

Vol. X

No. 1

PRACTICAL IDEALS.



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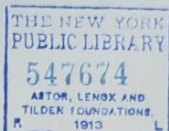
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Practical Ideals.

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JULY-AUGUST, 1905.

No. 1.

LIVING PLEASURES.

By MABEL GIFFORD.

LIVING pleasures are those that are ever more; dying pleasures are those that are ever less. There are some people who become interested in the New Thought who imagine that they can indulge freely in every pleasure if they simply believe that all is good and nothing will harm them. They suppose that by violating the laws of existence without fear, and living in the pleasures of the world and calling them good, that they will be exempt from the usual results, and even that they may have all their desires by believing that they will have them; they seek success financially and otherwise in the same way. These people find themselves going to destruction by the usual routes. Then they weep and wail and say they have been deluded, and that there is no way but the old way of hustling, struggling, scheming and drudging.

Let us be careful and make plain to our pupils the difference between the living and the dying pleasures, that power comes by co-operating with God, not by violating His laws, and that any success attained by false methods brings only bitterness to the heart. Help them to see that the good of each must be the good of all, and the good of all the good of each; that inharmony wastes vital force, whether it is inharmony in things that go into the mouth or the mind, whether of physical or mental pleasures. There may be inharmony in kind and quantity; there are the good things, the natural correspondences of the inner things, like natural foods and recreations, which

are good so long as the motive in seeking them is for use, and becomes indulgence and over-supply the moment they are continued for pleasure alone. Also these good things we speedily change to poisons in our body and mind by seeking them for pleasure alone, without regard to use, both for ourselves and others. Then there are the things that have already been perverted by false seeking and are not fit for us to touch; they are poisonous plants, flesh, artificial foods and artificial ways of living, physically, socially and mentally.

People who seek from right motives will gravitate to right conditions, but those who seek for pleasure only will never find the path of life. They will experience only tantalizing, dying pleasures that ever cry mockingly, "Pleasure is here, there, yonder!" They are the ignes fatui of the benighted mind. "Seek ye first the kingdom of God, His righteousness, and all these things shall be added unto you." Love is the kingdom, and truth the rightness or right way which we shall see when we seek rightly.

Why do Christians tell us that the promises of Christ are good to preach, but a failure in practice? For the same reason that New Thought people will be found making the same statements both concerning Christ and the New Thought—they have not tested the promises. They are too unwilling or too careless to follow the conditions. They have not faith enough; they are afraid. Most of us have had this experience, and most of us never outlive it entirely; there are some things, at least one thing, that we cling to, and are unwilling or afraid to let go our hold of.

No; it is not that the promises of Christ have failed; it is we who have failed. No promise has ever failed that has been correctly proved. No promise can be proved except the conditions have been complied with. No promise is made without conditions. If you go to work in your own ignorant way, without informing

yourself of the conditions, that is not the fault of the maker of the promises. The great mistake lies here: We expect to exercise power before we have developed it. We think we are going to develop it by immediately undertaking to do all things, while the truth is that we must grow. We could do things immediately if we had the faith and the right desire, but we have neither. Jesus said: "Unless ye see signs and miracles ye will not believe." That is the way with us today, just as truly as it was in his day. We judge by appearances; when we know the law we know it is always working and cannot fail; it is we that must change; the law never changes. And it is only after we have fulfilled the law that we become superior to it.

In all this bright and beautiful world of nature we see that there is law and order; harmony. Harmony is proportion and poise; equilibrium. When anything hinders this there is trouble; if the growth of the tree is hindered the tree is sickly or deformed or dies; if the elements are hindered there are destructive storms; likewise the waters are turned from their true course of usefulness and become violent and destructive. It is the same with man; the true order of his life has been changed, and it is for him to find what is the trouble, and to correct it; to get into harmony with life again.

Life is cause and effect. The visible world into which we are born is the world of effect; the invisible world which created this is the world of cause. We are endowed with the ability to search into the causes of life's conditions. We find the cause of right conditions in God's methods; we find the causes of disordered conditions in man's methods. It is our great work and our blessed privilege to seek to make our method one with God's. That is the heart of the New Thought. I like to call it the Higher Thought, for it is not really new, but it is a new plane of thinking; a higher plane. It is virtually new, however,

for it is new to us; a new presentation of truths old as creation, but which are continually appearing in new forms according to man's growth and needs.

We find that there are two kinds of pleasures in life, the one kind of which it is said, "Their ways go down to death," and the kind of which it is said, "At thy right hand are pleasures forevermore." If we will give it our thoughtful attention we will also find that everything that we seek for the sake of the pleasure is of the first kind, and that everything that we seek for the sake of the use is of the second kind. In the first we find a transient pleasure that leaves a sting; we are always the worse for having indulged in it. The second kind is everlasting, and we are the better for it. The first are always delusive and elusive, and we are always crying out because they continually melt from our grasp. The second nourish us with new life and ever increase in sweetness and satisfaction.

Those who have given their attention to the principles of vibration will understand the why of this difference in the two kinds of pleasures. A man seeks food for the pleasure of the taste; he has no guide but his pleasure, which he prolongs so long as he is able. Again he seeks food for the use it serves, and he enjoys the same pleasure with the pleasure of the love of use added to it, and he is guided by his knowledge of his needs, and as his mind is in the higher vibrations of thought, he perceives when he has eaten sufficient and ceases. We cannot perceive life's guidance if our mind is continually held in the lower plane of desire for pleasant sensation, regardless of use. So long as the man seeks use, he grows wise, but as soon as he loses sight of use and seeks for the pleasure only, he sinks his mind and loses his power of discernment. His mind is dulled as sensation is dulled by a callous, or paralysis.

Here, then, is the solution of all our problems: If we follow faithfully the second way we shall attain power to

order our lives as we will, because we are become wise enough to order them aright, and strong enough to live in the right order. And it is the same with our treatment of others as with ourselves; the father and mother, the sister and brother, the husband and wife, the friend, grow in happiness and harmony to the extent that they seek to give such pleasures as have uses; and the higher the uses, that is, the higher they extend, the greater the pleasure. But those who seek the high and ignore the every day, practical things, fall into another kind of grievous error.

“Heaven cannot be reached by a single bound;
We build the ladder by which we rise
From the lowly ground to the lofty skies,
And we mount to the summit, round by round.”

There is no royal road; the path is amidst those things that we despise and endeavor to get away from. To seek the law, order and harmony of life right where we are, is the only way to our desires. “He who seeks to climb up some other way is a thief and a robber,” and the one whom he robs is himself. Right thought, right motive, right expression—conduct—this is the living trinity from which spring all our joys and gives the kingdom, the power and the glory to each in his own life; his own world.

The small, sweet courtesies of love and respect, the expression of affection, which is love’s language, and without which love’s service is hard and cold duty, kindness and appreciation in little things, consideration and charity, the thoughtful attention that waits not to be requested but anticipates, looking about daily in the home to see what loving service may be performed, honoring before the world those who have been given to us to love, aid and care for, speaking always the best word, and abjuring above all things fault-finding, quick with sympathy—the heart’s balm—pointing ever to the brighter side, these are the things, small in our eyes, upon which the growth of happiness and higher realization and the attainment of

power depends. You may sigh for larger worlds to conquer, but "he that guardeth his tongue is greater than he that taketh a city," and the world and all worlds are within you.

A thought is a magnet, and its attractive power is in its radiation. It must give before it can attract; so must we. And when we have learned to do this in our immediate family and circle of friends, we can reach out into the larger family and extend our interest and love to it. Neither pessimism nor indifference, condemnation nor dislike, will attract that which we desire from the world. Our love must be individual in order to attain power in our immediate environment, it must be universal in order to attain power in the world and attract that which we wish from it. If we receive not gratitude or appreciation, are not understood, we must not falter; ours is to do and live, not to do and die; and there is no death but giving up. If we persist our reward is sure, and our guidance is sure if we do not plunge along blindly and thoughtlessly, but seek to be guided.

Right thought is the key; right motive the door; right conduct the harmonious external adjustment.



THE NEW SUMMER.

"Summer is coming, summer is coming!

I know it, I know it, I know it!

Light again, leaf again, life again, love again!"

Yes, my wild little Poet.

Sing the new year in under the blue.

Last year you sang it as gladly.

"New, new, new!" Is it then so new

That you should carol so madly?

Love again, song again, nest again, young again,

Never a prophet so crazy!

And hardly a daisy as yet, little friend,

See, there is hardly a daisy.

—Tennyson.

DIVINE OPULENCE.

By J. C. F. GRUMBINE.

SUCCESS, prosperity and even health cannot be had for the asking. Men and women who are getting success, prosperity and health are securing them by perfectly sane, normal and business methods, and where such methods are not applied failure is inevitable. This is exactly what the leaders of the New Thought movement claim, no more or no less, and where the claim is more the inference is that the exception really proves the rule, that could you analyze such an one's life you would find the same law applied as in normal success.

In the first place, not every one can be a failure or a success, as these words are popularly conceived. That would be impossible according to the law of supply and demand. Success as here set forth means enough, and enough means that which establishes social equilibrium between men. If there was but one hundred billion dollars in the world and but ten persons possessed it, the destitute or poor would be enormously out of proportion to the opulent or rich; but if they were distributed among one billion people equally the law of equilibrium would be firmly adjusted. As this could only be possible where and when the law of supply and demand (even according to the science of vibrations) is in perfect and harmonious correspondence, some will be poor at the expense of the rich and vice versa.

Apply this illustration to every phase of the subject. The law is omnipotent and is no respecter of persons. A man is oftener a success at some one's failure than he is by making that some one a success with himself. The inventor who creates a labor saving machine puts out of work as a usual thing thousands of men. He is a success but they are now failures.

Well, what are you going to do about it, since the

scientist says it is the law of the survival of the fittest. If you can make the unemployed a success in that which their employment consisted, you are indeed a great man when the tendency in our social and industrial life is toward the dead level of supply rather than demand. In plain words, if you can find work at trades for all the tradesmen out of employment, and there are twenty-five men now seeking for the five vacancies or jobs, you are the reformer or magician we are looking for, and if you have a patent thought-machine that can insulate us to failure and let us into success sell it to these unfortunates who are rapidly increasing in England and the United States. Now is the time to apply your vibrations in wholesale fashion, and right here and now in these centres of indigent population where God knows the want is appalling, the lack is staggering. I do not say that it cannot be done. I only add with a remorse of conscience that it has not been done, and I am to blame because it has not been done as much as anyone.

But if poverty which now is both a curse and a crime is a discipline, or better still, an opportunity to realize how rich we are spiritually though poor, as Jesus Christ and Buddha seemed to teach that in our abject poverty we are able to be pure, wise and opulent toward God and that because we are not attached to material things we can see clearer and be truer in respect to our life here and hereafter, then wealth as here in our world exaggerated as a necessity will cease to cause poverty by which so many suffer, who are without the vision, unless of course they could obtain the centre of things, the vision of life, in no other way.

Again, I have come to believe that while the law of opulence and success can be known and practiced, it is like any other law which can be used or abused, for good or evil. But as a rule, whoever is a success or is opulent is so because it is for him so to be, in other words, no one else can take his place by natural law.

If your time has come you will begin to feel it and so realize it, and this I take it is the rational explanation of the "Vibration Theory," the "Success Circles," the "Prosperity Clubs," the "New Thought Centres," which are helping men and women to realize what is for them to realize now and here. It all enters into the scheme of life in which cause and effect, supply and demand show us the sphere in which man lives.



Whenever a crime is widely published, two or three more similar ones are committed. The law that governs this is simple to those who understand how man is influenced in his actions by what he hears and sees. But is it not high time that the sensational publications of the sins of man be stopped? Is not man bad enough without making him worse simply to gratify the greed of publishers and satisfy the morbid cravings of the deluded public for sensational news? We can safely say that the daily newspapers are responsible for over half of the crimes committed in this country. These are wilful sins; and for wilful sins there is no forgiveness, neither in this world, nor in the world to come. We must suffer the consequences of every wilful sin committed. However, how long is an intelligent public going to permit this sort of thing? Who will speak? Who will take the matter in hand? Someone must.



In order to right a wrong we must see it. The person that does not see darkness will not think of bringing in light. But to see a wrong does not mean that we are to condemn, throw stones, become pessimists, or believe the evil is a permanent reality. When you see a wrong, know that it is but a temporary condition that has no power in itself, and can easily be removed at once by the truth. Then go and make it right.

THE SCIENCE OF SUCCESS.

By WILLIAM BRUNTON.

III. Knowledge of Self.

KNOWLEDGE is light on the darkness of things. It uncovers their beauty so that the eye can see and enjoy. It shows reality to be real, and in the presence of its sunshine we can apply test after test to our vision and be certain of our seeing. We have a live world then, because we ourselves are alive—and know it.

The universe is one in all its infinite reaches. There can be no strangeness to us in any part of it wherever we may be called to be. We are the intelligence and love it has always had and must always keep. We are of the thought that holds it in its unity amid all its wondrous variety. We have to see our friendship for it is because we are kings and priests of it. We are born for its enjoyment and for its mastery in wisdom and love.

Let us say to ourselves—all of the All is mine. I am one with the One who is and out of which and in which all is. To me this is truth leading on to truth, and thence again to more truth in infinite blessedness.

I have only to learn truth once and it carries through eternity. In any part of creation, or being, truth is the same. Its fruits are alike, its power is of the Power. Nothing mars it, nothing diminishes its strength or certainty or joy. It is our satisfaction to know, it satisfies the mind as water satisfies our sense of thirst.

We must know, we must know that we know and need to know. We must love to learn and learn all that the Infinite has given in the great school.

We look outward and see such a variety of things. How pleasant it is to observe earth, ocean, and sky. How wonderful the fields, the woods, the rivers, the mountains, the sun and the moon and the stars. This is a wise and wonderful world. It is a joy to think of how eternity will

speed on its course with the swiftness of light as we pursue our study of good in all this truth of the Eternal Good.

But we must begin at home in our true acquaintance. We must know self, we must prize, bless and enjoy it.

Self belongs to us. It is the manifest friendship of God that we are the guardians of it in the mystery of its oneness with all else. It seems like an island in a summer ocean. It seems like a drop in the fountain. It seems like a flower in a bed of lilies. Oh, it is the secret bliss of all bliss—and it is I.

How I must love to know this I. It is my study continually and is always young to me in its surprise of truth and truthfulness. It is a flowing fountain of pleasure; it is a forest of growing strength and mystery.

My knowledge of it has always been a joy. Its story told in the years of earth is poetry and romance. And it keeps in moods so beautiful, taking experience in its own wise way and with its own leisure of understanding that it is and evermore must be, and therefore need not hurry or worry.

So childhood is the sweet awakening out of the great sleep. All eternity is the bed on which it rested, and it must have learned many things in the darkness, for it comes hither with so much, and by that knowledge it interprets what the Eternal shows and speaks.

It has all to know even while it knows, and it goes through the days and the years as a son in the house of its father, finding out how wealthy that father is.

Self is the secret gladness, for the mystery will not quite be read by any, and yet it cannot be withheld from any, and it is the allurements to all. It is the duty and delight of eternity.

Now it is single, it is one, and yet it is varied and many. It is the I with feeling, thought, purpose, love, reason—and all the gifts of life—and yet it is self carrying its own consciousness to possess the everything.

It has a place in time, for it must recognize the passing. It is in this experience that pleasure is.

It has a body, for this is its instrument of communication with the world—but the body is but a garment clothing its fineness of a finer material than the sun weaves in the flower. It is the reality of spirit, and all things are its toys or instruments, or forces of soul-architecture. It looks on all things as if they were nothing because God and it are more than all. Its chief good is the fact of itself, and the fact that its being is of God.



MIND POWER.

There is a story told how Benvenuto Cellini, when about to cast his famous statue of Perseus, now in Loggia del Lanzi, at Florence, was taken with a sudden fever. In the midst of his suffering one of his workmen rushed into his sick chamber and exclaimed, "O Benvenuto, your statue is spoiled, and there is no hope whatever of saving it!"

Cellini said that when he heard this he gave a howl and leaped from his bed. Dressing hastily, he rushed to his furnace and found his metal "caked."

He ordered dry oak wood and fired the furnace fiercely, working in the rain that was falling, stirred the channels, and saved his metal.

He continues the story thus: "After all was over I turned to a plate of salad on a bench there, and ate with a hearty appetite and drank together with the whole crew.

"Afterward I retired to my bed, healthy and happy, for it was two hours before morning, and slept as sweetly as if I had never felt a touch of illness."

His overpowering idea of saving his statue not only drove the idea of illness from his mind, but also drove away the physical condition, and left him well.

J. Lincoln Brooks, in *Success*, in telling the above story of Cellini, declares that his experience in escaping the fever was a triumph of the mind.

THE LAW OF RIGHT LIVING.

By HENRY S. TAFFT.

I.

“THE spirit of God hath made me and the breath of the Almighty hath given me life.” Thus spoke Elihu, one of the prophets of old. It seems almost that we might hear his glowing words today, echoing down through the centuries, and that the hearts and souls and lips of men were again taking up the cry and voicing as of old the same glad song of unity with the Divine. We are getting back to the rightful understanding of the being of man, and to the real foundation and primal source of his spiritual and physical life.

Not only did God create man in his image and after his likeness, but he also established certain definitive rules for his guidance. He was not launched into the world in an ignorant and mentally blind condition to be cast about by every idle wind, and at the mercy of foolish and pernicious influences, but was abundantly supplied with the requisite resources both of the spirit and of the flesh to enable him to escape or to overcome them. He was placed upon the earth, and endowed with the rich heritage of absolute freedom, the full and complete control of his intellectual faculties, his reasoning powers and functions, as well as of his entire physical structure. But certain specific laws were also revealed to him by his creator, which if wisely followed would insure his happiness, prosperity, and physical perfection. He was urged to make these laws the guide of his daily life, and to keep within the limits and bounds prescribed by them. He was told that all good things should come to him who obeyed these laws, that a sincere and faithful compliance with them would be a safeguard against evil in every form, against poverty, pain and disease, against misfortune and deadly peril, against the blighting influence of fear, worry, malice,

and all uncharitableness, against the wiles of the devil, against the rulers of the darkness of the world, and against spiritual wickedness in high places. All these evils and perplexing conditions, man was informed, might be overcome and banished, by a sincere compliance with the law of righteousness, or properly interpreted, The Law of Right Living. This law imposed no burdens whatever upon man. As we examine its rules it would seem to be the most natural and desirable thing in the world to accept them and to shape our lives and actions in accordance with them. We breathe and sleep and walk and speak without studied effort or apparent exertion, and consider these functions of mind and body as perfectly characteristic of and coincident with our normal existence. We realize that they are essential to our mundane life, and that they are among the richest blessings bestowed upon mankind by his Creator. It is just as easy, and the desire within our hearts should be equally as spontaneous, to render willing compliance to all his laws.

How is it that we so wilfully and persistently forsake these beneficent precepts? What perverseness of spirit has led us to ignore and disregard them? Like a wayward child we have been swayed from the pathway of right living by a spirit of independence, a determination to follow our own sweet will, and apparently we believe that we are wiser than He who made us, and gave us life. We have forgotten, or have become unmindful of the law, and consequently must reap the inevitable fruits of our disobedience through the manifestation of disease and disharmony of mind or body.

If a man sow thistles, what shall he reap? There can be but one answer to this question. Most certainly, most surely, the fruit thereof will be thistles. Nothing is more true than this, that "as a man soweth so shall he reap." If he sow selfishness, avarice, malice, unkindness, uncharitableness, envy, anger, lust, vile language or vile thoughts,

the habit of cheating, lying and slandering his neighbor, I need not ask what the harvest will be, it will suggest itself to every candid and thoughtful mind. What is the law? It is embraced in a single word, Unselfishness. Christ presented it in these words, "Whatsoever ye would that man should do to you, do ye even so to them" and declared this to be the law. He said also, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." "On these two commandments (love to God and love to man) hang all the law and the prophets."

Solomon, the wise, tells us that "the fear of the Lord is to hate evil." Wisdom says, "Hearken unto me O, ye children, for blessed are they that keep my ways, hear instruction and be wise, and refuse it not, blessed is the man that heareth me, for whoso findeth me findeth life, and shall obtain favor of the Lord, for wisdom is better than rubies and all the things that may be desired are not to be compared to it." She also adds, "But he that sinneth against me, wrongeth his own soul, all they that hate me love death, but he that keepeth the law happy is he. My son attend to my words, incline thine ear unto my sayings, let them not depart from thine eyes. Keep them in the midst of thine heart, for they are life unto those that find them and health to all their flesh."

In this so-called New Thought—which is simply a revival of the Divine law, the greatest of all the ancient or modern philosophies which have relation to man's well-being and happiness, a reincarnation of the Christ spirit in the soul and life—there is also an appeal to the understanding of man; he is prompted to the exercise of his intellectual qualities, and to seek and find the fount of wisdom within the realm of his being. In order that he may reach the exalted station for which man was created, there is no possibility of doubt but he must voluntarily place himself under the banner of the Law of Right Living.

Man's wanderings into devious paths, his experiments in forming laws to meet his individual wants and to promote his happiness have proved but wretched failures, and he finds himself in a plight even worse than that of the prodigal son, for he has becomee such a physical wreck, that the diet of husks, so earnestly craved by the former, would prove an indigestible and, possibly, a deadly viand for the modern stomach, and his weak and attenuated body would hardly have the strength to take him back to the father's house. He is called upon to realize that he is not a unit in life's purposes; that he must understand that not only is he one with God, but also one with his brother man. The law is explicit in this respect, that it shall include love to his neighbor as to himself.



BOTH LOCK AND KEY.

(Arranged from Browning's lines in his Introduction to the Dramatic Idylls, by Martin Kellogg Schermerhorn.)

"You are sick, that's sure!" they say.
 "Sick of what?" They disagree.
 "'Tis the lungs," thinks Dr. A;
 "'Tis the heart," thinks Dr. B;
 "The liver," suggests Dr. C;
 "The stomach," suggests Dr. D;
 "The kidneys, sure," says Dr. E;
 "Spleen;" "brain;" "eyes;" "ears;" Ah, me!
 So ignorant that man's whole
 Is not the body, plain to see;
 But that which is both lock and key
 To body, and alone can free
 From pains and ills—Man's soul!



Let it be our business less to fight or even to expose error or to criticise fault, than to disclose and manifest verity and right, and to be the evolution we preach, as co-creators with God.—Bartol.

PRACTICAL IDEALS.

By HENRY WOOD.

UNDER the title of "Weak Hearts" there appeared in the Transcript of July 6 some very significant quotations from an eminent therapeutic authority, Dr. James Goodhart, which were copied from the London Mail. Dr. Goodhart in the course of his Cavendish lecture to the West London Medico-Chirurgical Society, besides much else of the same tenor, said:

"We do far more good by pronouncing people sound, even if out of health, and thus sending them forth with renewed hope, than by keeping them in the chains of uncertainty and nervous dread, than which nothing could be more crushing to the utility of a life or more harmful to the chance of regaining health.

"I know of no symptoms of a 'weak heart.' Yet the use of the term leads either to a state of nervous dread from which recovery is most difficult, or else to a life of luxurious idleness, which, by the enervation it causes, is likely sooner or later to be precedent to the end it would seek to avoid."

It frequently has been alleged that to diagnose health (ideally and potentially) when there is an evident lack of it is not only inexcusable, but false. Observe the quotation. It is not imaginary but a real ailment of which, as above, the statement is made: "We do far more good by pronouncing people sound, even if out of health," etc. Nothing is said about untruth or baseless idealism. How is this? Call one sound when he is not! To the materialist and realist it seems absurd. There is a vital point here recognized by this independent and talented authority which is almost universally misunderstood. How much denunciation comes through ignorance!

If there be real, not imagined unsoundness of the heart

or any other organ then any warning which causes apprehension tends to hasten and aggravate the difficulty. But must not the true diagnosis be announced? At least, not to the subject of the same. Can any statement be true and untrue at the same time? It may depend upon the point of view.

Take a supposable case. The body, or some organ of it, is expressing unsoundness. If a change can be wrought in the expressor who is back of the phenomenon, the latter, being the result, may gradually fall into line. The New Thought philosophy does not claim that the manifestation or visible disorder is either imaginary or unreal. As an outward reflection and condition it exists. But we must go deeper. "As a man thinketh in his heart so is he." This is no mere platitude, but psychological and scientific truth. The profounder self, the subconscious mentality, automatically regulates every physical function. This mental reservoir or accumulation has been made up from the totality of past impressions, none of which has been really lost. It is the great depository of the flow of the conscious mind and represents its average quality. It can be clarified and improved. Not at once, but gradually, through persistent auto-suggestion and a cultivated optimism. Unbelief and faithlessness within and around must be displaced. A turbid cistern can be slowly but surely purified by the inflow of a small stream of clear water.

Through a current of systematic ideal affirmation and self-suggestion the invisible psychical repository may carry on a reforming process. Every positive thought is a force, and adds something of its own quality. From being the slave of mere sensation and depressing belief, there may be an uplift and transformation. The qualitative "word" is built into flesh and manifested in visible form. As is the inner so will be the outer, for growth is from the centre.

Everyone is potentially and inmostly well and harmoni-

ous, but this is not now in actual expression because of utter subserviency to passing physical sensation and prevailing negative belief. The seen form is just an instrument to be skilfully wielded by its possessor—the real self. But to every-day consciousness the instrument has usurped the place of the real man. To stem the lower sensuous and conventional current is indeed not easy, but every effort in that direction brings abundant compensation.

Constant positive affirmation and suggestion of the desired ideal—as already within—is in no way unnatural or hypnotic. It is just a normal education of the consciousness. A law of mind is thereby utilized for practical good. The great current of thought force may be destructive and worse than wasted. Instead of dragging behind, the mind is to be put ahead of present physical accomplishment, for it is the subtle cause while the latter with its conditions is the result. One can measurably change his own point of view, and he will be brought to wonder at the marked results. The psychic atmosphere comes loaded with disorders, inharmonies and evils. Shall we take them all in, make them at home and let them color our consciousness, and at length the resulting physical expression?

Every man is, in great degree, the architect of himself, even though unwittingly. Primary causes have their seat in the realm of mind, while others are but secondary, or at most, convenient occasions. Man will not always remain a vassal to the moods and sensations of his bodily instrument. The clay is not forever to rule the potter. It is true that in the midst of prevailing conditions few can fully detach and emancipate themselves, for, in a measure, all are bound together, but a general and spiritual evolutionary ripening is much nearer at hand than is yet apparent.

Yet more effective and deeper than the definite claiming of objective ideals is our felt oneness with and participa-

tion in the One Omnipresent Life. To constantly invite its subtle pulsations and to feel our relation and interrelation with the great Whole is harmonizing and uplifting. Men shall not "live by bread alone." We live in a social universe and a sense of separateness is abnormal and depressing. The real core of the Emersonian philosophy is that every man is just the sum total of his thoughts. He thus is and not has a soul, and the same translates itself into outward articulation—flesh and blood. Every ideal which is firmly held is a veritable sculptor who with chisel in hand is shaping the statue into corresponding proportion.—Boston Transcript.



A NEW THOUGHT PRAYER.

By WESLEY I. NEWHALL.

Illuminate my soul, O Supreme Intelligence. Make me realize that I am part of the Divine Principle, fill me full of courage and energy. Make me successful in all right doing, help me on to a life of success. Lead me by thy guidance in all things, raise me above all unworthy purposes, help me to know that I Am, and that I shall be fearless, and shall have confidence. To the Almighty and unseen forces do I pray for help.



One truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he (the man of science) can neither find nor conceive beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed.—Herbert Spencer.



A near neighbor is better than a distant relation.

PRAYER.

By CHARLES BUFFUM.

“**P**RAYER is the soul's sincere desire, unuttered or expressed.” Probably no truer words can be used to define it. Much of the ordinary, vocal, public praying is only formal, conventional. Silent prayer is best. The most effective prayers are those which are followed by earnest, effective action. The true value of prayer is in the attitude, with a sincere desire and aspiration to be guided aright in the path of life, whether it be in the thought merely, in the closet, or uttered vocally.

This may be said in favor of public prayer. In some of the listeners it induces the attitude of prayer and desire and aspiration, for the moment, though its influence may soon be lost, because it is felt to be only formal, conventional. Also, the custom of praying by proxy has some warrant, because the voice and sentiment of the formal suppliant are echoed by some of the listeners who have not the gift to express their thoughts.

Custom and tradition have handed down through the ages the praying habit, but it does not seem to save them much from the evils around and within them. The world needs more sincerity and honesty of purpose—less of pretension, profession and unmeaning words. The world needs more earnest, prayerful action, more devoted, soulful work.

“Prayer is the soul's sincere desire, unuttered or expressed.”

A true, intelligent Agnostic may be said to be one who believes in an almighty, intelligent, unknowable, mysterious Power. He cannot do otherwise. He believes in goodness, high aims, right living—and in the immutable law that governs the Universe—therefore, this may be the Agnostic's silent prayer:

"O, thou Supernal Power, who art the All in All of Life and all that is, we, as part of thy Life, thy intelligence, thy expression; humbly seek to go higher in the scale of being, to know more of the laws that govern us and all things else, even the Universe of Universes. Help us to mount higher, help us to a greater knowledge of a truer life, help us to better realize that there is reward for well doing, help us to travel in the paths of wisdom, help us to know ourselves, help us that we may come to know and obey the higher law of our being. For this knowledge and wisdom, we will ever seek and pray, by earnest thought and by the work of our lives."

An Agnostic may truly say that a person of any religious belief can not have a truer, greater, higher aspiration for a rule of life. Religion means—be good—do good! only that; and it needs no expounding. From good will flow only good.



A delightful little incident is told in the Irish Times about a monkey and a dog: "A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a monkey belonging to an itinerant organ-grinder seated upon the bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset in such undisturbed tranquillity that the dog halted within a few feet of him to reconnoitre. Both animals took a long, steady stare at each other; but the dog evidently was recovering from his surprise, and about to make a spring for the intruder. At this critical juncture, the monkey, who had remained perfectly quiet hitherto, raised his paw, and gracefully saluted by lifting his hat. The effect was magical. The dog's head and tail dropped; and he sneaked off and entered the house, refusing to leave it till he was satisfied that his polite but mysterious guest had departed."



What is that which is so easily broken that the mere mention of it breaks it? Silence.

THE DIVINE FULLNESS.

By LUELLA MAE BURNHAM.

"Unto him that hath," Thou givest
From Thy treasures rich, and free.
Lord, I hunger for Thy fullness;
Give me more abundantly.

"Transformed to Thy perfect likeness."
Can I ever understand
All the fullness of this promise,
All Thou holdest in Thy hand?

For Thy children who would follow;
Looking upward to the end:
Self-forgetting, ever seeking
Loving service to attend.

Master, Thou alone canst guide me
Into perfect Truth and Light,
By Thy radiance dispelling
Every cloud, which dims my sight.

Let my heart be so attuned
To Thy precious life Divine,
That the gladness of the Presence,
Ever through my life may shine.

Joined to Him above forever,
"I in them and Thou in me."
Words surpassing finite wisdom,
In their glorious mystery.

O Thou wondrous Love eternal!
Touch the rapturous chord again:
'Till the universe shall waken
To the glad, exultant strain.

'Till shall come that morn of gladness,
When, with vision all aglow
I shall see Him, in His beauty;
And His fullness I shall know.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

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

A writer who is an advocate of suggestive therapeutics and an experienced practitioner of that school, has recently been contending that Christian Science healing is only another illustration of the principle for which he stands. It is due simply to the power of suggestion, he argues. This is the position of Dr. Hudson in his last book, as the reader will recall, respecting the healing done by the different metaphysical cults. It can hardly be questioned by any liberal minded student of the subject that the law of suggestion plays a very prominent part in all metaphysical healing, as it is called. It is necessarily so, for what is a thought but a suggestion? Take the fundamental thought of the new "science of health," as it was called by Dr. P. P. Quimby, its original expounder, the thought, to quote his words, that "disease is an error, or belief, and that the Truth is the cure," what is it but a new suggestion that once grasped and given sway by the sick, has brought physical redemption to multitudes? But does such an admission exclude the religious and spiritual claims that are urged in the attempt of many to form a theory as to the rationale involved in the practice of metaphysics? Not at all, since God cannot be ruled out of any part of His world. "He healeth all our infirmities," whatever the co-operation of man may be. In a word, as there is but one Mind, one Life, one Power, there can be no satisfactory explanation of healing that does not find room for the Divine factor. That makes

the modern healing movement the spiritual movement that the New Thought claims it to be.

* * *

It is a pleasure to make a note of the fact that the Boston Herald has made a new departure in discriminating against a class of advertisements which it considers objectionable. In refusing to admit such matter to its columns, this great daily is setting an example worthy to be imitated by some of the Boston newspapers whose management has not yet shown any such discrimination.

* * *

Since the above was put in type some time since another Boston newspaper, The Traveler, has announced its purpose to exclude objectionable advertising from its pages. There are at least three other Boston dailies which should speedily adopt this policy. Some of the more fastidious readers might desire to include in the term "objectionable" more than these newspapers do, but they will not fail to appreciate the removal of what all will agree are the grossest forms of the evil.

* * *

When the managing editors of our daily newspapers shall have made a careful study of the facts which expert investigators of the law of suggestion are bringing to light, they will discover how wide a field of reform is opened to them in the conduct of what is worthy of being called an ideal newspaper.

* * *

An interesting sign of the times is the information which comes to us from experienced druggists respecting the marked decline in the sale of patent medicines. The trade in this line of goods has been enormous in past years, as every one at all conversant with the subject knows. Even the medical faculty, it is said, are dispensing fewer drugs than formerly. Perhaps we are approaching a drugless age more rapidly than is thought, and as an

additional evidence of this we may not be straining a point in saying that the druggist himself is preparing for the transition by changing back his title to the old one of apothecary, that he may the more gracefully part with his occupation.



Comments and Announcements.

We take advantage of the kindness of our friend and yet trust we do not abuse his confidence by giving our readers the following paragraph from his letter:

Dear Editor: I want to tell you how much I appreciated your comprehensive, just and timely, yet friendly and sympathetic, criticism of the Unitarian attitude toward this movement which, more than any other, is heralding the dawn of a new and more spiritual era of life and consciousness than our world has yet known. With its (the Unitarian) freedom from superstition and traditional authority, yet reverence for truth and righteousness, it would seem to have been the very soil from which this higher spiritual movement should have sprung.

Most cordially yours,

J. H. Dewey.

New York City.



Dr. J. H. Dewey is one of our veteran metaphysicians, author and practitioner, and his activity does not flag nor his ardor cool with increase of years in the good cause. We call attention with pleasure to the notice of his large book, new edition, and to his card also to be found in other columns. The booklet mentioned shows the spirit Dr. Dewey is of and challenges close perusal by all of the New Thought.



The contribution of Rev. J. C. F. Grumbine in this issue of the magazine will be of interest to our readers generally. It is of a matter that comes home practically to all. Mr. Grumbine deals ably with a class of subjects not often treated by other writers for our columns. We are glad, therefore, to announce that he will supply us with a brief article for each number of PRACTICAL IDEALS for several months to come.

The treat of the season for metaphysicians was that enjoyed lately by those who were so highly favored as to hear Rev. De Witt T. Van Doren on the occasion of his recent visit to Boston tell of his life-work in teaching and practicing New Thought healing in connection with his active pastorate of a denominational Baptist church. The story had the interest of a romance. We have not space or time here to more than make mention of Mr. Van Doren's visit and story. They will be given later in these columns. Dr. Van Doren has consented to visit Boston again this autumn when we hope a public meeting in a suitable hall or church will give all friends an opportunity to hear and see him.

* * *

The well known, able president of the National Society of Musical Therapeutics, Miss Eva A. Vescelius, has been in Boston recently and awakened much interest in the society's work hereabouts by her spirit and enthusiasm. This is a live organization forming its branches in every state with live officers and workers. The president is a host in herself. Not too much can be said in praise of the missionary work undertaken by this branch or phase of our great healing movement. All success to it.

* * *

The last candidate in the metaphysical line for public favor is "The New Way," a New Thought magazine of the better class, attractive, interesting, and full of helpful matter. It is published in Washington, D. C., and thus adapted to do good work in furtherance of the good cause. Long may it keep right on the new way.

* * *

The little boy wished God would send the rain, thunder-showers, "straight," without the noise. A correspondent asks: "Why won't the New Thought writers and teachers give us their ideas 'straight,' that is, without so much mixture of Bible? Tell us what they think themselves and allow us to judge of the truth of their ideas. To prove that their ideas are true by the Bible is often rather hard on the sacred scriptures." We often feel to sympathize with the friend.

Observations and Events.

We hear on all sides about the "epidemic of crime," which so alarmingly prevails at the present time in this country. To deny that the terrible evil exists must be difficult even for a Christian Science brother. Appalling as the evil is, however, we are persuaded our brother would say that he possessed the cure for it. The New Thought therapist would equally claim that he could prescribe the effectual remedy were it only applied.

* * *

Observer has occasion only to remark on the subject here that no doubt this epidemic is due to a complication of causes, but the one cause above all others, perhaps greater than all others together, is the Evil Suggestion given by the sensational newspaper press of the country. Everybody is told thereby not alone of the occurrences of the crime, but the criminally inclined and unbalanced classes are shown just how they are committed, which furnishes them a powerful incentive to go and do likewise. No one realizes as does the mental therapist the extraordinary power of suggestion and especially the harm of evil suggestion. No wonder then that he feels keenly on the subject. Nothing less than a prostitution of the "liberty of the press" is this vicious, crime-producing sensationalism. The only preventive cure of it is an enlightened public opinion that will leave no commercial reason for its existence.

* * *

It costs two cents a week to take PRACTICAL IDEALS! Think of it, metaphysicians! What man or woman, interested in the New Thought, cannot afford to subscribe for the magazine? The expense of one daily newspaper or cheap cigar or mouthful of candy will pay for the magazine a week. What one expends for the slightest dessert or condiment at one meal in the week will pay for it that week. My metaphysical neighbor rather cynically says: Men and women labor and strive first and foremost for something to put in their stomachs, next for something to decorate their bodies and last of all for something to feed their minds.

Not thus do all men and women. A subscriber, a lady, in Manila, P. I., writes: "It is hard times out here, hard to make a living, but I must have the essential of life. Send

me PRACTICAL IDEALS for another year." Another subscriber, a man, writes: "I would go without one meal a day rather than do without the magazine."

* * *

Admiral Lord Charles Beresford of the British navy said a few days ago in Pittsburg: "The whole world is opposed to the outrageous conflicts that have been brought about in this war. It is shameful to think of the awful slaughter of human beings, and even should the hostile countries show any inclination to continue the fight, it will be but a question of time until other powers will interfere to prevent any further loss of life in such an atrocious fashion as has characterized all the battles in this fight. As a matter of fact, it seems altogether probable that this will prove the last of the big wars. Nearly all of the bigger countries seem to favor the abolition of such hostilities, and it will be only a matter of time until all international difficulties are adjusted in some other way than by going to war."

* * *

The Rev. Edward Everett Hale, in a recent sermon in his church, took to task those who neglect the scriptural injunction to "freely give" after having "freely received." Real religion, he said, demands from every man and woman work which cannot be done by proxy. What we call the Christian religion means that each one of the people shall do something every day for the rest of the people and shall do it himself. The very hardest people to move in these religious duties are the people whose income is assured and who really think that their business in the world is to make each day as pleasant as they can for themselves.

• • •

Three little rules we all should keep
 To make life happy and bright—
 Smile in the morning; smile at noon;
 And keep on smiling at night!

Suggestions for Health.

Take it for granted that you are well and so keep your mind off from yourself, from dwelling on your little or large ills and ails, aches and pains. Put your mind in a pleasant, happy mood, no matter if there are little or even large, adverse circumstances or disagreeable surroundings in your life. Do not say that you cannot do this. That has now got to be an old and very stale chestnut. Thousands have done it and more thousands are doing it, and you can do it.

* * *

Perhaps you are not familiar with the New Thought, and ask, what is the object of doing thus? You can surely understand this much, that if you think misery you will feel miserable, and that depresses your mind, lowers your physical vitality and depletes your strength, which result surely is not good for your health.

* * *

The Japanese are very light eaters. They do not think of stuffing the stomach three times a day. And it is the invariable rule that Americans, going to Japan, are very much inconvenienced by the very light meals. Fancy an American woman sitting down to dinner to a tablespoon of rice, just one slice of chicken, a cupful of soup and a very little fresh fruit. It is not a third of her accustomed diet.

* * *

How to Live to be a Hundred.—“Here, then, are the three deadly symptoms of old age,” says Harpers’ Bazar: “Selfishness, stagnation, intolerance. If we find them in ourselves we may know we are growing old, even if we are on the merry side of thirty. But, happily, we have three defenses which are invulnerable; if we use them we shall die young if we live to be a hundred. They are: Sympathy, progress, tolerance.”

* * *

Cheerfulness Fashionable: Fashion is not always to be despised as frivolous. Sometimes, for want of a novelty, fashion hunts around and selects a virtue to mark with her attention. Just now it is the fashion to be cheerful. It is an awful cross to those who live on sympathy, for they have

lost the chief of their diet. You know the girl who goes about telling of the dreadful things that happen and are going to happen in her family. Of course all these tragedies are told for just one reason—that girl hungers and thirsts for pitying words and tender looks, so takes this way to get them, says the Philadelphia Telegraph. But now it is the fashion to be merry and cheerful, and she must change her views or be behind the times.

* * *

It is perfectly legitimate for a woman to desire to keep well and attractive. But no woman will look permanently attractive unless she is well nourished. To be well nourished involves the whole question of diet, sleep, exercise, and mental emotions.

“Breathe pure air,
Eat plain fare,
Banish care,
You’ll be fair.”

Don’t let yourself get over-tired, out of temper, or despondent. A sweet spirit will write itself on the face in lines of beauty.—Medical Journal.

* * *

Live a healthy life, a simple life, a natural life, a true life, and a happy life, and you will live,—all things in accord,—a long, useful life and get from life the largest amount of good possible.

* * *

While a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong, and young, preserves from decay, and renews life.—James Freeman Clarke.

* * *

Jesus never claimed to possess any power that is not common to all men.—W. H. Furness, D. D.

* * *

“Beloved let us love one another for Love is of God and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is Love.”

Questions and Answers.

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

Q.—It seems a contradiction in terms to an outsider for your modern metaphysician to talk one minute of the all-powerfulness of the Spirit, of God, and that all things are possible to His offspring, man, and in the next breath descant upon man, life, destiny being ruled by the stars. What does this mean? J. H.

A.—The editor of this column gives it up. Perhaps some one of our full-fledged New Thought astrologists will rise and explain.

* * *

Q.—Is this true, Mr. Editor? A general complaint is made, even among parents, about the now-a-days young people. "They are so different from what young people used to be?" it is said. The charges against them, somewhat summed up, seem to be that they want everything, to use a slang phrase, "want the earth" to themselves, and think they are of principal consequence; that after all that is done for them they little appreciate it, want to do little in return, seek their own pleasure, and do not take responsibility nor depend upon their own exertions in life.

Parent.

A.—A pretty severe indictment! How is it, young people, do you feel culpable and plead guilty? Let us turn for a moment and question the older people. Suppose your charges are true, Paterfamilias, who is to blame, you or your children? Have you been catering to the selfishness of your children and helped them to form this bad habit so detrimental to their health of mind and body? Have you been accustomed to let them have their own selfish way, too regardless of evil consequences? Selfishness is the arch enemy as it is the bottom disease of mankind. If a disease is "recognized" in this patient let us look diligently for the cause and when found set about the cure of it. Let the young people think over these queries a little, and will the elders also make a few reflections? Perhaps some of the youth will let us hear from them on this subject and we should like for the parents to speak for their side of the question in this column.

Q.—Is there any sense from the standpoint of the New Thought in denying your illness to inquiring friends, in case you have a cold, for instance?

A.—No, that is not our way in New Thought. We do not deny the actual existence of the ill or ail, though we sometimes use the expression deny. The Christian Scientists, or strict followers of their teacher, made a mistake here and it has been unfortunately perpetuated even by some who do not accept that view. Our idea is this: Put the illness and all thought of it out of mind, not to dwell upon it, cease to be conscious of it, by thinking about, occupying the mind with, becoming conscious of other and pleasant things. To dwell upon an evil, especially illness, depresses the sufferer, while keeping the mind cheerful and happy tends powerfully to aid recovery from sickness as it is preservative of health. This simple fact, thanks to Christian Science or New Thought, is now popularly recognized.

* * *

A test of your optimism: In falling from the top of the Ames Building in Boston, would you be able to say as you passed each story: "Well, I'm all right up to date."

• • •

The following is what, according to report, the Queen of England, Queen Alexandra, thinks of war, and it is creditable to her intelligence as well as her heart. She spoke in this high strain lately in conversation:

Your talk, as men, is of war, but we women speak always of peace—peace in every nation, peace between all nations. I was educated in the school of a King who was before all things just, and I have tried, like him, always to preach love and charity. I have always mistrusted warlike preparations, of which nations seem never to tire. Some day this accumulated material of soldiers and guns will burst into flames in a frightful war that will throw humanity into mourning on earth and grieve our universal Father in heaven.

• • •

I am glad to think

I am not bound to make the world go round,
But only to discover and to do,
With cheerful heart, the work that God appoints.

—Jean Ingelow.

For Young Folk.

Edited by Ella E. Morrill.

Dear Boys and Girls:—

Now is the happy time of year,—the time of the long vacation. What is this vacation given us for? It is to be happy and joyful, to rest, and gain strength for the fall-time,—the time of study and work. "All work and no play makes Jack a dull boy," so play and romp and run, and take long breaths in the open air, but when tired of play look about you and see what new things attract you. Study the different birds and their habits, and how they build their nests.

Notice the various kinds of wood, a few of them are: Rock Maple, White Maple, Elm, White Oak, Red Oak, Black Walnut, Butternut, Chestnut, Hickory, Whitewood, Basswood, Poplar, Southern or Pitch Pine, White Pine, Spruce and Hemlock. Beside knowing the kind of wood, you will like to know the leaf of each tree, its flower and fruit. Study the insects, those that do harm and those that do good.

Learn something about the little things around you as well as the great things. The ants are little things indeed, but you will find "ant study" intensely interesting. Of course you will wish to know the names of all the wild-flowers that you find, and to what families they belong.

If you are at the seashore you will find an endless variety of objects to delight you.

We hope you will gain much knowledge of the little things around you this vacation, and see the Good in all, and be happy, well and strong.

"When God made the lovely things,—
The fairest and completest,
He made them little,—don't you know,
For little things are sweetest.

"Little flowers, little birds,
Little diamonds, little pearls,
But the dearest things on earth
Are the little boys and girls."

—E. E. M.

* * *

Little Things.—A Part of Being.

Be orderly.—“Order is Heaven’s first law.”
 Be cleanly.—“Wash me and I shall be whiter than snow.”
 Be loving.—“Little children love one another.”
 Be kind.—“Kind words are never lost.”
 Be polite.—“Politeness is to do and say the kindest thing in the kindest way.”
 Be charitable.—“The greatest of these is Charity.”
 Be pure.—“Blessed are the pure in heart.”
 Be joyful.—“Rejoice, and be exceeding glad.”

* * *

AROUND THE HOUSE.

Only an apple-blossom,
 Only a hammock small;
 Only a glint of sunshine
 Across the old stone wall.

Only a strain of music
 From the boughs above my head;
 The birds, the boughs, and the blossoms,
 And a shower of pearl and red.

Only a baby laughing
 As she tripped across the lawn;
 Her heart was full and joyous
 And she carolled a happy song.

Only a face at the window
 Watching for one adored;
 Only a step on the threshold
 And the greeting is assured.

Links in the chain of being;
 Symbols of Love Divine;
 Glimpses of hidden meaning
 Between God’s thought and mine.

—E. E. M.

* * *

Big Sister—Why did mama spank you last night,
 Dorothy, because you were naughty?
 Dorothy—No, because mama was naughty.

Book Notices.

"The New Evangel—The Way, the Truth and the Life," John Hamlin Dewey, M. D. J. H. Dewey Publishing Co., New York. Pages 446. Price \$2.00.

This is a new edition of the author's well-known work. It is announced as "the 12th edition, revised and enlarged." While a new title is given to it, the old one is also retained. Dr. Dewey is one of the earliest and most acceptable New Thought authors. It is seventeen years since this, his first, treatise was given to the public. As a practical guide to the understanding of "the way, the truth and the life" it has been of great service to a large body of readers, and will carry a needed message to the world in the coming years. As a practitioner of spiritual healing, Dr. Dewey's contribution to the study of methods is based on actual demonstrations of the principles he sets forth, and constitutes a feature of the work which makes it a valuable text book for those who desire to help themselves or others by this method of cure. The philosophy of life inculcated aims at a spiritual culture which lies within the reach of any aspiring soul, and must commend itself to every thinking mind that is prepared to take the New Thought point of view. We observe that a reviewer of the book in *The Outlook* does not accept this point of view and so does not do full justice to the author. He says, "The emphasis is not Pauline, which is laid throughout the volume in the lower ranges and exercises of power. . . . It is on psychic power that the main stress is laid, but moral power, the power to sacrifice for truth and right is of a higher order and is the world's great need today." This is missing the spirit of Dr. Dewey's message and of the New Thought philosophy. The spiritual attainment that is set before the New Thought disciple includes the "moral power, the power to sacrifice for truth and right." What Dr. Dewey says on page 284, as if written to answer such a criticism as *The Outlook's* may well be quoted here: "When man in his individual capacity comes into at-one-ment with the spiritual life, he lives no longer for self, but for the general good. Hence to enter into the true spiritual condition and realize the supremacy of the Spirit and its illuminating and saving power, the spirit of self and all personal considerations and motives must be laid down and left forever behind."