lay mind that is at all concerned to have an intelligent understanding of the Bible in its varied phases as a great literature, spiritual guide and ethical teacher. It might be called a layman's message to the laity It is sane and sound in every sense of those terms, and is written in a style so transparent that there is not a sentence which any reader can fail to understand the meaning of, however profound the special theme with which it is concerned.

Let no one suppose from what has been said by us that the book is in any sense a compilation of the opinions of the great critics. It represents rather what has been wrought out by the author's painstaking study of his subject under the guidance of the critics. As he himself remarks: "The product of these eminent scholars may be taken at a reasonable valuation and used as common capital, and any one is at liberty to make it the basis for more general and popular deduction and implication."

Naturally, many of the lines of thought into which the subject leads are treated from the New Thought point of view, though there is no attempt by the author, and wisely, to use his opportunity to become a special pleader in behalf of a cult. The chapter which gives the name to the book may be cited as an illustration of this feature of the discussion as well as those treating of "The Bible and Idealism," "Christ and Jesus," "Faith and the Unseen."

We cannot too earnestly urge those who desire a knowledge of what the real Bible is, to acquaint themselves with the teachings of this most excellent book. The particulars as to the price and what not will be found in the publisher's advertisement in this number.

♣ ♣ ♣

We are full of these superstitions of sense, the worship of magnitude. God loveth not size. Whale and minnow are of like dimensions.—Emerson.

Comments and Announcements.

Practical Ideals starts off on the new year with renewed courage, enlarged subscription list, friends multiplying and a wider field for good work and high usefulness. We take the liberty to append a few of the many appreciative words from true and tried friends of the magazine, trusting their authors will not object in their abundant kindness toward us.

* * *

The first, in sending in his generous annual gift to the magazine, along with an article for its pages, which appears in this issue, says: "The ability and refined dignity of Practical Ideals ought to make it a general favorite. I trust that 1906 will be a prosperous year for it. Cordially yours, Henry Wood."

* * *

The next well-wisher and helper, in sending in several subscriptions to the magazine, as New Year gifts, for other's pleasure and profit, adds his Godspeed as follows:

"Practical Ideals seems to have improved with each number. The December issue is a splendid culmination of your year's work. May the new year successfully carry out the promise of the old. With greetings,

"Edward A. Pennock, Chatham, Pa."

* * *

Finally, the following letter tells its own interesting story, which cannot be emphasized by any word of ours. It shows what good work can be done by a single individual, who enters upon it with heart and soul, to forward this great Spiritual Healing and Health Movement. With the same spirit and devotion it can, we believe, be duplicated to some extent in every town and hamlet in New England:

"Dr. J. W. Winkley:

"Dear Sir: I was much gratified to receive so kind a letter from you. We are much interested in the New Thought here, having some fifteen ladies who are members of our little Weekly Club. Many are forgetting to be ill and getting help, health and courage. One year ago I was almost a heretic, believing nothing. Now I believe

everything. A year ago I was a confirmed invalid, losing my eyesight and a victim to insomnia. Today I am well, and for one year I have gone without medicines of any kind. I greatly value your 'First Lessons in the New Thought.' People who are ill can grasp simple thoughts, simply expressed. I always lend such people your little book and Practical Ideals first—then follow up with 'Lessons in Truth' by H. Emilie Cady, and then Henry Wood's 'New Thought Simplified.' I am very much interested in all the good work being done by the Metaphysical Club in Boston and am a member of it. It helps me though I am in Boston but twice a year. Enclosed please find a draft for subscription for one year, beginning with the September number, for the Rutland Free Library. I am very anxious to put this magazine in the hands of the public. May it always remain 'Practical.' Our dear Father is spreading His hand over the whole world. What a great movement is going on! What a great power is sweeping over us! I can almost hear it. Most faithfully yours,

Annie L. Field."

Rutland, Vt., Dec. 6, 1905.

* * *

We have in hand a very beautiful presentation of the Persian poets, showing their genius and deep spirituality by Madam Ali Kuli Khanom, whose husband, the young oriental, is so favorably known among us. The paper will appear in our columns as soon as we can find space for it.

* * *

We make the liberal clubbing offer of Practical Ideals and the magazine Mind, to any subscriber, new or old, for the coming year 1906, at the low rate of $2.00. All orders addressed to Starr Publishing Co., 30 Huntington Chambers, Room 211, Boston, Mass.

* * *

The offer to new subscribers gratuitously of the October, November and December numbers, 1905, of Practical Ideals, containing the noteworthy story of Dr. W. F. Evans' life and work as the pioneer author of New Thought, by Rev. W. J. Leonard, is still open to newcomers. There are some copies yet remaining. First come, first served.

It is much to be regretted that Mrs. Demain Grange in being suddenly summoned to England is obliged to abandon her work here. We wish to call attention to her admirable booklet just published and noticed in the Directory. It will make a handsome Christmas and New Year's gift.

* * *

A little gem, "The Grail," a monthly, November number, by John Milton Scott, author of the little book, entitled "Kindly Light," comes to our table. Like all that Mr. Scott writes, prose or poetry, its every word uplifts and inspires as well as instructs. A sample of Mr. Scott's writing is afforded us in his article, a second part of which appears in this number of the magazine. "The Grail" is published by the Grail Press, 2034 Seventh avenue, New York city.

* * *

Dr. Richard Hodgson, secretary of the American branch of the Society for Psychical Research, says: "At the present time I cannot profess to have any doubt that certain persons have survived the change we call death, and have directly communicated with us, whom we call living." The summing up of the Society for Psychical Research, after its twenty-two years of labor, is as follows: (1) That proof is afforded that there are other means than "the five senses" by which knowledge can be acquired by the human mind; in other words, that telepathy is a fact. (2) That one human mind has the power of influencing other human minds in ways not heretofore recognized by science; in other words, that the effects of suggestion, hypnotism and psychic healing represent groups of actual phenomena. (3) That there is a realm of undeveloped and unrecognized faculty in man provisionally termed the subliminal, or sub-conscious self. (4) That there is a basis of fact in many stories of hauntings, and apparitions of many kinds. (5) That in psychical research the enquirer does meet with intelligences other than human beings in the flesh, and that there is evidence, small though it be in amount, which is sufficient to prove the continuity of individual continuity after death, and that communication does take place between those in this and those in another condition of life.—London Light.

Suggestions for Health.

Natural Science, so-called, is telling us—or confirming for us—some very important truths, esthetical, moral and spiritual. For example, Prof. Geddes has said, in his own way and words, that "Beauty is natural to mankind," is the natural inheritance of all men and women. In other words, if we lived in accord with nature, the handiwork of God, and did not thwart her efforts by our inharmonious living, mentally, morally and spiritually, as well as physically, her tendency would be ever and ever and more and more to make us beautiful.

* * *

And again, Prof. Tyler of Amherst, now lecturing in this city, has told us that "the natural tendency of our human kind is toward complete men and women. But we fail to aid or we interfere with the beneficent efforts of nature. We rear the child in a hothouse, we spoil its stomach and allow its muscles to be stunted. We refuse to answer its questions and prevent it from making experiments. If the child survives all this, the yet more one-sided training of the school and college awaits him. The man of the future will be of strong appetites, for he will be healthy. He will be prudent, because wise. He will hold his appetites in leash and will leave prudential consideration at the call of truth and right. He will be a hero, because he feels intensely. He will be a man of titanic will, because he has a great heart. He will be heroic and divine, because he will live in an atmosphere of truth and right and God, and will be consciously inspired by these omnipotent motives."

* * *

Have you not received faculties by which you may meet every event of life? Have you not received greatness of soul? Have you not received a manly spirit? Have you not received patience? What signifies to me anything that happens while my soul is above it? What shall disconcert, or trouble, or appear grievous to me? Shall I neglect to use my powers to that purpose for which I received them and shall I lament and groan at every casualty?—Epictetus.

Questions and Answers.

Edited by Mabel Gifford, Blue Hill Avenue, Mattapan.

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

Q.—I have read with especial interest your instructions about keeping young, or regaining one's youth. I want to know how. I wish you would tell us some. I do not know how to apply these general statements in magazines. I suppose I am stupid, but I want to know exactly what to do in my daily affairs. C. B.

A.—To retain or regain youth one must have right motive, right method and right use. It means right living. The question here expresses the general desire of thinking people today. I would suggest that all who are ready to seek youth with all their hearts write me at my home address, enclosing stamp, Blue Hill Ave., Mattapan, Mass. To learn to live by the spirit and not by one's own or other's imaginations and inventions will solve all problems and bestow all power. M. G.

* * *

A.—To "Discouraged." To realize the presence of the spirit in your daily external life, think in all your love relations with family, relatives and friends what you can be and do for their welfare, instead of what they can be and do for you, or what they ought to do, and cultivate a love for humanity in general. The home is the heart of the world and the heart of the home is love. And concentrate your thought on the best you can find in each individual instead of on their faults and failings, peculiarities and characteristics that are not pleasing to you. The more you think of these and resent them the more they will grow in your mind and the more you will dislike the person. To see the angel in the man, the true self you must look for the angel. The more you do this the more the real man will be revealed to you. In the one case you have not given anything, but have sought to get, in the other you give and receive so much as you give. This is the manifestation of the spirit and the only way to leaven the external life with the beauty, sweetness and uplift of the

spirit. If you have developed so little love and given so little, that giving love instead of seeking, does not make you happy, persevere; it will grow, and it is the only salvation. M. G.

* * *

Q.—I have looked in vain for an answer to my question about getting rid of my fears for my children. I have two, a boy and a girl of school age, and I am in a perpetual worry for fear they will do something injurious to themselves. The more I tell them not to do a thing the more possessed they are to do it. I also want to know if we should teach children the evils of life. It seems cruel to fill their minds with the dreadful things in the world. Anxious Mother.

* * *

Q.—I cannot sleep; nothing helps me. What shall I do? Can we control our dreams? If so, please tell me how. K. F.

* * *

Q.—Is "Mental Science" a science? People I talk with do not give me any satisfaction. H. L.

* * *

Q.—How shall we emancipate the people from the delusion under which they labor with regard to the efficacy of medicines? D. T.

* * *

Q.—Is the Metaphysical Club a society for professional people and people of leisure only? If it is, it is all right. If it is not, why do they not have at least one evening in the week that other people can come who have to work all day? N. N.

* * *

Q.—There is much talk about reforming the stage; what can Mental Scientists do for the stage? O. L.

* * *

A Merry Christmas and a Happy New Year to all the readers of Practical Ideals, and may many of you help this little candle—the Question and Answer department—to throw its rays deep into the hearts of men, revealing light and love undreamed of, or only dreamed of, and help them to radiate it without in the world where it is so much needed. M. G.

547675

For Young Folk.

Edited by Ella E. Morrill.

Dear Boys and Girls:

It was the custom some few years ago to read a chapter in the Bible on New Year's day, to make a number of good resolutions, and to examine yourself so thoroughly as to see more evil than good. Suppose we take one line of Christ's teachings and meditate upon it; instead of making many resolutions, make one or two, and hold to it perseveringly. Then end the hour of meditation by committing to memory some beautiful and helpful poem. Don't you think this way will prove more satisfactory than the old way?

"We may question with wand of silence
Explain, decide, discuss;
But only in meditation
The mystery speaks to us."

E. E. M.

* * *

FOR BOYS.

One of our great American leaders says a boy should learn:

To let cigarettes alone.
To be kind to all animals.
To be manly and courageous.
To ride, row, shoot and swim.
To build a fence scientifically.
To fill the woodbox every night.
To be gentle to his sisters.
To shut a door without slamming.
To sew on a button.
To do errands promptly and cheerfully.
To have a dog and make a companion of him.
To get ready to go away without the united efforts of mother, grandmother, sisters, chambermaid and cook.

The International.

* * *

AN INDIAN STORY.

In a little book about Omaha there is this story which is told by Bright Eyes, the daughter of an Indian chief:

"We were out on a buffalo hunt. I was a little bit of a thing when it happened. Father could neither speak English nor read and write, and this story shows that the highest moral worth can exist aside from all civilization and education. It was evening. The tents had been pitched for the night, the campfire made and mother and the other women were cooking supper over it. I was playing near my father when an Indian boy, a playmate, came up and gave me a little bird which he had found. I was very much pleased. I tried to feed it and make it drink. After I had played with it a long time, my father said to me, 'My daughter, bring your bird to me.' When I took it to him he held it in his hand a moment, smoothed its feathers gently and then said, 'Daughter, I will tell you what you might do with your bird. Take it carefully in your hand out yonder where there are no tents, where the high grass is. Put it softly down on the ground and say as you put it down, "God, I give you back your little bird. Have pity on me as I have on your bird."'

"I said: 'Does it belong to God?'

"He said, 'Yes, and He will be pleased if you do not hurt it, but give it back to Him to care for.'

"I was very much impressed and carefully followed out his directions, saying the little prayer he had told me to say."

From "Friends and Helpers," by S. J. Eddy.

* * *

BELLS OF NEW YEAR.

By ELLA E. MORRILL.

Ring out glad bells of New Year,
Ring out so loud and clear,
Joy cometh in the morning
And all good things are near.

Ring out glad bells in the evening
When the sunset glow is red,
And the light in the west is dying
And the stars come out o'erhead.

Ring out glad thought and joyous,
Ring out peace and good will;
Ring out good cheer and ne'er a fear,
For the city just over the hill.

GIVING IT UP.

I sometimes gets to wonderin' 'bout why some things is so.
When summer days is broilin' you is hankerin foh snow.
An' when de winter's chilly you is pinin' foh de sun,
An' you's always discontented wif de way de world is run.
De rich man is complainin' 'cause he ate too much today,
An' the po' man is declarin' that he'd like to feel dat way.
Dis life is like a riddle, an' I might as well confess
I doesn't know de answer, an' I isn't gwine to guess.

—The Washington Star.

* * *

Why is a miss not as good as a mile? Because a miss has only two feet, and a mile has 5,280.

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