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Practical Ideals.

VOL. XI. FEBRUARY, 1906. NO. 2.

THE LAW OF OPULENCE.

BY HENRY E. DEVOE.

I.

THE philosophy of opulence and mind cure has to do with the realization of Divinity. Whatever may be the differences in method or terminology between the schools of Christian Science and Mental Science, a common basic principle reconciles them, and that principle is Divinity—an immanent God involving and evolving all expressions of life, as opposed to the sectarian misconception of an absentee God apart from creation.

The study of metaphysics reveals a profound and mystic correspondence between the macrocosm and the microcosm—the Divine image and plan mirrored everywhere in nature. Well have atomic and molecular action been termed the astronomy of the infinitesimal, showing laws of ordered motion as fixed and absolute as the procession of the equinoxes. In the light of these revelations, we affirm that mind in man partakes of every power and attribute of Universal Mind, first potentially, then actually, according to the degree of unfoldment—and hence, "all the law and the prophets" of our philosophy. Many practical advantages follow even a partial realization of these truths as we shall try to make plain, beginning with the axiom, "As above, so below."

The central thought to hold in mind is, that each human entity is a miniature Logos—the supreme ruler of a little cosmos, which verily "in him lives and moves and has its being." Every affirmation or denial by this little creator is a word of power, that instantly and inevitably reacts throughout his manifested universe.

Coextensive with fathomless space is its eternal content, which for want of a better word, we will call substance, and just as the Solar Logos aggregates and specializes a portion of this limitless supply into a solar universe in accordance with His purpose and plan, so also does each human entity aggregate and specialize for himself from the solar matter the materials of his own individual cosmos into desirable or undesirable combinations according to his wisdom.

Thus every individual is for his own world the fountain-head of power of weakness, and if he thinks in his heart "I am poor and weak," then in his universe poverty and limitation become manifest on every hand; likewise if he affirm "I am sick," then sickness obtains on every plane of his being. He may truly say for himself, "In my universe I am the guiding intelligence, the source of light, the selection, preparation and the building of the materials rests with me. I am the key to my own abundance, no outside agency can increase or diminish this supply for me. There is no limit in my power to thus aggregate and evolve what is needed other than such is self fixed. "I am the creator and preserver of this individual world in which I live. For me there is no other world—no authority other than my Self. Whatsoever I think is law throughout my kingdom, which is simply the product and expression of my desires, the handy work of myself alone. I am its Lord, it has no other God but me."

People must in a measure appreciate the reality of the above general statements before they can accomplish effective work along mental science lines. Remember it is consciousness first, and plane after. We must become aware of the law before we can exercise and demonstrate the law. Planes or environment are but the objective pole or reflection of states of consciousness. This statement should be thoroughly digested. Think it over and over. "Seek ye first the Kingdom (state of consciousness) of God and all things shall be added unto you."

In seeking to attain to this state of consciousness (or realization), much depends upon being consistent and though we may have a very small measure of faith to start with, yet such as we have we must act out. "Faith without works is dead," and our faith must be more than a verbally expressed hope. It is useless to be opulent in speech and penurious in practice, so be careful what you do in the name of economy. Remember the thing to be attained is a state of consciousness. You have been poor-minded and are now striving to become rich-minded—a consciousness of wealth and power that when attained is reflected on all planes and makes its own environment.

Take care of the consciousness and environment will take care of itself. Practice is the surest way to this desired state, and so be ever consistent. Be just as magnificent in a penny transaction as in one involving large sums and do not act as if every cent you spend is the last one you ever hope to see. Ingersoll well expressed this idea when he said, "If you have but one dollar left in the world and must spend it, spend it like a prince, as though every leaf were a dollar, and you the owner of unbounded forests."

Act at all times and in all places as if you were independently wealthy or expected to become so soon. Suppose you have not much money today, it is no matter, the same thing might happen if you were ever so rich. You will have more presently and it will be time enough then to have the things sent up. Do not crawl down into your boots because something you need is priced at a good round figure, and look scared and ask if they have not something cheaper. Let it remain where it is until you have the ready money to purchase it.

Remember that you are heir to infinite supply, and a hundred dollars will be no more to you than ten cents, when you can rise to the occasion sufficiently. Just as long as the dollars look big to you they will come hard.

Drop the words "can't afford," and substitute, "I am going to have." Order what you need mentally and expect to have it. Make your plans to have it. Begin to think where you will put it and what you will do with it, and rest content for the time, and if you have not the money for it today, what is the hurry? Try this, confidently, expectantly, and without anxiety and see how surprisingly soon circumstances will so shape themselves that the things which you have ordered become available. Now do not be foolish and order everything you see, simply because you can, for the time will surely come when you will regret many of your desires. Order abundantly of that which you need, but consider well what responsibility the ownership of each thing will entail. Do not cumber yourself with trifling and superfluous things. You should seek freedom, not entanglement. After you have ordered be content to wait a little and allow for time and inertia, for even though you were ever so rich in money you would still be obliged to wait for order to be executed.

It is part of consistency not to be eternally hunting bargains, seeking to beat down prices, or to obtain something for nothing; rather should you insist upon rendering a just equivalent for each thing. What you should strive for is not the things without pay, but rather the means to pay for things. In this way you will be creating about yourself an atmosphere of affluence, in which you will live more happily and others coming into your aura will be richer for having met you, thus enrich yourself and help others to be rich. Do not pinch or save or negatively hope. Instead, let yourself out and command what you need. Orders will be filled. Hopes ofttimes end in disappointment.

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Dependence blunts and self-help sharpens the edge of activity. Dependence unfits and self-help fits men for the struggle of life.

THE USES OF WORK.

By J. C. F. GRUMBINE.

"The poor, God bless them, let them work. They're used to it."

THE question of work is after all a question of the needs of a life, of what may be termed, broadly speaking, destiny. Each one must live his personal, individual life, hard as it is and cruel as the quoted statement on its surface may seem. There can be no vicarious atonement or representation however freely and gladly one soul may offer his life to aid another, as a mother for a child, a friend for a friend, a Christ or Buddha for the human race. Such capacity for unselfish love is divine and qualifies one for an advanced soul, makes such an one pre-eminently great in sympathy and suffering, but it is an ordained law that experience is the door to opportunity and that each one's life, whether through Gethsemane or paradise, is his and must be lived as the means to the end of existence. So when it has been said, in irony, perhaps, let the poor work, because they are used to it, more is implied than at first reading seems possible.

The human race cannot attain one single round in the ladder of life, cannot attain one excellent thing except through work, the work of each individual member. That is why, perhaps, there is a division of labor and a multiplicity of interests, in order to enable each one to carry forward the purpose of his life and bequeathe to posterity whatever is worse or best for the good of mankind in the working out of heredity or reincarnation. If one could spare or save another any work, if that could be done as the unsophisticated imagine, then human needs and human destiny would present a strange and inexplicable problem. But when a certain kind of work ends and a lighter, easier work begins, or when a hard life ascends at last into one of opulence and luxury, it is due to the fact that the experiences of the one must now be

followed by the experiences of the other life and that both are necessary and inevitable in the solution of the problem of that one's life and destiny.

Is it meant that pain, disease, poverty, death are necessary experiences in the evolution of character? That is exactly what is meant—no more and no less. It is not meant that each one must have the same experience, but that each one must have his experience, whatever it may be. If anyone knows any other way than this natural way we wish to know it. If the law of causation makes human nature as it is or if the soul predetermines its own life, then there can be no legitimate alternative. The "ifs" in the question are absurd. Reason and intuition must fall in line with the order which, to use a popular theological idiom, is the will of God, for to still quote theological language the fact remains "As in Adam all died, so in Christ all shall be made alive." One need not be asked to interpret such language. Death is the result of sin—that is desire, while life is the actualization of the Divine. The latter never precedes the former in the natural order. First the natural, then the spiritual, said Paul. If one asks why this is so he must go to God for that answer! The point we wish to make is that any or all work is necessary because it is the law and that when the law is fulfilled a certain kind of work ends only to give place to another kind, just as necessary and inevitable as the other; in fact, it is the evolution or consequence of the other.

To work is therefore neither a disgrace nor a punishment, but an operation or experience through which we express ourselves, indeed, learn that we are both human and divine.

Let us not worry or grieve because we must work, nor because some must work harder than others, but let each one do his best to finish his work and co-operate sympathetically, lovingly and unselfishly with the workers, that we may realize that life itself is the end of work, that char-

acter is what we choose to make of our life, and that destiny is realizing God's will in our human wills, so that we can repeat, "My work is to do the will of Him that sent me."

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SIMPLICITY.

We make a mistake when we ask for the unusual, the rare, the costly, the thing that seems to be our own and belongs to nobody else in the wide, wide world. We want to outshine others. We want our neighbors to admire, envy, or worship us for some peculiar gift. This is vanity, and the mark of wisdom in Solomon was that he found it out. It is a mistaken notion of what the universe wants in us. Consider the nonsense of anything else making such a claim to possess as against others, and see how foolish it is. Things have according to their nature and the sweetness thereof; in simplicity is the beauty and satisfaction of their life. All men are made of the same spiritual stuff; they are the product and expression of the Eternal thought, living in the Eternal, and valued for possibilities. These gifts of life find their flower by the true following of their instincts, keeping in the light that is light and not darkness. There are flowers that open in the shadow of the evening or in the night, but they are few, and even they bloom because of light, however subdued. We need to keep to the sun and the day, and to allow the generous impulses to grow and to find fragrance. Let us be meek and gentle of soul, and let us enjoy the presence of every other soul in the true brotherly way of lily and rose, of pine and oak. We only want what humanity has, and what is the unfolding of our true powers. The secret of the eternities is with us and is slowly being revealed, if we are simple and pure in our thoughts, and will let the Eternal express himself in us as he does in the beauty of the rose or in the song of the bird.—William Brunton.

A LETTER TO A PATIENT.

My dear Mrs. ———. You ask, "What do you consider most essentially necessary to bring into one's life God's greatest blessings, Health, Strength, Peace, Love and Joyous Prosperity?" I will state one prerequisite which, if earnestly adhered to, will not only bring the "desired" into your life, but will greatly expedite matters for good, generally. It is this, Everyone, and more especially a patient, or ex-patient, should give one-half hour out of each twenty-four hours exclusively to God, devoting the entire time in praise and acknowledgment; acknowledgment and praise for blessings past, present and those much to be desired in the immediate future.

Think, were God a personal human being who should say to you, "If you will prove your appreciation of my willingness to give you the best that this world affords by devoting one-half hour of each twenty-four hours to me, I will do as you desire," how quickly would you acquiesce! Now Almighty God promises us infinitely more than this, and He is remembering us every moment of our stay upon this plane of existence, and further, He is constantly planning good gifts for us, due largely, if not wholly, to our limited praise offered in the past. Now if we do receive what we do owing to this past limited praise offered by us, how very much greater would be our rewards did we conform exactly to the plan of having that specific "half hour" to use in earnest praise and acknowledgment to Him, our Divine, Omnipotent Friend. Should matters combine in such a manner as to conflict, at times, with our plan, we should speak to our Divine Friend, our Father-Mother God, telling Him that we have not forgotten our duty to Him, and then thank Him in a general way, saying, "I will attend to this pressing matter, and will, just a little later, return and give to Thee, O God, the time in full."

We write and tell others "how cumulative is praise" and acknowledgment, and then we do not "love Him with

our whole hearts" sufficiently to give Him the time in praise that we should.

I feel, dear friend, that I need His help in so many, many ways, that I am careful now to devote the allotted time each day; and although a very busy man, and laboring in His field, acting as a medium and a transmitter through which He may work, I realize that I must have His constant approval and helpful smile to light my path, to illumine my consciousness, so that I may be directed in the use of the best methods, and that He may speak through me in a saving degree to those who so greatly need help and illumination to restore health and to guide them in their usage of thought force—spirit in action—to a helpful, yes, to a "saving degree."

I think it a wise plan to make a contract with God, agreeing to give to Him one-half hour of each twenty-four hours, at a specific time, and that time not to be after we are thoroughly tired, or after we have gone to bed for the night, but that His time shall be when I am at my best, say early in the morning.

Do not infer that I consider this is sufficient; no, indeed! We must live in praise and acknowledgment, and many, many times during each day we must send a silent, praiseful word to our God within, which is one with—a part of—our Father-Mother God.

Sincerely your friend "In His Name,"

M. Woodbury Sawyer.

January 18, 1906.

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Faith is a garden wherein the seeds of worry never take root.—Corning Edwards.

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A pebble in the streamlet cast
Has turned the course of many a river,
A dew-drop on the baby plant
Has warped the giant oak forever.

A LETTER TO A PATIENT.

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THE SCIENCE OF SUCCESS.

By WILLIAM BRUNTON.

IV.—Thankfulness.

THE thankful heart which gives praise for all good, which is sensible that blessings are a blessing, this is of the true riches and enjoys the world with God. It sides with him in the sunshine, it is glad with him because of the harvest, it loves humanity and the wealth that is ours. It is a fine sight in child or man. I do not know but what we love a dog because of the wag of his tail, which is one way that he shows the thankful spirit. This state of mind has a beauty all its own, and a joy that can only be found there, because it is the favorable climate in God's country for such clear satisfaction and grace. It knows the good things in life are good and it adds to them a special quality by its praise, just as when Jesus noticed the grass and the lily—they have been more beautiful ever since in consequence. Indeed thankfulness is the white flower with fragrance, it is the bird with a song; it is the man with the child heart of purity looking at the universe.

Now we sometimes think this blossom of faith is not in the Bible. If we entertain such an idea it is a mistake. I think the Jews were near to the red earth in their relish of its good, they trusted to see the goodness of the Lord in the land of the living, and they saw the strength of God in the hills and heard his praise everywhere. The psalms are full of the triumphant call to gratitude and thanksgiving. The word of praise is mighty and blows over the land and shakes the trees of Lebanon and passes on to the great sea whose majesty of music accords with it. If we went through the Bible anew, with our eyes alert for this beauty, we should say—"what a wonderful book of gladness it is."

At times it reflects the hardships and severities they had to meet, as is most natural, but there is no whining and

complaining by the sturdy souls who felt the thrill of God's service in good to man.

And perhaps we are unduly hard in our judgment of the Pilgrims. We have made a snap-shot of their peculiarities, and think change of dress means a difference of mind, which is not by any means the case. We owe very much to them and ought to be willing to acknowledge our indebtedness to them. Their piety was not all gloom by any manner of means. It had its sweet sanities and daily delights. They fronted a problem of luxury and license and godlessness, and so had to have iron in their blood and the strength of idol-breakers in their arm, but in these men, as in Milton, there was the spirit of the poet with that of the patriot, a love of scholarship, and a devoutness that yet is to be the vogue when men know what life is. And from these Pilgrims comes the feast of thanksgiving, a lesson in the great art of enjoying and saying that we enjoy.

There are three things that help us to the display of gratitude, that evoke this feeling in us and make it the natural expression of our heart, and these three things are —the sense of the Fatherhood in heaven, the brotherhood on earth, and the immortality that is ours. If these truths come to us as truth, then are we filled with the spirit of praise.

Now if we would be grateful, we must have some one from whom all blessings flow. To pass through time as if it were a city in the wilderness whose inhabitants were dead, would leave us without a spark of thankfulness. It is the receiving from some one that revives praise on our lips and puts a new song into our hearts. And whatever the difficulty may be of reading personality into the Cosmos, the opposite difficulty staggers us the more of not finding it, since we ourselves have come into its possession. The raindrop comes out of the ocean and is accounted for by it. I think it is wise to trust the primitive

spirit of recognizing the Spirit of the Universe and of being thankful because we can say—"our Father."

Then the brotherhood of man follows as the flowers come from the spring. The divine power is the Power that has worked, is working, and will work for the good of all. Man is one as the meadow is one with its millions of flowers. We are all at the call of the same inviting goodness, and we have to be kind to each other because of the infinite kindness out of which we come.

We are educators of each other. We must have patience to be patient. And we must forgive all the time and all the way.

There are occasions when it seems we can properly be angry and sin not, but we are to remember that the sun must not go down on our anger. God gives the darkness and the sleep, to wipe out all memories of offence, and he wakens us in the sunlight refreshed and blest—that we may begin the new day in like beauty of praise.

The assurance of immortality is native to the good. Its good is its own proof. We could not have thought it unless it belonged to us as part of the rich equipment of our nature, and the need it has for its full expression and abiding in delight. We are not to suppose we are failures now, but we do see that in experience is the discovery of hidden treasure of love—and to see this in the eternal years gives gratitude to every heart, and makes thankfulness inevitable and all-abounding with joy. That seems to us the saddest of things—this which we call death, I take it, is the supreme experience of surprising blessedness, the wonder of all wonders that we sleep and awake, and the awakening is as wonderful there as coming out of this life, as the awakening out of the sleep behind us—that seems like nothingness and yet introduces us to the blessing of earth. O how beautiful it is, and how it helps us to dream of the other beauty, and how it all fills us with thankfulness!

THE SIGNIFICANCE OF THE NEW THOUGHT MOVEMENT.

By R. HEBER NEWTON, D. D.

III.

THE "New Thought" is the practical application of the new theology, a realization of the truth of the indwelling God.

The friends of the New Theology have for some time feared lest it be doomed to sterility. To many of them it has not seemed to "bring forth fruits worthy of repentance and reformation," as the original reads, of "a change of mind." From such a stupendous change of mind as is involved in the New Theology, stupendous results upon the life of man should be realizing themselves. Think what it means to have the conception of God as a being outside of us, beyond the universe, wholly other than ourselves, apart from our lives, creating the cosmos from without, as a builder makes a house, directing it from an external position, ruling it by interference with its established laws, a being concerning whom we can draw no inferences from our own nature—think what it means to have such a conception melt into the vision of a Being immanent in the universe, indwelling man, the life and soul of all intelligent existence, creating the universe from within, growing it from his own eternal life, guiding and ruling it as the soul guides and rules the body, not far apart from us, but "closer than breathing, nearer than hands or feet," the very self within ourselves, the Being in whose image we are made, of whose nature we are partakers, whose omnipotence is all the potence within us! Think for one moment what this change of mind means; of the infinite possibilities opening upon us, of the unbounded resources stored within us, of the exhaustless energy working within us! What can we not do? What can we not be?

It would seem as though such a revolutionizing conception should be revolutionizing man's individual life, revolutionizing society. So it would be were it realized. So it must needs be wherever it is realized. The impotence of the New Theology—its failure to recreate the individual and to regenerate society—these are the sure signs that it is held largely as an intellectual concept; that it has not quickened into the vitality of a life. The ethical and spiritual sterility of liberalism, whether in the orthodox churches or outside of them, has been the surprise and the grief of hosts of its followers. And lo! here is the New Theology coming to fruition—the intellectual concept becoming a creative, and energizing life, the statics of an idea teeming into the dynamics of an ideal, the doctrine of the immanency of God issuing in a demonstration of the Spirit, with power. This cure of the ills which flesh is heir to by the energy of the spirit, this calm joy in the indwelling life and the power over evil habits which is freed thereby, this peace of God, which passeth all understanding, keeping our hearts and minds through Christ Jesus—this is the natural issue of the New Theology.

Nor is the "New Thought," any more than the New Theology, a mere theism. Each is alike a Christian theism. The "New Thought" has gone to the school of Jesus. It is learning of Him its secret of life, its good spell of power. He is the master of Life for it. It is a new discipleship, a "new way" of the Christian life. The New Testament is the vade mecum of the "New Thought." The New Healing finds its form and type in the healing works of the Good Physician. It has as yet learned nothing concerning its gift of healing which was not suggested in the methods of Jesus. In the many volumes concerning the New Healing are found elaborated the hints of life in the words and deeds of Jesus. There lies its philosophy in the thought of Jesus. . . .

An aspect of the life of Jesus and his work for man

which has been well nigh completely left in obscurity—so that one may read Biblical commentaries and Christian encyclopedias and lives of Jesus with scarce a recognition of this fact—has been suddenly brought into the foreground of our Christian consciousness, illumining the truth that the saving work of Jesus was to be a salvation for body, mind and soul, the totality of man's being. That the church is to do the same work for man that Jesus did; that there can be no effective and permanent Christian work which does not unify all efforts for body, mind and soul, making healing a spiritual process and the growth of character a physical renewal, teaching the minister to be the physician and the physician to be the priest, undoing the divorce which man has made between "those whom God hath joined together,"—this is the revelation of the "New Thought."

The church which I have loyally served for over a generation emphasizes, as of fundamental importance, the doctrine of Apostolic Succession; never dreaming, apparently, now, that the laying on of hands was ever other than a symbol of authority, that it ever was a symbol of power; never suspecting that ordination should convey the authority and power given to the first disciples to do "greater works" than these which the Master wrought.

In the highest reaches of the "New Thought" movement I have reverently watched the closest approach to the primitive discipleship which I have seen on earth in our day; lives of utter unselfishness, mastering all greed of gain, consecrating the psychic powers developed within to the service of mankind; healing human infirmities; leading the souls of men into the light of the Father's presence and love; taking Jesus at his word and daring to follow where he has trod; finding in our far off day the power to live His life and to do His work. . . .

This is the significance of the "New Thought" movement. There are myriads of suffering men and women

waiting by the pool of Bethesda for healing; and here is a new healing power, a new therapeutics, a word spoken with power commanding health.

Hosts of perplexed, confused and bewildered men and women are waiting for an interpretation of life which shall reveal its secrets, shall found faith once more upon the immutable bases, upon the ancient Belief, and read the riddle of the universe in terms of the spirit. And here is the old, yet ever new, spiritual philosophy which satisfied the ancients, gave birth to every great religion, quickened every reform, and is now renewing itself in our intellectual experience.

Multitudes of men and women are waiting for a new ethical affirmation, a clearing of the clouds above our souls that the eternal ideals may shine forth once more, luminous amid the darkness, lights to rule the night, to guide man's path toward the dawn, and then to rise in full-orbed day "with healing in its wings," the source and spring of all energy for social righteousness; and here is a new ethics, the old principles of character and the old laws of life translated from terms of external codes of conduct into terms of internal principles, no longer a system of ethics, but a life, the life of the spirit already bringing forth in richness the blessed fruits of the spirit.

Souls in mighty numbers have been standing by the beautiful gate of the temple, feeling themselves shut out from the sacred precincts, unchurched, disfellowshiped, no longer having the right, the privilege of free entrance into the House of God, longing, how hungrily, for the one constant unescapable need of man—religion; and here is essential religion renewing itself, not in institutions or ceremonies, or forms, or rituals, or creeds, but in the very life of the soul, in which the presence-place of The Eternal is found, the Holiest of holies, and man dwelleth "in the secret place of the Most High," and is at peace.—From Mind.

COLORS REVEAL CHARACTER.

DR. J. STENSON HOOKER of London has discovered, after three years of experimental work, that every human being is surrounded by rays which vary in color with his character. The discovery is a development of Prof. Blondlot's N rays, which he christened after his own university of Nancy, and which he says are peculiar to men and women, says the London Express.

The following is Dr. Hooker's diagnosis of character, and the symptoms which betray it:

Color.	Character.
Deep red	Passionate
Pink	Good
Orange	Ambitious
Deep blue	Deep thinker
Yellow	Lover of art
Gray	Anxious or depressed
Muddy brown	Debased life
Light blue	Devotional
Light green	Progressive mind
Dark green	Physically or mentally ill

It is not, however, given to every one to discern these colors. To do so it is necessary to take as established facts thought transference and instinctive intuition or inner perception.

Dr. Hooker announces his discovery in a letter to the Lancet, in which he modestly admits that, although his statements may be received at first with a smile of incredulity, they will sooner or later become accepted facts.

Dr. Hooker gave some further details of his experiments, and showed that the emanations were given off not only by the human body, but also by objects which had come in contact with it.

"I have indexed," he said, "about 1,000 letters from different people, and for three years I have experimented in such a way as to prove that every human being has an 'aura' of a certain color, according to character, and that the N rays are radio-active.

"I picked up one of these letters, and it at once gave me an impression of dark blue. The next, perhaps, was dark red or pale pink, and so on. I then grouped them together, and proved beyond doubt that from certain people of the same character the same colored rays emanate.

"I have obtained an impression from a letter 30 years old which proves that the rays are radio-active, and retain their power in the paper on which the writing was made. I am working on a line beyond the ultra-violet rays—for there is no reason why our senses should not become so refined as to detect the most refined hues.

"Man has been thousands of years evolving his present sense of color. There is no Sanskrit word which refers to color, and Xenophanes knew of only three colors in the rainbow. We have not yet reached the point of finality in rays."

♣ ♣ ♣

Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fibre of the human heart.—Emerson.

♣ ♣ ♣

Love
Asks nought his brother cannot give,
Asks nothing, but does all receive.
Love calls not to his aid events;
He to his wants can well suffice:
Asks not of others soft consents,
Nor kind occasion without eyes;
Nor plots to ope or bolt a gate,
Nor heeds Condition's iron walls,—
Where he goes, goes before him Fate;
Whom he uniteth, God installs;
Instant and perfect his access
To the dear object of his thought,
Though foes and land and seas between
Himself and his love intervene.

—Emerson.

A NEW THOUGHT CONFERENCE.

It is gratifying to know that some of the New Thought advocates in this section of the country feel the importance of making a special effort to present the cause to the public of the vicinage, and to this end called an initial meeting, or conference, last month, in Hartford, Connecticut. A brief report of the business meeting and the public addresses of the conference is here submitted:

Pursuant to call, a New Thought, or Metaphysical, Conference was held at Hartford, Conn., on January 14, 1906, at Alliance Hall, and the business meeting of said Conference was held the following day at 9.30 a. m.

There were present at this meeting Mrs. Mary E. Chapin, of Boston; Miss Minnie S. Davis, of Hartford; Eugene Del Mar, of New York; W. C. Graves, of Hartford; Charles Brodie Patterson, of New York; Miss Fannie Pratt, of Hartford; Rev. W. F. Dickerman, of New Haven; J. W. Winkley, of Boston.

Charles Brodie Patterson was elected chairman and Eugene Del Mar secretary of the meeting. The following resolutions were adopted:

That a Metaphysical, or New Thought, Convention be held at Boston, commencing on February 22, 1906, the details of same to be left to the committee of arrangements already partly formed in Boston, the completion of which committee to be left to Mr. Winkley, Mr. Patterson and the other members already named by or through them.

That Mr. Patterson turn over to the Committee of Arrangements all matters already initiated by him relative to Convention speakers, said Committee to continue and complete the work so commenced.

That Henry Wood, J. W. Winkley and such other members as they might select, constitute a Committee on Constitution, to present and recommend to the Boston Convention, a form of Constitution for adoption as the basis of a permanent organization to be formed at that time.

That it is deemed advisable that the form of Constitution recommended for adoption at the St. Louis New Thought Convention in 1904 form the basis of the Constitution to be recommended for adoption at the Boston Convention and it is suggested to the Committee on Con-

stitution that changes therein which may be proposed to this be presented as proposed amendments; the said Committee on Constitution, however, to have full and complete freedom to recommend whatever may appeal to its best judgment.

That the written recommendation made by Mr. Graves at the Conference meeting of January 14, 1906, be placed in the hands of the Committee of Arrangements for consideration.

That "The Metaphysical Alliance" be recommended for adoption as the name of the permanent organization to be formed at the Boston Convention.

* * *

There were two sessions on Sunday, in the afternoon and evening. The speakers in the afternoon were Eugene Del Mar, of New York City; Francis Graves, of Hartford; Professor Bjerregaard, of New York City; and Miss Minnie Davis, of Hartford. Addresses were given at the evening session by Charles Brodie Patterson, editor of Mind, and by Mrs. Mary E. Chapin, of Boston. No adequate notes were made of any of these addresses by the local press, but it is expected that abstracts will be furnished by the authors for use in the next issue of this magazine.

The press was represented at all sessions of the Conference, but reported more fully what was said on the second day. We make use of some portions of the report found in the "Hartford Courant." These addresses we hope also to have abstracts of for our next number.

The first speaker at the second day's session was Rev. DeWitt T. Van Doren, the pastor of a Baptist church in Norwalk. He told his hearers that he had believed in the New Thought for some time before going to Norwalk and had practiced it with the co-operation of his congregation since he had been in Norwalk. His church had prospered greatly. He said that he became converted to the truth of the New Thought while pastor of a Baptist church in San Francisco, Cal. Before he left there his congregation was in accord with him and he began to heal the sick in accordance with the command of Christ. He went from San Francisco to a conservative church in Albany, N. Y., and the New Thought worked well there. The congrega-

tion became united and fervent and the church prospered, and had prospered since. From Albany Mr. Van Doren went to Norwalk. Mr. Van Doren said that believers in the New Thought should do one of two things: either organize on the plan of the churches or else each individual should continue with the church he attended and do his best to spread the New Thought among its members.

Rev. W. F. Dickerman, a Universalist clergyman from New Haven, made a short address. He said that all sane men have the same religion, but that few sane men will tell what it is. He said he came as a listener and not as a speaker, but that he was deeply impressed. He said that a current of mysticism is flowing through the world now beside the current of scientific agnosticism and that there seemed to be a universal need for something in the way of spiritual nourishment which the stricter sects did not and would not furnish and that the New Thought is meeting this need.

Dr. J. W. Winkley, of Boston, who acted as chairman of the meeting, spoke especially upon the means of spreading the gospel of the New Thought. He urged that an effort be made to extend the literature of the belief and specially urged the need of the living voice in this connection. He said that the New Thought needed young men and young women who were saturated with it and who would go forth to spread its message. He cited the example of St. Paul and said that, without his courage and self sacrifice Christianity might never have been heard of. He said that the message of the New Thought was love and that health was inherent in all. The purpose of the New Thought is to develop that health which should be the normal condition of every one. He read a letter he had received from a woman in Rutland, Vt., in which she said that one year ago she was a confirmed invalid and a heretic, believing in nothing. "Now," she said, "I am well and believe in almost everything."

The closing session was occupied by M. Woodbury Sawyer, of Boston, who gave a very instructive address on "The Unity of God and Man." By request, an opportunity was given at the close of the lecture for questions, to which Mr. Sawyer made happy and illuminating replies. He received many warm expressions of appreciation at the close of the session from those who had been helped

by him to a better understanding of Metaphysical truths. In the course of his remarks Mr. Sawyer took occasion to pay his tribute to some of the agencies to which the New Thought movement in New England is indebted for its propagation, naming among others the contributions made to its literature by one whom he called "our honored prophet and guide," Henry Wood, and the Boston New Thought organ, PRACTICAL IDEALS.

♣ ♣ ♣

A WOMAN'S ALPHABET.

I will be:
Amiable always.
Beautiful as possible.
Charitable to everybody.
Dutiful to myself.
Earnest in the right things.
Friendly in disposition.
Generous to all need.
Hopeful in spite of everything.
Intelligent, but not pedantic.
Joyful as a bird.
Kind even in thought.
Longsuffering with the stupid.
Merry for the sake of others.
Necessary to a few.
Optimistic, though the skies fall.
Prudent in my pleasures.
Quixotic, rather than hard.
Ready to own up.
Self-respecting to the right limit.
True to my best.
Unselfish, short of martyrdom.
Valiant for the absent.
Willing to believe the best.
Xemplary in conduct.
Young and fresh in heart.
Zealous to make the best of life.

♣ ♣ ♣

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Lincoln.

THE RANCHMAN'S MYSTERIOUS FACULTY.

THOSE who have read the booklet, "John Brown the Hero," by Dr. J. W. Winkley, and remember the chapter which gives an account of the writer's occult faculty of "finding the way," will be interested in the following from the New York Sun:

"Did you ever hear of the plainsman's sixth sense?" asked a Westerner the other day of a little group in a Broadway hotel lobby. "It is a thing that has often puzzled me in knocking about among the ranchmen of Montana.

"I myself have seen this sixth sense manifest itself under extraordinary conditions and have known of lots of instances in which it operated with almost the precision of a special providence. And yet, although I've done my best to get it out of the ranchmen, I never found one who could explain it.

"There was the time, for instance, when Prairie Dog Jenkins detected a ranch eight miles away by the aid of the sixth sense. Prairie Dog was an old hunter and one of the best cowmen in Montana. In the summer of 1890 he and Dynamite Dick went up Fallon Creek together, a country that Dynamite had not been in for ten years, and Prairie Dog never.

"They were riding along eight or nine miles from Witherby's ranch one day about 2 o'clock when Prairie Dog said to Dick:

" 'Pretty near a ranch, aren't we?'

" 'No,' said Dick, for Witherby had taken up his ranch since Dick had been in the country.

" 'Must be,' returned Prairie Dog. 'I smell 'em making coffee. It's that way,' he went on, pointing in a certain direction.

"And, Prairie Dog leading and Dick following, they rode straight as a string till they rode into Witherby's back yard.

"As they sat around the table eating the chuck the boys got for them Dynamite Dick, thinking to be funny, told how Prairie Dog had smelled their coffee eight miles away. There was no other ranch nearer than forty miles in those days. Then one of the fellows asked:

"'What time was it you smelled the coffee?'

"'About 2,' said Prairie Dog.

"The boys looked at each other, and then they looked at Prairie Dog. Then:

"'Two of the boys got in late,' they said, 'so we made a fire and were making fresh coffee for them. And it was just about 2 o'clock.'

"Now in that case," continued the Westerner, "you might say the sixth sense was nothing but an extraordinary sensitive nose. But it was something more spiritual than a mere nose that guided Frisco Frank when he and Ned Carruth lost their way to the bull camp.

"One summer all the bulls from the country just south of Terry were gathered in a big pasture on the Yellowstone. In the fall, when the other cattlemen took their bulls out of camp, Frank and Ned were not on hand for some reason, so they decided they would go together.

"It was about thirty miles to the bull camp, through an unfamiliar country, and what with starting rather late and one thing and another the men lost their bearings. As it was getting along toward evening they thought they'd better strike a place for the night and go on next day.

"They had heard that a sheep man had a tent out and a man herding sheep, and though neither had the ghost of an idea where to find it they decided to spend the night there. So they stopped and studied the landscape.

"'Well, you're the doctor,' says Ned. 'Which way shall we go?'

"Grisco Frank mounted a butte and took a squint round the horizon, and then pointed without hesitation.

"'Let's go that way,' he said.

"And after they had ridden about ten miles and come over a little hill right down below them in a draw was the tent. They were within sixty feet of it before they saw it at all. They had hit on the only human habitation in all that country.

"But that was an easy one compared with the time Nathan Knowlton led a party of Englishmen home in the dark. Knowlton was a quarterbreed, and the only native American in the bunch. The others, though they had lived here for years, were all Englishmen.

"Knowlton had been over to the Lazy M. P. ranch helping to brand calves when a prairie fire broke out about

twenty miles away; so, of course, they dropped everything and went to the rescue. By the time the fire was out it was dark.

"The way home led through the Bad Lands, and it got dark on 'em, so that a man couldn't see his horse's ears while they were groping their way down the cut banks and through the scrub cedar. Finally a little controversy developed among them, one arguing that they were bearing too much to the left, and another that they were bearing too much to the right, and first one would guide the party and then another until they had ridden for hours and were all in a snarl and a tangle.

"They were about to give it up and prepare to make a night of it under the sky when Knowlton got off his horse, saying, 'Let me lie down and sleep a little.' They all dismounted. Knowlton took his slicker and laid down with it over his head as if he were going to sleep for the night.

"Well, what with the others talking and laughing and one thing and another, Knowlton woke up in half an hour. He opened his eyes and stretched and yawned, and then he got upon his feet and turning slowly, looked all around in the pitchy darkness, just as if he could see. Then he mounted his bronco, saying:

" 'Come on, boys. I know the way.'

"And from that point he rode for an hour and a half as straight as if he saw every inch of the way till he got to the Lazy M. P. ranch. Hecker, who owns the Lazy M. P. outfit, and was one of the party, told me he hadn't the glimmer of an idea where he was till his horse's nose touched the barbwire on the top of his own gate. Knowlton had led the Englishmen right up to the gate and dismounted, and was holding the gate open before the others so much as saw it.

" 'I was satisfied all the time which was the right way,' Knowlton told me afterward, 'but the others confused me and I did not dare trust myself.' All he had to do was to get away by himself and let the sixth sense assert itself. Sometimes I have thought it was as if he lay down white man and got up Indian.

"I have done my best," added the Westerner, "to get at the secret of the plainsman's sixth sense. I asked Knowlton and Prairie Dog Jenkins and Dynamite Dick, just as

I had asked a score of others, what it was—how they felt. what made them go one way and not another.

"No man I ever met could explain it or give me the slightest clue to an explanation. All the most analytical of them would ever say was:

" 'I felt to go that way, so I went.' "

♣ ♣ ♣

HYPNOTIC VS. NORMAL SUGGESTION.

By WILLIAM W. ATKINSON.

His (the Hypnotic Therapeutist's) favorite plan is to place the patient in a reclining or easy position, and then to produce a state of passivity or mild hypnosis. This condition once obtained (the objective mind being stilled, at least that being the theory) the Suggestionist proceeds to inject into the patient's mind some good strong suggestions of health, strength, courage and the like, the idea being that the subconscious mind will take up the suggestions and make them a part of itself—in other words, will act upon the suggestion and manifest the thought into action in the shape of normal functioning and consequent health. This Hypnotic Suggestionist believes that he obtains better results by producing a greater or lesser degree of hypnosis, acting upon the theory that the conscious mind being at rest it will interpose less objection to the insertion of the suggestion into the subconscious. The theory is held, more or less, by the majority of Hypnotic Suggestionists. As a matter of fact, my own experiments have convinced me that this business of hypnosis is not at all necessary, unless, indeed, it increases the confidence and faith of the patient. If the patient will become sufficiently interested in the treatment to give the healer his undivided attention the suggestions will have as equally a potent effect as if the patient were placed in a deep state of hypnosis. Better, in fact, because the patient will co-operate in the suggestion, and will add auto-suggestion to the suggestions of the healer. It must be remembered that the patient wants to get well, and that he does not oppose the suggestion. The only adverse thought to be beaten down or driven out in the majority of cases of healing by suggestion is Fearthought or some adverse suggestion or auto-suggestion that has lodged in the mind of the patient and has caused trouble. I see very

little good in hypnosis in suggestive treatment, and there is a certain liability to misuse that renders it inadvisable in the majority of cases. One should build up the conscious mind of the patient, so that it may co-operate in the cure, instead of "putting it asleep" or attempting to replace it with the objective mind of the healer. At least such is my opinion.—"New Thought" Magazine.

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THOUGHTS FROM CHANNING.

Honor the child. Welcome into being the infant with a feeling of its mysterious grandeur, with the feeling that an immortal existence has begun, that a spirit has been kindled which is never to be quenched. Honor the child. On this principle all good education rests. Never shall we learn to train up a child till we take it in our arms, as Jesus did, and feel distinctly that "of such is the kingdom of heaven."

To bring the child to a consciousness of the divinity within him seems to me the highest office which parents and teachers can perform. To educate a child perfectly requires profounder thought, greater wisdom, than to govern a state.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can.

Great effort from great motives is the best definition of a happy life.

We never know a great character until something congenial to it has grown up within ourselves.

I call that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognizes in all human beings the image of God and the rights of his children, which delights in virtue and sympathizes with suffering wherever they are seen, which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind.

God gives us happiness through ourselves, through the improvement of our whole nature, and in no other way.

♣ ♣ ♣

It is a matter of regret that the most benevolent of human beings are usually more easily moved to reclaim vice than to protect virtue; to bury the dead with pomp than to sustain life comfortably; to cure disease than to promote health; to repair wrong than to sustain right. Oh, the pity and the folly of it!—Ella Wheeler Wilcox.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, $1.00 per year.

Starr Publishing Co., 331 Masssachusetts Ave., Boston, Mass.

PURE FOODS.

PRACTICAL IDEALS is a Health Magazine in the broad sense. It can be well characterized in this way. And while it especially represents Mental Therapeutics, it also puts at their true value all other means for health—sanitary, hygienic, dietary, etc. Mankind need for their best physical welfare fresh air to breathe, proper food to eat, pure water to drink and sunshine for light and warmth.

Among these material essentials of life and health is the one of sufficient and proper nourishment. As we have already often said in these columns, one of the pressing questions before the American people today is the matter of Pure Foods. It has come to pass that most everything we eat and drink in this country is adulterated, and more or less with poisonous materials. America has taken the lead of all nations in this flagrant crime against the life and health of the people.

In "the slaughter of the innocents," the children, the crime appears, of course, the wickedest. It is estimated that half a million infants die annually in this country from this cause alone. The health authorities of Cleveland, Ohio, state that in the first seventeen days of July last the infant mortality in that city was nearly double that for the six months previous. The main cause, it is said, could be no other than adulterated, poisoned milk.

The whole people, however, suffer and in more ways than this one of health. It is estimated that each adult

person in the United States pays the food poisoners twenty-five dollars a year for injured health.

This magazine proposes to take an active part in the good cause of Pure Foods and Drinks. It will devote a column of its space each month exclusively to this beneficent object. We shall give in our list of advertisements from month to month, as perhaps the best service we can render our readers, only Pure Foods and Drinks, tested and guaranteed as such by the best authorities, which are offered for sale in the market.

* * *

"I thanked the Lord this morning that I slept well last night." Yes, but shouldn't you have thanked Him if you hadn't slept well? It is only when we place ourselves in the attitude of being thankful for whatever comes, after we have placed ourselves under divine guidance, that we shall receive the greatest help and blessing. "In everything give thanks." The giving of thanks for sleepless nights is the surest way of obtaining nights that are not sleepless. Unto him that hath shall be given. Unto him that hath a thankful heart at all times shall more be given for which to be thankful.

* * *

Is there anyone who believes in prayer who does not believe that prayers for absent friends are just as effectual as those for friends who are present? And to those who believe in the New Thought why should not absent treatment be deemed equally effective as absent prayer? Treatment for disease is only prayer on the physical side. It is not the person who prays nor the person who gives the treatment, who possesses the power to help. Each appeals to a higher power. A Loving Intelligence whose laws, when properly understood, are always working for man's highest good, physically and spiritually. Thus the appeal to the divine law of health and its answer can be effected when healer and patient are widely separated.

Comments and Announcements.

Notice the changes: The charges for taking subscriptions at the Metaphysical Club rooms for PRACTICAL IDEALS are such according to the new arrangements as to render it practically prohibitive. We therefore ask those of our patrons who have heretofore found it convenient to apply there to kindly apply instead directly hereafter to the office of the magaizne as given below.

* * *

Furthermore, the executive board of the club having voted to sever all office connections with the magazine, we ask our readers especially to note that the office of the magazine hereafter is at 331 Massachusetts Ave., near Symphony Hall, where all communications are to be addressed.

* * *

The sale of the magazine, however, will continue at the club rooms in the future the same as in the past.

* * *

As PRACTICAL IDEALS grows in favor as well as in years and strength we cannot help recall, and especially at this sixth anniversary of its birth, somewhat of its past. Not, however, to look at all on the dark side, but rather to rejoice in the instances of good fortune befallen it. And these have not been few or small. At the darkest period in its career one lady came forward and literally saved the magazine to the good cause. We hope some day to be allowed to make known her fair name and good deed. It has also found other good friends in its times of need and trial.

* * *

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., 331 Massachusetts Ave., 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.

Observations and Events.

Some general account of the Hartford New Thought Convention is given in this issue of the magazine, all that there was time or opportunity to publish. Reports of the various addresses of the speakers on that occasion, and also those we have in prospect at the convention to take place in Boston, the 22d and 23d of February, will appear in a later issue of PRACTICAL IDEALS and also in Mind, the able and well-known New York magazine.

* * *

It will be seen from the accounts that the convention in Hartford of January 14th and 15th was a good success. Opportunity, moreover, was afforded those gathered there to confer together as to the general interests of the New Thought cause and incidentally to arrange somewhat for the coming convention in Boston. Interest is awakened widecast—and even enthusiasm—in the general movement, and we have reason to feel assured of abundant good results.

* * *

All New Thought believers and all their friends, East, West, North and South, are invited and urged to come to our Boston convention. Indeed, non-believers who are interested enough to attend will be especially welcome at these meetings. When they come to know us we are confident they will like us, and once they taste the goods we have to offer we believe they will like them also.

* * *

New Thought is not a cult. It draws no lines of demarcation; it separates itself from no good thing. It stands for the impartial investigation of all systems of thought, and all human experience, and the acceptance of all the truth which can thus be discovered and verified. It antagonizes, excludes nothing that the sun shines upon, or the mind of God in creating called "very good." Philosophically, it might be called the fourth dimension, for it interprets and interpenetrates all philosophies; it underlies and enfolds all good things. It stands for the overcoming of evil, not by antagonism, but with good, the good that is irresistible, because of its courage and verity. Although it

is not necessary to fight, it requires courage of soul to face the problems of life unflinchingly; and verity—the spirit of truth which is sharper than a two-edged sword—to stand fearlessly, unfalteringy, on the side of right. So only is evil, any or all the evil of the world, overcome with good. It is the conviction of its adherents that New Thought has a vital message to the world and a lasting contribution to its progress. Its basic principles, though called by other names, perhaps, underlie the bulk of reformation and progress of the day.—Charles Brodie Patterson.

* * *

Congressman Bourke Cochran truly says that "the fate of new ideas generally is, first, misrepresentation of them; then ridicule based on that misrepresentation, and lastly, adoption and vehement advocacy of them by their erstwhile critics as original discoveries of their own." New Thought can take courage.

♣ ♣ ♣

THE EXTENT OF PATENT MEDICINE.

Take all the cocoa and chocolate manufactured in this country in a year. Add all the blacking and bluing, the flavoring and extracts. Take next a year's product of that beet sugar industry which was important enough to hold up a great treaty for two years in the Congress of the United States. Throw on all the glue, the refined lard, the castor oil, the perfumes and cosmetics, and the kindling wood. Finally put on top of the pile the entire output of ink and mucilage. The total value of this accumulation will still be less than that of a year's product of what we call "patent medicines."

The census of 1900 placed the cost of "patent medicines," produced in this country annually at $59,611,335. As the average profit is about one-third, this means that the lump paid over the retail druggists' counters, taking no account of increased consumption in the last four years, is something like $80,000,000 a year.—Leslie's Monthly.

♣ ♣ ♣

Cultivate ideal friendships and gather into an intimate circle all your acquaintances who are hungering for truth and right. Remember that heaven itself can be nothing but the intimacy of pure and noble souls.

Suggestions for Health.

Love is the divine fire of life. It eats up all selfishness and leaves the soul in angel purity and intensity of doing good. Faith and hope stand by as willing servants—and as one they bless the hearts and lives of men and make their bodies whole.

* * *

The dailies, early in November, told of the death of a Columbia University athlete who had been scratched by the teeth of a pet dog. He was afraid of hydrophobia, and, imagining that he had the disease, was thrown into acute hysteria, and died, not having hydrophobia at all, but having congestion of the brain. In other words, the physicians believe the man was frightened to death. If the influence of the mind over the body is such as to scare a man to death, why may not the contrary effect also be produced when proper mental impressions are given, to lead toward recovery instead of toward disease?

* * *

Thousands who believe in other methods of healing than that practiced by the licensed physicians are afraid to let the fact be known, and in many instances suffer in silence when they believe they could be healed by some one out of "the profession" rather than have it known that they hold opinions different from their neighbors, while yet others go to the healers by stealth like one of old who went to Jesus by night. All this is to be regretted. The race would be so much more noble, so much more beautiful, would make so much more rapid progress, if only it could agree with itself to recognize the fact that truth, the law, whatever it be, or whatever it may slay of old ideas and opinions, is still the truth, still the law, and that only good can come from knowing it and obeying it.

* * *

Specialists, in any one disease, frequently die of the disease which is their specialty. This happens so often as to cause comment upon the fact even among themselves. Yet they have never declared to the world the truth to which these facts so clearly point, to wit; that the picture of the disease, of any disease, strongly, or for a lengthened period, impressed upon the mind, shows forth in the body.

In other words, that disease of the body originates in the mind and may be removed by mental processes.

* * *

Sensible Exercise.—There are only two kinds of exercise which have any warrant in common sense, and this in spite of all that has been said by physical culture faddists. The first of these kinds of exercise is that which serves some use, in other words, useful work. Many of us are so constituted that actual work of some kind is fun. This is good exercise for us. And this leads to the second form of useful exercise, namely, that which gives enjoyment. The moral is, if there is one thing in the way of exercise which you enjoy, do that thing, and be sure that it will do you good, especially if it can take place in the open air. —The Healthy Home.

* * *

If a drunkard really wants to get cured of his diseases, and will do all he can to make treatment effective, there are many cases where the desire or craving for liquor can be truly cured. The one thing necessary for success is "real desire" on the part of the drunkard.

* * *

Who is strong? He that can conquer his bad habits. Who is rich? He that rejoiceth in his portion.

Nothing more like a fool than a drunken man.

Be slow in choosing a friend, slower in changing.

What e'er's begun in anger ends in shame.

One today is worth two tomorrows.

The noblest question in the world is, What good may I do in it?—Benjamin Franklin.

* * *

The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves and meet the difficulties of life bravely.—Lubbock.

* * *

"Do you—er—ever tell fibs?" asked the lady who had advertised for a maid.

"Not for myself, ma'am," answered the applicant; "only for the missus."—Chicago Daily News.

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., 331 Massachusetts Avenue, Boston, Mass.

Dear friends whose eyes read these lines, greeting. I wish to send you a living ray of Love and Faith which will enter your heart and mind and reveal itself in new realization of feeling and thought; love and faith will become more real to you. It is the road to perpetual youth and many are the beautiful blossoms of instruction along the way.

* * *

A. To Anxious Mother.—Omit all "dont's." Remember whatever you say to the children is suggestive. Instead of saying "Don't go near the pond," say "Keep away from the pond." There is all the difference between a negation and an affirmative. Better still, suggest some other place and something pleasant in connection with it. To get rid of your fears, tell yourself that the One who had the wisdom and power to create your children has wisdom and power enough to take care of them. And also cooperate with God by telling them mentally every day and night that they are safe and nothing will happen to them. Teach children the good and the true, not as men teach you, but as God reveals it to you, and evil will have no existence for them, neither can it come near them. This space is limited, but for one dollar I send letters of advice on any matter for which help is needed.

* * *

A. To K. F.—Eat less, take more exercise in the open air, tell yourself the moment your head touches the pillow that the bed is delightful and soothing, and you are going right to sleep. After a time you will hardly have a chance to say this before you will be in the land of Nod.

* * *

A. No. 2.—You can control your dreams as you control your thoughts. We cannot gather grapes from thorns nor figs from thistles.

* * *

A. H. L.—Mental Science is God Science; the perfect

science. As different from man made science as our perfected language from A, B, C.

* * *

A. To D. T.—We can and we are emancipating the people from their beliefs in medicine by giving them something more powerful for good. By teaching them the power of Thought to create conditions.

* * *

A. To N. N.—In regard to the Metaphysical Club, we wait to hear from the club. There is one free lecture and talk each Tuesday evening. May be sometime they will have their rooms open Sundays and one evening in the week for reading and conversation, in charge of different members and attended by different members who desire to help seekers and new comers.

* * *

A. To O. L.—What can Mental Scientists do for the stage? Bless me, what a big question! On second thought, though, they have undertaken the world and that includes the stage. We are doing something for it every day. Everyone who affirms good instead of "evil" and seeks it, is doing something for it. See what a ferment there is already over the question; pastors leaving their flocks, etc., to convert the stage to the good and beautiful. Some glad day we shall all go to the theatre to see the good and beautiful and true portrayed, instead of the evil. And the "strong" play will be not the one which most intensely pictures evil passions, but that which most powerfully portrays God.

* * *

Q.—What age is the limit for regaining youth?

A.—There is no age limit. God is not decrepitude. God creates you young every day. It is you who pervert the expression of youth in the physical expression of soul. Remember that those who came at the eleventh hour received just the same as those who had come earlier. Join our "Choir Invisible" right on this earth, here and now. Be with us in mind if you cannot in body, and prove it for yourself.

For Young Folk.

Edited by Ella E. Morrill.

Dear Boys and Girls:—

I know a small boy whose name is John. He does not live in Boston, but he came here to stay with a kind lady because his dear mamma is quite ill. He is a happy, healthy little fellow, and it grieves him very much because his mamma cannot romp and play with him.

John has a kind nurse who takes care of him and he goes out every day for a walk or a ride. Now John is learning every day what L-O-V-E means, and he loves everybody that he knows; he has never been taught anything about fear, so he can go about in the dark all around the house; and he does not know yet what anger is, for everybody is so kind and gentle with him that he has learned to be kind and gentle also. I will tell you some of the things John has been taught to say every day:

God is Love.
I love God.
God loves me.
I love everybody.
I am very strong.
I am not afraid, for nothing but Good can come to me.

We hope the loving vibrations that this dear little child sends out will help the dear mamma to be well and strong so that she will never again say, "I am afraid."

"And a little child shall lead them."

—E. E. M.

* * *

LULIE'S FRIGHT.

Lulie sat under the big square table in the kitchen drawing pictures. She did not need any paper and pencil, for she had a nice piece of white chalk and the floor was painted dark brown. A long time, perhaps a good half hour, the tiny artist worked away, sketching houses, cats, boats and trees, and girls with little sunshades held up straight over their heads. At last she rubbed them out with Dolly Dimple's old gingham dress, and drew a big circle. In it she made a pair of great staring eyes, a short,

fat nose and a wide mouth, with three teeth showing. It looked as if a Jack-o'-lantern had been sitting for its portrait. For two or three minutes Lulie looked soberly at her work; then she scowled at it. Then suddenly dropping her chalk she came out in a hurry from under the table, her own eyes very big and round, and ran and hid her face in her mother's lap. "Why, Lulie! What's the matter, dear?" Lulie did not answer. "She saw a mouse," said Frank, who was making a "figure four" trap with some sticks and a board. "Lulie isn't afraid of mice," said her mother.

"Little Miss Muffitt sat on a tuffit,
Eating curds and whey;
There came a black spider
And sat down beside her,
And frightened Miss Muffitt away."

sang Charlie, teasingly, looking up from his algebra lesson. Lulie shook her curls harder. "A bear or a wolf or a hyena?" asked Frank. "Tell us what frightened you, Lulie. Don't be foolish, dear." Mother was as puzzled as the boys. Lulie raised her head and pointed to the picture under the table. This happened a good many years ago, and Lulie paints beautiful pictures in a large, fine studio of her own, but her brothers have never forgotten how she frightened herself with the drawing that she made under the kitchen table.—Mary Potter Angell, Youth's Companion.

* * *

We are sometimes frightened by the work of our own brains which creates thought pictures and often thought forms.

* * *

In order that children may learn politeness, they must be treated with courtesy—thanked when they do little services, and spoken to in a controlled voice when reprimanded. Above all else, parents and elders must treat one another with well-bred politeness before them, for children are very imitative little creatures.

* * *

Associate with the noblest people you can find; read the best books; live with the mighty. But learn to be happy alone.

Book Notices.

"And God Said." By Ursula N. Gestefeld. The Exodus Publishing Co., Chicago. Pages 160, Price $1.50.

This purports to be an interpretation of the Old Testament book of Genesis. It is republished from the magazine once conducted by the author, where it appeared in monthly instalments. Mrs. Gestefeld is well known as one who has written very intelligently upon New Thought subjects, and it would be impossible for her not to utter helpful words in any work to which she might devote her pen. This book is full of practical instruction, which the author finds, as she believes, in the study of the old Hebrew writing. Her theory of the book of Genesis agrees with that of the higher critics, so far as it opposes the old theory of literalism. She believes the writing is symbolical and that underneath the symbols are to be found spiritual teachings. Her purpose is to disclose what in her opinion these teachings are. She goes further than the authorities of the higher criticism in this. They claim that the book is one of myths and legends from beginning to end, with no value at all as history, but do not undertake to dogmatize as to what is the informing idea of these myths and legends. Any student is at perfect liberty to give his interpretation of these things, for they can hardly be more than mere guesses, and one person's guess, other things being equal, is as good as another's. Mrs. Gestefeld, we hardly believe, can properly claim to have spoken for any one else but herself in her interpretation. This old writing, or compilation of writings, called Genesis, is a most interesting bit of a very ancient literature whose subtle meanings only those who produced it can tell, and they will not. Like Shakespeare's Sonnets, the Genesis allegories will forever continue to furnish a field for speculation as to what they all signify.

* * *

"Man Limitless." By Floyd B. Wilson. R. F. Fenno & Co., New York City. Pages 224. Price $1.25.

The author of this book was favorably introduced to the New Thought public by his work entitled "Paths to Power." This later production will add to his reputation as one who has a practical and helpful message to the

seeker after such truth as will contribute to his well-being, physical, mental and spiritual. The subjects treated are "Man, Limitless," "Love," "The Christ Principle through Intuition," "Work," "Control of Memory," "Suggestion," "Must Age Enfeeble?" "Pathway to Achievement," "Children of the Gods," "Shakespeare's Ariel," "Spirit Aid in Man's Unfoldment." The author does not deal with theories only, but speaks as one who has tested in his own experience and that of others the truth of what he utters. Few who are competent to judge will be inclined to doubt, we think, that his own experiences are worthy of being taken for all that he claims for them as proofs of his theories. This book is on sale at the rooms of the Metaphysical Club, Boston, 30 Huntington Ave.

* * *

BOOKS TO BE NOTICED.

"The Measure of a Man." By Charles Brodic Patterson. Uplands Farms Alliance, Oscawan-on-Hudson, N. Y. Price $1.20 net.

"The Ninth Paradise." "Life Verses New and Old." By James H. West. Privately printed.

"Right and Wrong Thinking." By Aaron M. Crane. Lothrop, Lee & Shepard Co., Boston. Pages 361. Price $1.40, net.

"Health and the Inner Life." By Horatio W. Dresser. G. P. Putnam's Sons, New York. Pages 255. Price $1.35, net.

"Mental Healing." By Leander E. Whipple. Revised and enlarged. Metaphysical Publishing Co., New York. Pages 280. Price $1.50, net.

"Lost in the Bottomless Pit." By Rev. J. Howard Cashmere. The Merchants Publishing Co., Denver, Col. Pages 207.

* * *

It is said that the great English statesman, Mr. Gladstone, used to have in his study, over his desk, in large letters seen readily from any part of the room, the familiar text: "Thou wilt keep him in perfect peace whose mind is stayed on thee." And that in any emergency, when agitated, wearied, or perplexed, his mind would freely revert to this promise of Divine assistance, and he would be

calmed and refreshed and strengthened as by a breeze from the heavenly hills. It was to him as though he had bathed in the river of life that flows by the throne of God, or had taken a drink from the fountain of infinite love and life.

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.

M. WOODBURY SAWYER, Metaphysician and Teacher of Health, announces to friends and patrons that, commencing Nov. 1, 1905, his offices will be in Hotel Nottingham, Huntington Ave., Copley Sq., Boston. Office days and hours—Wednesdays and Saturdays, 2 to 4.30 p. m. Consultations at other hours by appointment. Terms given upon application. Private home talks and instruction and public addresses can be arranged for. 'Phone 21842 Back Bay.

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MRS. S. F. MEADER, Metaphysician, 10 Kenwood Terrace, Lynn, Mass. Office hours, 2 to 8 p. m. Telephone 149-2 Lynn. Boston office, Huntington Chambers, 30 Huntington Ave., Mondays and Fridays, 11 to 4.

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

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

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