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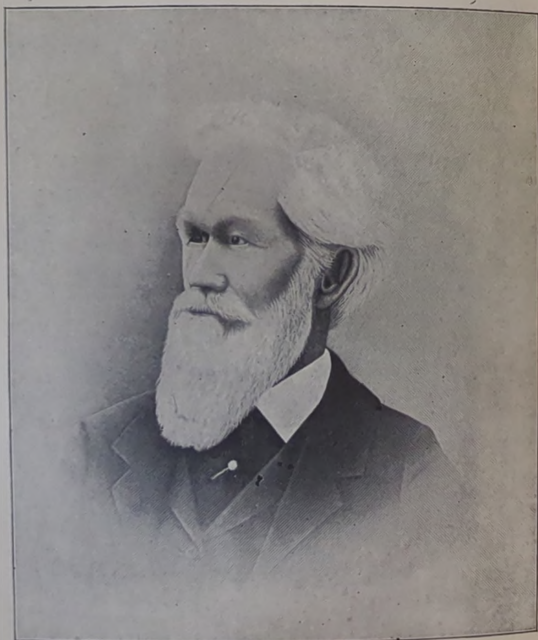
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WARREN FELT EVANS, M. D.

Practical Ideals.

VOL. X.

SEPT.-OCT., 1905.

No. 2.

WARREN FELT EVANS, M. D.

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

By WILLIAM J. LEONARD.

I.—Among the Origins.

NEXT to Phineas Parkhurst Quimby, the founder of the modern spiritual healing movement, the first disciple of his to become a mental therapist, the Reverend Warren Felt Evans, M. D., was the most intuitive and original investigator and teacher that the movement has produced. With all his achievements in this cause, however, as a practitioner and author for almost twenty-five years Dr. Evans always admired the genius and heroism of Dr. Quimby, which enabled him to work out for the first time in the history of mankind a practical system of mental cure, and to face the opposition of the medical faculty and the scorn of the incredulous masses for twenty-three years as he confidently welcomed the sufferer of every degree to test his method of healing.

It did not fall to Dr. Quimby to be an author, for his mission was the more important one for that early day (1843-1866) of giving such practical demonstration of the discovery he had made in mental healing as should arrest public attention. During the years of his practice not less than eight thousand persons were treated by him. He has himself told us that "for ten years" he had "sat with three hundred individuals every year" and for the "five years" following the average number of patients for "each year was five hundred." When he made this statement,

four years of practice yet remained for him. These years, his son and secretary says, "were exceptionally hard, for he was overcrowded with patients and greatly overworked." So engaging and arduous a service left small opportunity for authorship. We are informed, however, that at the urgent request of some of his patients he began in 1859 to set forth his theories and methods in writing, and that, as a result, he left at the time of his passing away in 1866 a large collection of manuscripts. These are in the hands of his son, George A. Quimby, of Belfast, Maine, whose purpose it is to publish them at his convenience. Many extracts from these writings have been printed, with other glimpses of his teachings, by two of his well-known patients, Mr. and Mrs. Julius A. Dresser, and the son just mentioned has also presented a valuable study of his father and his teachings.¹ We have also on record in the newspapers of Portland, Maine, published during Dr. Quimby's lifetime, some interesting letters dealing with his theories and methods by other patients, notably those of one who is now known as Mrs. Eddy, the founder of the Christian Science Church.² For a knowledge of these letters, however, as well as for the facts about Dr. Quimby's life that I have just summarized, the general public is indebted to the works of Mr. and Mrs. Dresser referred to. Julius A. Dresser was, in fact, the first of Dr. Quimby's patients to master his philosophy and his methods, though he did not undertake the practice of healing until several years after Dr. Quimby's departure. It is through him as the original source that has come the authentic interpretation of the Quimby system of healing. He was in close touch

¹ "The True History of Mental Science," by Julius A. Dresser. "The Philosophy of P. P. Quimby," by Anetta G. Dresser. Article in *New England Magazine* of March, 1888, by George A. Quimby.

² This sketch has no controversial purpose. The writer of it recognizes the very important place the Christian Science Church must be assigned in accounting for the spread of the spiritual healing movement, of which he is here treating.

with his benefactor and teacher from the time he met him in 1860 to the end of his remarkable career, acting as an assistant, so to speak, in expounding to the patients the new "science of life and happiness," as Dr. Quimby sometimes named his discovery. Among those whom he helped to an understanding of the "science" was the young lady who became his wife, and afterward was associated with him in a notable healing ministry in Boston. Through their accomplished son, Horatio W. Dresser, we are soon to have a more complete exposition of Dr. Quimby's teachings than has yet been accessible, as well as a discriminating presentation of the relations of those teachings to the entire spiritual movement which has grown out of them.³ No one is so well qualified to deal with this subject as Mr. Dresser, for he has the distinction of being the only author in New Thought circles who was born and bred in the atmosphere of the new philosophy as it was imbibed directly from Dr. Quimby, and who is thoroughly acquainted with all of Dr. Quimby's writings.

It would be a great satisfaction to all real lovers of what is just to have had Dr. Quimby reap all the honors to which he is entitled as the originator of one of the most notable reforms known to the world, among which ought to have been his primacy among the authors of the reform. But this was not to be, as we have seen. So it came to pass when Dr. Evans became in 1863 the first disciple of Dr. Quimby to undertake to adopt his practice of mental, or spiritual, healing, the field of authorship in this new movement, now numbering its writers by scores, had not yet been entered by any one. Dr. Evans had previously published four essays treating of religious subjects, and it was natural that his literary bent should lead him early to

³ "Health and the Inner Life," an analytical and historical study of mental healing theories, with an account of the life and teachings of P. P. Quimby. By Horatio W. Dresser. G. P. Putnam's Sons, New York. (In press.)

put out a work dealing with the subject of spiritual healing, which had become very absorbing to him. After a careful study and practice of the new methods for four or five years, he wrote his first book. This was issued in 1869. In the next six years two other books on the same subject were published by him, making three more or less elaborate treatises on metaphysical healing put out by Dr. Evans before the now famous "text-book" of Mrs. Eddy was given to the public.

This brief resume of the leading facts pertaining to the origins of the so-called metaphysical healing movement is given at this point that the reader may not only be reminded, at the outset, of the exact historical relation that those facts bear to each other, a relation that has not always been clear to the public mind, but that he may discover at the same time the important place which Dr. Evans must be given in this movement, and so have his interest stimulated to know more of one whose modest and self-effacing life never permitted him to sound his trumpet before him, and, at its end, left him to wait a long time (for he passed on in 1889), as he is still waiting, for a biographer who shall do him full justice.

This article is something more than a revised and enlarged edition of the sketch which appeared two years ago.⁴ If it is found to be a more adequate treatment of the subject than my former essay, I owe it to the courtesy of the family of Dr. Evans, who placed at my disposal his private journals and other material that was necessary for that purpose.

II.—Summary of Facts in His Life to 1864.

The life of Dr. Evans covered a period of seventy-two years. He was born in Rockingham, Vermont, December 23, 1817. His boyhood was spent on his father's farm,

⁴"The Pioneer Apostle of Mental Science," appearing first in *Practical Ideals*, and afterwards issued in pamphlet form by H. H. Carter of Boston.

and his early education was that furnished the youth of his day by the district school. No information is available respecting his mental habits at this time. That he must have early developed a love of study is evident from the fact that he entered Chester Academy, in his native State, to fit for college when nearing his eighteenth year. This is all the more apparent when it is understood that his father was unable to assist him and that he had to depend upon his own efforts to meet the expenses of his education. This was true of him until the end of his college course. So we have before us at the beginning a self-reliant youth bent on attaining the best intellectual training within his reach. He was admitted to Middlebury College in Vermont in the year 1837, where he remained until the following spring, when he entered Dartmouth College. He did not complete the course, but left in the middle of the Junior year. He makes no note of the reason for cutting short the usual college course. It may be conjectured that after five years of self-denying economy in procuring the means to carry him through his academic career, he was eager for the more independent position that the profession offered to which he had no doubt been looking forward since he began his studies. Two important incidents in his life at this period, which he recorded many years afterward in a brief chronological table, upon which I am drawing for some of these early data, point in this direction. One of these is found in the note concerning his first sermon, which he preached at Bellows Falls, Vermont, January 1, 1839, only a very short time before he left college, which was in the spring of the year 1839. This was no doubt a trial sermon, given for the purpose of securing from the church authorities the necessary official sanction to become a minister. The other important incident recorded is his marriage, on June 21, 1840, to Miss Charlotte Tinker of Chelsea, Vermont.

Those familiar with his life testify that it was the day

of days to him when he made choice of the winsome Chelsea maiden for a life companion. But more of this anon. Ten days after his marriage, July 1, 1840, he was appointed by the New Hampshire Conference minister of the Methodist Episcopal church at Peacham, Vermont. Thus at the early age of twenty-two and a half years, we find him fully established in the work that was to claim his utmost devotion for the next twenty-four years.

The purpose of this sketch does not make it necessary to dwell upon the details of his life as a preacher and pastor. His experiences were not unlike those of other Methodist clergymen of his time in New England, and included an arduous service, small compensation and a brave struggle to maintain a home and rear a family. The itinerant system of his church carried him to many towns, nearly all of which were in New Hampshire after his first settlement. These were Goffstown, Pembroke, Northfield, Rindge, Marlow, Newport (1850), Concord (1852), Lisbon (1854), Claremont (1856), and West Unity (1860). His two last pastorates were in Massachusetts, at Lawrence (1858), and Salisbury (1861). He was recognized by his contemporaries of the pulpit as one of the most scholarly and most thoughtful of preachers. His assignment to Concord, New Hampshire, was a proof of this, for here his denomination had need of its most gifted clergymen, as it was the seat of a divinity school whose professors and students constituted an important part of the minister's congregation. He was a young man of 34 when assigned to this parish, and he discharged the duties of his office so well that he was honored with a second appointment. His learning was also availed of by the theological school, when occasion required his services as a substitute for absent professors. His special qualifications for teaching in such an institution were his acquaintance with church history and his familiarity with the Greek text of the New Testament. He was, it may be said, a life-long student of

the New Testament in the original Greek, which he read, as he somewhere says, with the same facility as he did the English translation.

It is evident from his journal that it was a great joy to him to be engaged in the work of the preacher and pastor, for he had a passion to be of service to his fellow men, and as he believed with all his heart in the power of Christian truth to render the greatest possible service to those who accepted it, he was consecrated to the task of propagating that truth, and he spared not himself in the endeavor not only in his pulpit ministrations, but in his visits to the homes of his parishioners. He was truly a lover of souls, if ever a Christian minister was. What he wrote in his journal when in Concord may be given in proof of his fidelity, though it was penned only as a passing reflection. "I have preached," he says, "as plainly and pointedly as I ever did. I have not attempted to preach for the sole edification of the professors of the Biblical Institute, nor of the students, nor of Bishop Baker who has been one of my hearers most of the time."

He pursued his professional career under serious limitations, for he was in very poor health from an early period, and often kept to his tasks by sheer force of will and the ascendancy of an indomitable spirit. He gives a glimpse of how he must have been handicapped by these conditions even in his earlier pastorates when he makes such a minute as this: "I have carried into the pulpit a load of bodily infirmities enough to cause me to sink in any other work. Sometimes Christ has stood by me, and the rush of the divine energy into my soul has raised me above all my weakness." He continued to grow more feeble, so that all the later years of his ministry were marked by periodical suspensions of his work from this cause, and even when he was at his post there was devotion to duty under great suffering a large part of the time. This practical invalidism, however, became at last an important

factor in working out the great problem of his life as the eminent expounder and practitioner of spiritual healing. This will be referred to more at length in its proper place.

An important epoch in his professional and religious life was reached early in 1864. He then surrendered his ordination credentials and severed his connection with the Methodist church. For several years preceding this step he had been an eager student of the teachings of Emanuel Swedenborg. They appealed to him strongly from the very first of his investigations, and at length they were warmly embraced. He evidently believed at first that he could consistently hold these new views of religion and remain in his place in the Methodist pulpit, for he proclaimed these views, as he says in a published letter, "in private conversation and in the pulpit." He says: "It appeared to me that I might be called by Providence to diffuse those higher views and religious teachings through the church of which I had long been a member and a sincere preacher. It was very natural to suppose that truths which had been so greatly blessed to my comfort would be eagerly embraced by all, as soon as they were made acquainted with them."

So eager was he to propagate these "glorious and all-satisfying truths," as he called them, and so fully persuaded was he that they needed only to be proclaimed to his Christian brethren to be welcomed by them, that he wrote a book embodying them in a most lucid and impressive form. He called it "The Celestial Dawn, or, Connection of Earth and Heaven." It was his first publication of any considerable size and consisted of 266 pages. It was issued in the fall of 1862. That he might have its views win their way the more readily, he very skilfully avoided arousing antagonism by identifying the teachings with the name of Swedenborg. This had evidently been his method in the pulpit, for he writes in the published letter referred to: "I made no public profession of faith in the doctrines

of the New Church for what, at the time, seemed a good reason. I was aware that there was a deep-seated prejudice in the minds even of many honest, religious people against everything that emanated from Emanuel Swedenborg."

Soon after this book was put in circulation, evidences accumulated of the dissatisfaction created among his Methodist friends with the views advocated. He began to see what many another preacher of the Christian sects has discovered, who has been a lover of truth rather than a devotee of a theological creed, that any departure from the dogmatic statements of his sect is construed as evidence of disloyalty to the sect, and that the sect has no further use for him. So eighteen months after his book was issued, this lover of truth, as he understood it, reluctantly separated himself from the old church of his youth.

As one of the objects of this biographical sketch is to bring the reader in touch with the real spirit of the man, I must be permitted to invade the sanctity of his interior life at this crisis in his history and quote from his spiritual journal the record he makes of his experiences in closing this stage of his unfolding. He writes under date of April 4, 1864:

"This day has been an epoch in my spiritual history. I have sundered my connection with the Methodist Episcopal Church. It is not a step that has been hastily taken, but has long been considered. For five years past the providence of the Lord seems to have led me to this result. The failure of my health while preaching at Lawrence, my partial recovery and then, after another attempt to preach in the old church, the failure of my health again, seemed to me the voice of God that my labors as a Methodist preacher were by his will closed. My poverty and sufferings while my health would not admit of my laboring, not calling forth any help from the church for which I had expended all my energies served to wean me from

it. The suspicion of heresy and even of insanity that rested upon me for the views expressed in 'The Celestial Dawn,' and the cold shoulder that was turned toward me by my brethren, were a part of the permissive providence of the Lord leading in the same direction. I have been led to this decision by a higher power against which it has been vain to struggle. I have felt myself for years floating before a current of providences that was bearing me towards the New Church and out of the Old. I now feel a sense of freedom that is a great relief to my mind. I have been brought by the Divine mercy of the Lord from darkness into light. I wish here to record my grateful sense of the divine goodness to me in all His dealings with me. He has heard my sincere and oft-repeated prayer that He would lead me into all truth. I have learned to trust all to His management. I only pray to be of use to the souls of others. I long to impart the Divine treasures, in mercy given to me, to all receptive Souls."

A few days after this record was made, he notes the baptism of himself and wife by Rev. Thomas Worcester, D. D., of the New Church, by which they became members at large of that religious body. He did not become a pastor in his new relations, but consented to serve as a missionary of the Massachusetts Association. He was still in feeble health and he says in his journal, "My consent was based on my confidence in the Lord and in his Word. One thing I know, that so far as a soul will hold itself in readiness to impart, the Lord will give. 'With what measure ye mete, it shall be measured to you again.' I long to engage in some higher use than I have apparently filled the last few years—years of preparation."

These words were written in August, 1864. Little did he know that the yearning of his heart to be of "some higher use" was to be gratified in the way it was. He had been satisfied to have been physically able to carry the message of the New Church to the few in New Eng-

land who might be willing to hear it. But his "years of preparation" were for a "higher use." Instead of being the prophet of a small religious body and the evangel of a narrow province, he was to become the pioneer apostle of a world-wide spiritual movement which many believe is destined to redeem the world from sin, sickness and death.

It is important that the phase of Dr. Evans' experience upon which we have been dwelling be understood, for if he had not been led to a study of the philosophy of Swedenborg, he would never have become identified with this remarkable movement. So it seems to me, at least, after considerable study given to the psychological aspects involved.

III.—Glimpses of His Interior Life to 1864.

We have thus far traced the leading experiences in the external life of Dr. Evans down to his forty-seventh year. Only incidentally have we touched his deeper experiences. We shall know him more intimately if we traverse the same period with the purpose of learning something of his interior life. While he was the last person in the world to write of his inmost thoughts for publication, it is due to his friends and admirers to let them have a glimpse of those inner movements of his soul which are to be found in what he calls his "spiritual journal." This journal, it should be said, is not carried beyond 1865, by which time he was deeply engaged with his new ministry of healing.

A brief note in the chronological table already mentioned marks the beginning of his life in the Spirit. He writes: "In June, 1835, I turned my attention to religious things and connected myself with the Congregational Church." He was then a boy of seventeen and a half years. We may easily believe that there was nothing perfunctory in his thought of religion even at that early age. Once his higher consciousness was awakened, the purpose to achieve the utmost to be realized in the spiritual life dominated him. This was the secret of his ardor in the

pursuit of truth. Before he reached his twenty-first year, he had embraced what was then known as the Oberlin view of sanctification and left the Congregational Church to join the Methodist Episcopal body, where this view had a more hospitable reception than elsewhere. In his personal life and in his preaching, the phase of Christian experience fostered by this doctrinal belief was constantly emphasized. In his hands it developed into none of the extravagances and fanaticisms which have characterized many of its adherents. He never for a moment claimed to have attained perfection. What he was ever seeking was what he termed "a higher and deeper experience in religion," an experience that included a conscious communion with God, "a calm happiness of unbroken fellowship with Him," to give a favorite phrasing of his thought to be found quite often in his published works as well as in his private journal.

It must be remembered that he was working out his spiritual problems while in the Evangelical system, and so was necessarily under the limitations which that system imposed. His views of sin and salvation were determined by that system during nearly all the period of his life now under review. (He came under Swedenborg's influence when about forty years of age.) But he was ever aspiring to make the Evangelical system mean more and more as a guide to spiritual culture. He was not content to live on the dead level of the ordinary life of the church. These aspirations carried him out of the limitations of his system sometimes and gave him the truer vision. We have the evidence of this in two remarkable passages in his journal, which ought to be quoted not only for this reason, but because they illustrate the reach of his spirit after the highest experiences. He writes:

"At times my soul has had a clearer sense of the Allness of God than I ever before experienced. One night on my bed my soul lost itself in the All. It seemed to me that

there was nothing but God; that he was the life, the support, the substance of everything which exists. I thank God for rest in the All-pervading Deity. This inward consciousness of God, this living and moving in the Divine element has made all times and places alike. . . . Sometimes I find formal prayer to be an impossibility. I enter my closet and hold my soul in the Divine presence. I can only sweetly rest in the will of God, while my heart from its inmost centre silently breathes out the prayer, the holiest in earth or heaven:

“ ‘May thy will, not mine, be done,
May thy will and mine be one.’ ”

Prayer is becoming with me an inward life. The soul in a ceaseless current flows out after God. Its desires silently flow into the mind of God and the thoughts of God flow into my soul.”

The second passage was penned at another time. He writes: “I have recently enjoyed a deeper consciousness of the love of God, his boundless and everlasting love, than I ever before reached. . . . I have found that my growth in the spiritual life has gone forward by new manifestations of God to my consciousness and every successive stage of that growth has been based upon, and preceded by, some new and enlarged view of God. . . . Long have I found God so near to me that I could not move without moving in Him. I am floating in the depths of the ocean of the Infinite Life. But that Life seems to me to be Love.”

On almost every page through the journal one meets with these records of the achievements of the spirit, which bear testimony to the unflagging devotion of the writer to his great and ruling purpose. Any truth that promised to bear him to his cherished goal was warmly welcomed. He once wrote: “I feel a great love for spiritual truth. I love truth as intensely as a miser loves gold. I am not

conscious in myself of any prejudice that would prevent my embracing what was clearly true. I throw open my soul and turn it imploringly towards the eternal source of light and knowledge." It was this hospitality to the truth which opened the way for him to be influenced by the teachings of Swedenborg when he met with them. He met with them, on the other hand, because his eager soul was not satisfied with what he was feeding upon. We have his own word as to this in the following extract from his journal:

"Several years ago while thirsting for a more satisfying knowledge of divine things than the current superficial literature of the church could supply, I was led to pray the Lord most sincerely to lead me to some book or books which could satisfy this inmost need. I had been previously led to study with interest and profit the mystic authors. From Madam Guyon, Fenelon, Kempis, Tauler and others I found something that was valuable. But all was vague and indefinite. While in a book store in the city of Portsmouth I saw on the shelf a work entitled 'Athanasia, or, Foregleams of Immortality.'⁵ It was deeply impressed on my consciousness that this was an answer to my earnest prayer. I consequently bought two copies, retaining one and presenting another to a brother in the ministry. The views of that excellent little volume came to my soul as rain upon a thirsty soil. In a foot note I observed a reference to the work of Swedenborg on 'Divine Love and Wisdom.' It was forcibly impressed upon my mind that the views of the book were those of Swedenborg and that what I had earnestly longed for would be found in him. I accordingly sent to Boston and procured his principal works. I may truly say that what my soul long yearned for I had found. I believed his teachings, for I could not do otherwise. I inwardly saw their truth."

⁵ By Rev. E. H. Sears, a Unitarian writer of wide reputation.

Thus does it appear that it was his loyalty to his lifelong spiritual purpose that carried him out of the Methodist Church as, in his youth, it had taken him out of the Congregational Church. In each experience he had found such truth as he felt the need of at the time to lead him to the higher spiritual planes that his soul yearned to reach.

The date of that momentous visit to Portsmouth is not given, nor is there anywhere an allusion to the exact time when he began the study of Swedenborg, though the year 1856 seems to be the date, as he notes in his journal on December 1, 1860, that for four years his theological opinions had been undergoing a revolution. Early in the year 1858 his recorded meditations show the influence of the new teacher. He became, at length, his intellectual emancipator as well as his spiritual helper, and enabled him thus to escape from the trammels of the old theology. No wonder that to his ever expanding soul he seemed to behold the dawn of a New Age in the more rational spiritual philosophy to which he had been so unexpectedly introduced.

The influence of Swedenborg upon the history of religious thought has been recognized by many fair-minded commentators. Emerson says: "The most remarkable step in the religious history of recent ages is that made by the genius of Swedenborg. . . . These truths, passing out of his system into general circulation are now met with every day, qualifying the views and creeds of all churches and of men of no church." Rev. James Freeman Clarke has said: "Swedenborg is the organ of a new spiritual philosophy, the power of which is hardly yet understood, but which seems likely to leaven all religious thought and change all arbitrary theologies into a spiritual rationalism."

Through the transcendent work of Dr. Evans in the years that followed the period to which this brief review of his spiritual history has brought us, the influence of the

distinguished Swedish philosopher was carried over to what we are now calling the New Thought movement. Our great master metaphysician was such not only because of his native genius but largely on account of the wonderful stimulus his mental and spiritual nature found in the message of Swedenborg. He makes constant reference to him in his books on healing.

[This sketch will run through four numbers of this magazine. The next installment will deal with the genesis of Dr. Evans' interest in mental healing, his meeting with Dr. Quimby and his healing ministry of twenty-five years.—W. J. L.]



REST.

By E. L. STEVENS.

Go to your room and close the door on all cares and anxieties, and open the windows wide to let in the pure air and sunshine.

Loosen your clothing and lie down on the floor. It is better than the bed because a hard surface resists the body and makes it possible to obtain thorough relaxation.

Inhale a slow, deep breath and while you slowly exhale relax every muscle in your body.

Repeat this until you lose all unpleasant physical sensation, then mentally say:

"I in my consciousness am open to receive rest from Infinite Life, of which I have unlimited supply."

Close your eyes and realize what you say. Think it without formulating the words.

Ten minutes should restore complete rest to anyone who will follow these simple rules.

Montclair, N. J.



A horse can travel a mile without moving more than four feet. Funny, isn't it?—Statesman.

REMARKS ON HEALING.

By CHRISTIAN D. LARSON.

WHEN you speak the Word of Truth for weakness, general debility, etc., your thought should be filled with abundance of life. If you can feel infinite life surging through your entire being while giving treatment for such conditions, you will have most remarkable results. All powers, forces and energies come originally from life; therefore, if any of these are lacking, we must go back to the source. The qualities that you feel within yourself, while speaking the Word, will be awakened in the person to whom you give your healing thought. This is a great metaphysical law that must never be ignored by the spiritual physician.

It has been demonstrated to thousands that colds, fevers, etc., can never enter the system unless there is a great deal of discord, and we can safely say that the great majority of these maladies come from inharmony within yourself or in your surroundings. Therefore, while giving treatment for these things, your mind should enter a state of perfect harmony. By holding fast to the thought of harmony, you can cure yourself of any disease of the throat or voice. And beneath this fact there lies a great metaphysical law of which we shall speak ere long.

Impure blood, skin diseases, inflammations, rheumatism, etc., never gain a foothold unless there have been strong states of anger, hatred, malice, envy, jealousy, pride, vanity and similar false conditions. Therefore, when you treat such cases, your heart must be filled with love; if you feel overwhelmed with the highest soul love, so much the better. The consciousness of pure love will remove the mental counterpart of these diseases, and when the inner cause is gone the outer effect goes also. When you heal diseases of the nerves, or heart, the predominat-

ing realization must be peace. Enter the great eternal calm; go where "dwells the soul serene;" rest in the stillness of spirit, and inwardly feel that peace that passeth understanding.

Realize absolute purity and wholeness while giving treatment for the kidneys. It is the office of these organs to purify, therefore, the purity-thought will establish normal action.

That cheerfulness is an aid to digestion has long been known; but in modern metaphysical research, this law has been traced to its very foundation, and invaluable knowledge secured. We have found that a person who has always a merry heart will never have any trouble with his stomach, and that people who are ever bright and happy can eat almost anything. That a surly mind will produce a sour stomach is no longer theory, and that worry and mental depression will produce a sluggish liver is now mathematical fact. Therefore, if there is anything wrong with your digestion, be happy, sing the word "joy" in your heart from morning till night, and cause your whole person to feel it. While giving treatment to people who have any of these troubles, you must be filled with all the joy and brightness you can possibly create. Speak the Word of Truth in joy, infinite joy, supreme joy, and all the diseases of the digestive functions must flee.

Pure metaphysical treatment for the eyes is based upon the great statement that when mind sees clearly the inner principles of life and being, the eye will see clearly the outer manifestation.

The purpose of mind is to see that which Is; the purpose of the eye is to see that which appears, and that which appears is the coming forth of that which Is. Consequently, according to the law of correspondence, if there is no defect in the spiritual sight, there can be no defect in the physical sight. The latter invariably is as the former. Therefore, no matter what may be wrong with the physical

sight, when the mind sees clearly the truth concerning reality, the eye will see clearly all the expressions of reality. So long as we look at the inner principles of life through the opinions of others, we shall sooner or later need glasses to see the outer expressions of life. So long as we permit creeds, dogmas and old thought to cover up our mental vision, artificial growths may at any time come over our physical vision. Look into the deep things of God, and with your own spiritual eye behold the perfection, the beauty and the eternal reality of God's true world; and you will soon see the manifested world with a physical vision that is perfect.

As long as your mind is clouded with regard to the great principles of truth, your physical sight is liable to become blurred, or defective. And if you already have "poor eyes," you will not be permanently healed until you see the truth clearly. He who sees the truth clearly will never have any trouble with his eyes; his physical sight will always be good. Anybody can learn to see the truth clearly if he will give the whole science of basic truth his undivided attention. Live, think and work in the truth, and try at all times to see how everything in life is established in truth and sustained by truth; and ere long both your mental and physical vision will be perfect.

Passing more deeply into the purely spiritual side of this great subject, we realize that perfect physical sight is found ultimately in the discovery of perfect spiritual sight. In other words, when we discover that the eye of the soul is "too pure to behold iniquity," we shall find that remedy of the Great Physician which can open the eyes of the blind and restore perfect vision to every creature. So long as we continue to behold iniquity we cause evil conditions to pass constantly through the organs of sight, and this will in time impair the vision. The seeming exceptions to this rule are not exceptions, and the reason why can easily be found by the deep student. We may employ all

sorts of means to cure the eyes, but if we wish to have a perfect vision always, we must learn to see with the soul that God's creations are good. We must become too pure to behold iniquity. We must keep the eye single upon Him alone.



"BE STILL AND KNOW THAT I AM GOD"—
GOOD.

By M. WOODBURY SAWYER.

THE quality we send forth is the quality of the spirit when the message is sent. None can send forth a message of health, strength, peace and harmony (all inseparable qualities) unless the spirit, which is the medium of communication is pervaded by these very qualities. A healer is responsible for results of his message only so far as he is responsible that he, the receptacle (the medium of communication) is pure.

Sparkling, life-giving water may flow from the mountain spring, free for all who thirst and would drink, but if a person undertakes to be the medium of communication and passes to the weary traveler this pure water from a poisoned, or unclean cup, the water is no longer a means of salvation, but a messenger of disease and death.

The healer's responsibility lies wholly in himself. It is an entirely distorted view of truth to feel that one has to hold the thought of healing with such intensity that the healer is almost torn asunder by the strain. That takes the method outside of the divine domain, and it cannot be classified as "divine healing." We know that "He doeth the work." We know that we could not do it if He did not. We know that we cannot impart what has not first been imparted to us, both as a recipient and as a vehicle. This consciousness absolutely removes every particle of strain and fatigue from the work of the healer. It leads the healer to first master himself, to cast out everything

which clouds his vision of God, to obey the first commandment, "Thou shalt have no other Gods before me," without which he cannot succeed in healing or in any good work whatever. So long as there is any desire or aim which is held clearer or more strongly than the desire for the Christ consciousness, we break this first commandment, and we preclude the possibility of our being mediums for the divine inflow into ourselves and the divine outflow from ourselves to the world.

The idea of fatigue in connection with healing is entirely erroneous. He who constructed the machinery of our bodies knew its needs, and the demands which would be made upon it. He knew the complexity of earth-experience, and fully equipped our organism to meet it.

The mountain-spring, before alluded to, is simply the medium through which the life-giving waters from the mountain reservoirs are conducted. As well might the little spring, from which the travelers drink and refresh themselves say, "Oh, dear, I'm so tired. Here I am, day after day, and constantly passers by drink and drink of my cooling waters. Surely I must be tired, giving out so much," when, in truth, there has been no effort at all on the part of the spring. It simply is, and lets the cooling waters fill and refill it constantly while the great reservoirs above send forth unsparingly the waters which the people need and seek. If the spring should get excited and undertake to "do the work," the result would be waters of a disturbed quality, and the whole scheme would fail.

So is it with us as transmitters of the divine power of healing. When we are still, and know when we have made the transmitting vessel clean through the Christ-consciousness, we only need say "let there be light" and there will be light."

Science has proven that every day innumerable biam-cells open into expression, and that they, like the muscles of the body, grow strong and vigorous by useful activity. So there will never be "nerve-fag" or nervous prostration from mental activity if the Christ consciousness pervades the personality.

THE LAW OF RIGHT LIVING.

By HENRY S. TAFFT.

II.

THERE appears to be but a single and inevitable conclusion to be drawn from the foregoing exposition of what we call the Law of Right Living. It is this: The observance of the principles embraced under this law must become the integral purpose of our lives, not alone must we proclaim the law of service with our lips, but daily and hourly must we improve every opportunity to manifest it by kindly and helpful deeds. Even the cup of cold water in His name may express the deepest love and tenderest sympathy in our brother's or sister's welfare, and reveal to them a ray of hope, and inspire their fainting hearts with courage and strength to bear their heavy burdens. It is not the ninety and nine who are safe within the fold, whom we are to seek and to save, but the one who is lost. The sick and the suffering, the friendless and the destitute, the worn and the weary, are they who need your care, support and healing power. The sorrowing and those who have lost hope and faith, and to whom the world is dark and desolate, are they to whom you are to impart the words of sympathy and consolation, of courage and of trust in the Infinite. That unfaltering trust upon which you have been led to lean, by the abiding presence of the Christ spirit within, a trust that is ever at your side in every hour of weakness, of suffering, or of conscious need; this you will be able to render to your neighbor and to make him partaker with yourself of that peace which the world cannot bestow. In the chamber of the sick and suffering, in the abode of the rich or poor alike, you will find abundant opportunity and demand for your highest service.

In this ministry of love and kindness any thought of worldly profit or of mercenary advantage must be removed

from your mind, without regard to your own conditions or personal needs; if such thoughts are entertained, and allowed to become a strong and ruling purpose and desire of your heart, you will never succeed in helping your fellow, in healing his infirmities, or entertaining the secret of unselfishness. Self must be put in the background, thrust into outer darkness. If one would possess the spiritual and divine power to heal the sick, cause the lame to walk, restore sight to the blind and to cure "all manner of diseases among the people," his motive must be pure, noble and unselfish, uncorrupted and undefiled by thought of worldly gain.

Not only must the exalted principles of the law of right living become rooted and grounded within the very centre of his spiritual being, but in mind, body and estate he must become consecrated to the holy, true, and Christ-like service for the uplifting of his fellow men; he must "put on the whole armor of God, that he may be strong in the Lord and in the power of his might, not with the eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart." When you have thus been brought into this intimate association, this close alliance with the Infinite and Omnipotent power of God, and the actual relationship which you hold with Him, is fully recognized and acknowledged in your soul, there should exist not a particle of doubt in your mind regarding your power as the instrument of the Father's will and love, to heal every infirmity of body or mind with which mankind may be afflicted.

You will be able to manifest this power in ways and under circumstances that to the usual understanding of man may appear wonderful and miraculous. However remarkable may be the result of your efforts, you will ascribe such manifestations of the healing force only to its rightful source, to the exhaustless fountain of life, from which all strength, vigor and health are derived. Your success or

failure will depend wholly upon the sincerity of your faith or its lack, but having the requisite understanding and the true faith, you cannot become too confident, where the conditions surrounding the object of your efforts are not strongly opposed to your beliefs or to a trustful belief in God. The aid that you invoke is without limitation, and is above the comprehension of man. It can raise the dead to life, it can move the granite mountains from their base, and can cause "the desert to blossom as the rose," and so we must view it, not as the operation alone of the human mind, but that the human mind becomes the medium for the transmission of the healing and regenerating power of God, and is greatly emphasized by the abundance of faith, the firm confidence, the undaunted will, which every child of God has the liberty to exercise.

It is Cicero who says "no man should be so much taken up in the search of truth as thereby to neglect the more necessary duties of active life, for after all is done it is action only that gives a true value and commendation to virtue." Therefore we should never neglect to carry whatever of truth we may discover into action in whatever pursuit we may be engaged. If the principle for which the law of right living stands is consciously directing mankind into higher channels of thought, and leading onward to the development of nobler and better qualities of mind and soul in man, it is incumbent upon him, and becomes a paramount obligation that it should ever remain an abiding presence in his heart and exercise a potent influence in shaping his every act. The law of right living, of right thinking, and of right action, should become so interwoven into the warp and woof of his life and soul that all his purposes should be in accordance therewith. There should be a spontaneous growth, and a natural outflowing of desire for the advance of the good and the banishment of evil. It is not only faith and belief in these transcendent principles embraced in the law of right living that is demanded, but their faithful and consistent application.

Action that shall be governed by this law in whatever course it may be directed can have but one result, the unfoldment of the highest and best attributes in man for the good of humanity and of the world. The most exalted state of human happiness and the superabundant essence of physical strength and health must invariably result. Dr. Drummond speaks of "The perfect poise of the soul, the absolute adjustment of the inward man to the stress of all outward things, the stability of assured convictions, the eternal calm of an invulnerable faith, the repose of a heart set deep in God." These sublime traits of character must assuredly flow from a sincere observance of this law, and cause an evolution in man's estate which shall guide him into the realization of a closer relationship and a more perfect union with his Creator, and lead him to manifest in his daily life that calm serenity and lasting peace which neither riches nor worldly honors can supply.



WHAT SHALL SATISFY THE SOUL?

BY MARY PUTNAM GILMORE.

When the thought is overwhelming
Of the great Eternity;
When extinction seemeth better
Than its dread monotony,

And thy heart in terror crieth
"O, as ceaseless aeons roll,
What is Time's annihilation?
What shall satisfy the Soul?"

Then remember, thou who fearest,
Love knows never weight of time;
Love counts not the speeding moments;
Love would stay the hours sublime.

And to live that love Transcendent
Which the Spirit's growth doth wait,
Thou shalt feel the vast Forever
All too short—inadequate.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

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

EVOLVING A SPIRITUAL BODY.

The excellent editor of Unity is taking the public into his confidence and detailing to them some rather startling experiences that he has had in the process of demonstrating certain claims of his respecting the possibility in man to evolve a spiritual body in this world. He discourses in a vein like this:

"We assert, in the full knowledge of the weight of our words, that now, here on earth, can instructions be had that will reveal and bring forth to activity the brain and nerve centres in the organism through which the Spirit builds the celestial body. We have been for the past eighteen years working out this problem under the guidance of the Spirit of Truth. Our bodies are being transformed and transmuted into finer matter than that of the human organism and we shall demonstrate what the Spirit has been proclaiming through us so long—that the resurrection of the body of flesh from all its fleshly limitations is a possibility here and now. We do not make the proclamation as one who spiritually perceives the overcoming of death as a possibility, but we are working the problem out in flesh and blood. This we shall outwardly manifest in the near future. What Jesus Christ made possible by his mighty work will soon bear its fruit here in America."

Here surely is something new in the New Thought. It is to be hoped that Mr. Fillmore will keep the public informed of the transformation as it proceeds. A later word

from him which seems to be intended as further evidence, is that in which he speaks of overcoming the habit of sleep. He affirms that he now sleeps only three hours in the twenty-four, and that he expects to get rid of that "waste" in due time.

As Mr. Fillmore has been long and favorably known in the metaphysical healing movement as one of the most sober and sane of teachers, his message on any subject will invite a respectful hearing from all who have been his admirers and supporters for many years. Even the extraordinary claims here set forth will not be set lightly aside by his followers. As for this present writer, he will suspend judgment until the transmutation is accomplished and then, perhaps, he will doubt, even in face of what may seem to be the evidences of the senses, that he is in the presence of the "resurrected body" of Brother Fillmore.

* * *

One of the grandest of all labors any man or woman, or indeed any organization of men and women can engage in today and in this country is to hold aloft the highest ideals and to stimulate and inspire the putting of them squarely and fully into practice. There is need especially of the highest ideals of manhood and womanhood and all that goes to make them the best and noblest. We need such high ideals of health, symmetry and beauty of body, of soundness, strength and breadth of mind, of wholeness of soul and purity of heart. And then would follow naturally the highest ideals of the life of man in all its phases and spheres. This is a work to which the best and most effective means and agencies must be devoted; the press, the pulpit and lecture platform for example. This should be the business of the church, the school, and we may add, the statesmanship of our country. Thus only can the Republic be saved from degeneration and decay and kept steadily to the ways of righteousness and the paths of peace. One of the main objects of this magazine from

its inception five years ago has been to foster and further in its humble but earnest way the formation of such high ideals and to influence and win men to cherish and practice them.



Comments and Announcements.

The proprietor of the New Thought monthly, Eternal Progress, having made arrangements with this magazine to fill out his unexpired subscriptions, makes the following announcement to his old patrons:

To the readers of Eternal Progress: We take pleasure in announcing that Eternal Progress has been merged with PRACTICAL IDEALS, and that the subscribers of the former journal will henceforth receive the latter. We have two reasons for taking this step. In the first place, we have the privilege to minister to the New Thought Temple of Cincinnati, and the rapid growth of this church will necessitate our giving most of our time to its work. And secondly, we believe that the need of the hour is more good New Thought literature and less of the other kind. We therefore have concluded to write less and strive to make what we do write better. And the same will be published every month in PRACTICAL IDEALS. May we all work together in love, that "the knowledge of the Lord may fill the earth as the waters cover the sea." With this thought, I am yours in Truth.

C. D. Larson.



The above good word of Rev. Mr. Larson tells its own story. The managers of PRACTICAL IDEALS with pleasure add that they warmly welcome and highly value as a contributor such an able writer and strong, live worker as is Mr. Larson in the New Thought. And we also greet and gladly welcome his faithful co-workers and followers to our subscription list.



The recent subscribers to Eternal Progress will receive PRACTICAL IDEALS for the length of time equivalent to their respective unexpired terms to that journal and one year following for \$1.00. They will all receive the October PRACTICAL IDEALS. We take the liberty here to

urge our new friends to send in their subscriptions to us as soon as possible and thus signify their acceptance of the arrangement as also thus aid us to carry it out. We shall do our best to fulfil our contract to everyone's satisfaction.

* * *

Our readers are to be congratulated that Rev. Mr. Larson is to be a regular contributor to PRACTICAL IDEALS, writing something for our columns each month, commencing in this issue, as our readers will find much to their pleasure and profit. And judging from the present excellent, practical article before us no one in our thought can afford to miss the series or a single one of them. The magazine promises to be especially rich this coming year in articles from our foremost writers on subjects of leading, practical and vital interest.

* * *

We hope not to have occasion or any necessity again to resort to the issue of a double number of the magazine. Circumstances beyond our control made it seem best to do so for the time being. On the contrary, present indications are that we shall not only find it needful hereafter to issue our full round number without break, but shall be obliged to increase the number of our monthly pages in order to render the largest service to our readers and the cause of New Thought. The cause is growing rapidly and the demand for the best writings and the ablest publications, magazines and books on the subject increase with that growth. God speed the good work!

* * *

We shall give our readers in the next number of PRACTICAL IDEALS, Dr. Heber Newton's remarkable as timely word on the significance of the New Thought, published in Mind. Dr. Newton does here another of his generous and valuable services to the Healing Movement. It will deservedly challenge attention far and wide. He has been from the start—when new and unpopular—its bold, indefatigable friend and exponent. "Not many mighty are called" in new, progressive movements, or do not give such calls a hearing. Dr. Newton has often been called and never failed to hear and respond.

In this number is presented the first installment of the biographical sketch of Dr. W. F. Evans promised the readers of PRACTICAL IDEALS. This pioneer author of the mental healing movement rendered a service to the cause that cannot be overestimated. It is the purpose of this essay to present such details of his life and his work as will do him the justice, in some small degree at least, which has been too long denied him. It is impossible to account for the spread of the New Thought without recognizing what he did as a practitioner, teacher and author. The portrait of him in this number is the first ever published.



Suggestions for Health.

Repetition makes easy, repetition makes agreeable. This is the law of the formation of habit. "Practice makes perfect." You can learn to like anything good for food for example. You can learn to like the taste of any food or drink, even if ever so distasteful at first—like tobacco—by practice in accord with the same law. This is one of the most practical of all truths for our daily life. We can learn to be satisfied with a moderate amount and simple kinds of food and drink, those that are best for us. It is a matter of education, which means educate, lead out your powers, nature, for good or ill, rightly or wrongly. You can educate by virtue of the same law any faculty, such as memory. You can educate any emotion or feeling, such a good one as joy, or such an ill one as anger. You can educate any quality you possess, and you possess them all, for example courage. You can educate any attribute, you can educate any organ or function, eye, muscle or cell, process or condition of the body. You can educate, educate, strengthen or weaken, perfect or pervert any passion, appetite or taste you possess, develop them aright and for good or turn them to ill, disorder and disease.

Moral: We are in control of ourselves, in our own hands. We are endowed with almost unlimited powers, are our own masters or slaves.



Good advice to a dyspeptic patient: Halve your usual diet and leave one-half alone. Halve your usual worries and leave both halves alone.

A motto of the modern metaphysician is: Idealize and then actualize.

* * *

It is easy enough to be pleasant
When life flows by like a song.
But the man worth while
Is the man with a smile

When everything goes dead wrong.

—Ella Wheeler Wilcox.

* * *

It is said that tuberculosis is unknown among the Japanese because they live in open houses and believe in fresh air. Tuberculosis cannot spread where people have sufficient fresh air.

* * *

The indictment against beer as a regular beverage is strong enough even when it relates to the pure article, but recent developments have shown that many brewers resort to the use of sulphite or bi-sulphite of soda for the purpose of aging beer. Of course the person who drinks such a beverage regularly is bound to have trouble.

* * *

There are many parents who acquired strong, healthy bodies in their childhood days by meeting directly the forces of nature. They stayed for hours out of doors in the coldest of the weather, they slept in fireless rooms, while the snow drifted through broken window panes or through cracks between the logs of the humble cabin. Now they have become prosperous and shield and protect their children from the rigors of winter. There are storm windows and storm doors and blazing fires in great abundance. They remember that they used always to be well and that their parents never had any doctor's bills to pay on their account, and they do not understand why their children should be so sickly, and declare up and down they know if their children had to stand what they used to stand, it would kill them!—The Healthy Home.

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.

MAN AND HIS STARS.

I am not a "full-fledged New Thought astrologist," nor any other kind, but I am familiar with their views. Our stars indicate our natural inheritance and the natural development of our lives. We may, intentionally, or unintentionally, make it different, better or worse. We may intelligently develop in any direction we will, but it is easier to develop along the lines of our natural inclinations. New conditions and new habits of thought develop new phases of character. There is a special development for each of us. Our natural inheritance and conditions may place many obstacles and difficulties in the way of this development, but God is order, and life is mightier than death, so that in due course each one's proper development prevails. Mind Science, or Soul Science, teaches us this truth and the wisest ways to recognize what we are and how to co-operate with life in our development, in place of antagonizing and rebelling.—M. G.

* * *

PARENTS AND CHILDREN.

Having observed parents and children in various conditions of life, I find that in the majority of cases the parents do either too much or too little for the pleasure of the children. In the one case they grow selfish, thoughtless and overbearing, and have no true idea of what is due to others, and in the other they find life so sunless and uninteresting, they care only to get away from home to find something pleasanter. It is the children who have little tasks, who enjoy their play-hours most and are the best-natured. Children who play all the time get tired of everything, are restless, cross and noisy. So many parents think it too much trouble to teach the children and see that their tasks are performed, or arrange amusements for them, but it pays large interest both to parents and children. As they grow older they will have resources and from what they have learned will be able to draw upon themselves for entertainment, and will have formed habits of order and method and thought for others, most difficult to attain later.—M. G.

For Young Folk.

Edited by Ella E. Morrill.

Dear Boys and Girls:—

The question has been asked, "What does the 'New Thought' movement mean to children?" It means just the same to children that it means to older people: it means health, happiness and success. Have you worries? Are you ill? Are you unhappy? Change your thought.

Instead of the worry-thought, count up your mercies until you find something to be thankful for. If you are ill, try not to think of the body, the real you is spirit and cannot know pain or illness. Repeat a beautiful poem until your mind becomes fixed upon it and you forget the thought of pain.

Remember, "God is Supreme," you are his child, and you have all the power in the universe to draw from. Believe this, and the power is yours. Do something to make another happy and you forget your own sorrow.

Suppose a body is angry with a playmate. What happens? The angry thought causes congestion in every cell in the body, the face is flushed, and the blood flows at a rapid rate through the system. How can he remedy the matter? He must change his thought. Let him go by himself and think of his playmate kindly. As soon as the loving thought comes to him, he feels no longer angry, and will go and "make friends" with his companion.

Anger cannot dwell within if Love fills the heart. The moment one turns on the electric light, it is no longer dark, for Darkness and Light cannot dwell together.

A little girl has a birthday cake. Her mother tells her she can give a portion of it to two little friends, but she says, "No, I want it all myself!" The little girl does not know that "Love gives all," and that "It is more blessed to give than to receive." Love is the torch that we all must bear and it will shed its light wherever we go. A child very quickly feels the mental condition of older people, and he will say, "Oh, I love Miss H. or Mr. C." He may not understand why, but he will learn later that those who send out loving thoughts attract love. Love conquers all.

"More beauteous than the lily,
And sweeter than the rose,
Is the tender heart of Childhood
There Love can best repose."

—E. E. M.

IN-DOOR SUN.

Once on a time, in far Japan,
There lived a busy little man,
So merry and so full of fun
That people called him In-door Sun.
Now In-door Sun made mirrors fine,
Like those in your house and in mine,
And in these looking-glasses bright
His own face saw from morn till night.
It made him feel so very sad
To see his face look cross and bad,
That he began to take great care
To keep a sweet smile always there.
And soon he found that those he knew,
All seemed to like him better too;
For, like the mirrors, every one
Began to smile on In-door Sun.
Now try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "in-door sun."
—Inez G. Thompson, in *Little Folks*.

* * *

Louise M. Alcott tells a pretty story of the efforts of two little girls to give water to the thirsty cattle in a dusty cattle-train.

"Full in the hot sun stood the cars, and every crevice of room between the bars was filled with pathetic noses, sniffing eagerly at the sultry gusts that blew by, with now and then a fresher breath from the pool that lay dimpling before them. How they must have suffered, in sight of water, with the cool dash of the fall tempting them, and not a drop to wet their parched mouths.

"I could not hear what the little girls said, but as they worked away so heartily, their little tanned faces grew lovely to me, in spite of their old hats and their shabby gowns. One pulled off her apron, spread it on the grass, and emptying upon it the berries from her pail, ran to the pool and returned with it dripping, to hold it up to the suffering sheep, who stretched their hot tongues gratefully

to meet it, and lapped the precious water with an eagerness which made the little barefoot's task a hard one.

"But to and fro she ran, never tired, though the small pail was so soon empty. Her friend meanwhile pulled great handfuls of clover and grass for the cows, and having no pail, filled her 'picking-dish' with water to throw on the poor, dusty noses appealing to her through the bars. I wish I could have told those tender-hearted children how beautiful their compassion made the hot, noisy place, and what a sweet picture I took away with me of those two little sisters of charity."



It was a good motto: "Get good and do good." An improvement on it, worthy to be adopted in New Thought, is: "Get good by doing good."



THE FIFTH ANNUAL CONVENTION

of the New Thought Federation meets at Nevada, Mo., September 26-29, 1905. All divisions of the New Thought movement will be represented. All who are coming will do well to write the Secretary respecting railroad rates. The names of many first-class speakers are enrolled, among whom are A. P. Barton, D. W. Howard, C. S. Carr, C. Josephine Barton, T. G. Northrup, Carl Gleeser, S. A. Weltmer and Dr. J. W. Winkley.

Nevada is situated on a spur of the Ozark Mountains, and its delightful climate, its mineral wells, beautiful parks and surrounding scenery make it one of the favorite resort towns of Southwestern Missouri. The buildings of the Weltmer School of Healing are loaned to the Federation for the occasion, and stenographers, music and decorations are furnished free. This will cut down the expenses of the convention so that the income may be used to pay debts and publish last year's and this year's convention reports, which are given free to all members of the Federation.

The constitution declares that the Federation shall not "interfere with or be responsible for the teachings and interpretations of affiliating individuals or organizations." Any person in sympathy with its purposes can become a member on the payment of one dollar for annual dues. For full information respecting the convention address Ernest Weltmer, Secretary, Nevada, Mo.

Metaphysicians Directory.

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

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