

Vol. X

No. 3

PRACTICAL IDEALS.



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November, 1905

PRICE 10 CENTS
PER ANNUM \$1.00



Published by STARR PUBLISHING CO., Boston, Mass.
Huntington Chambers, 30 Huntington Avenue, Room 211

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Entered at Boston Post Office as second-class matter.

Practical Ideals.

VOL. X.

NOVEMBER, 1905.

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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.

IV.—Genesis of His Interest in Mental Healing.

The reader who has noted certain significant dates already given has discovered that Dr. Evans' interest in the modern spiritual healing movement began about the time he was preparing to sever his connection with the Methodist church on account of the dissatisfaction his interest in the teachings of Swedenborg had created among his Methodist friends. This was in the year 1863. It was probably during this year that he made his first visit to Maine to meet Dr. Quimby, as we learn from Julius A. Dresser in the historical sketch already mentioned. He obtained this information from Dr. Evans himself concerning his interview with Dr. Quimby, though he does not claim to be perfectly sure as to the date named. No additional information of importance has been found elsewhere, though every effort has been made to fix the time of the interviews, as well as to ascertain precisely what help Dr. Evans obtained from Dr. Quimby. Mr. Dresser's reference to the subject is given in these words: "Dr. Evans obtained his knowledge of Quimby mainly when he visited him as a patient, making two visits for that purpose about the year 1863, an interesting account of which I received from him at East Salisbury in the year 1876. So readily did he understand the explanation of Quimby which his Swedenborgian faith en-

abled him to grasp the more quickly that he told Quimby at the second interview that he thought he could himself cure the sick in this way. Quimby replied that he thought he could. His first attempts on returning home were so successful that the preacher became a practitioner from that time."

While the date cannot be fixed with precision when Dr. Evans undertook to make a test of healing others by spiritual methods, it is almost beyond question that it was not later than the year 1863. That even at this time he had any thought of giving his life to this work there is no reason to suppose, for we have already learned that in August, 1864, he was arranging to become a missionary of the New Church. More than a year after this date, he writes in his journal of his "great desire to preach the gospel again," and devotes several pages to setting forth what he conceives to be the preparation a minister needs to become an effective preacher. He probably had come to believe that a minister should fulfil the commission given by Jesus to the early disciples and add the ministry of healing to the preaching of the word, and intended to do so if he resumed the pastoral office. But the way to his return to that office, as we have noted, was still closed by reason of his feeble health, though he preached more or less as a missionary of the New Church. Among his literary remains are the manuscripts of some of the sermons he prepared during that period. Like the true son of the spirit that he was, he waited only for Divine guidance. It came, and he consecrated himself to a healing ministry as wholly and unselfishly as he ever did to the work of the pulpit and the pastorate.

He was now nearly forty-seven years of age. Intellectually he was alert, a deep and clear thinker, a scholar of large attainments and a writer whose style was pure and simple. Physically, he was of medium stature, of slight build, and carried an infirmity of many years stand-

ing, known in medicine by the name of fistula, which, together with a disordered nervous system, had caused him many a breakdown, as we have seen, and would have totally wrecked the life of a less stalwart soul. He was living, moreover, in the consciousness that the spirit within him was supreme and perfect, and he no doubt believed that it should manifest in harmony and perfection on the physical plane. He had gained glimpses of what was involved in this supremacy of spirit in his occasional triumphs over bodily weakness. Indeed, there is every reason to believe that it was due to these experiences that his attention was fixed upon the possibilities latent in spiritual agencies for healing, and which led him to search out Dr. Quimby when he had heard of his marvelous career as a drugless healer. He doubtless owed it to Swedenborg's teachings that he ceased to think of himself, as is common to the race, pre-eminently as a material organism with a soul. The Swedish seer saw deeper than the common mind and taught that soul was supreme and that the body was an ultimatum or manifestation only of the soul.

After one of the breakdowns spoken of, which occurred early in the year 1859, while pastor at Lawrence, Massachusetts, he makes this note in his journal on September 19, 1859: "My health so completely failed me last April that I could not preach. I have not preached for more than six months. There was a time when I could not so much as read. But during this complete prostration of my nervous system my soul has tranquilly reposed in God. Far down below my trembling nerves there is a region of soul where all is still and silent." Here is the earliest evidence we have that the new teaching was enabling him to look away from the body and its sensations and to rest in the calm spot at the inmost centre.

A few months after this entry, or early in the year 1860, there is one which indicates that he is reflecting on the re-

lation of faith and mind to healing. "I have thought," he says, "much of the power of a living faith, by which I mean a faith that is connected with love, or which proceeds from love. Such a faith is power, and it seems to me that its power is but little understood. In the primitive church the power of faith was understood. In the church of the future it will be so again. Once faith had power over disease. Here, undoubtedly, was no violation of the laws of nature, but the unfolding of a higher law. A law is only the mode of the divine action. Faith once gave the mind power over the material world, to some extent. All causation, all force lies in the spiritual world or in some mind, uncreated or created. The phenomena of the outward world are effects, the causes of which are in the world of mind." After referring to the words of Jesus as to the power of faith to remove mountains and to pluck up the sycamore tree, he says: "Our Saviour expresses in these words, I believe, the law of the soul's power over matter. In the future this law will be more fully developed. I pray the Lord to increase my faith."

It is not the superficial view of faith common to the Christian world of his day and our day which is here interesting him, but something more philosophical and vital. In early life he had a deep experience of the power of a "living faith," to use his favorite phrase, and the frequent meditations on the subject of faith and its relation to the healing of bodily ills one meets with in reading his journal would seem to indicate that he was recalling that early experience as demonstrating a principle that he had somehow yet failed to understand scientifically. That experience came to him from his belief in the "prayer cure" or "faith cure," as it is called, by which means he was healed of a most aggravated and obstinate dyspepsia. This occurred before he had finished his studies preparatory to entering the ministry. I learned of this experience in faith-healing from an intimate friend of Dr. Evans to whom

he related it. This friend is the metaphysical practitioner and author, J. H. Dewey, M. D., of New York city. It is to this experience that Dr. Evans no doubt refers in later life when he speaks in his journal of a remarkable restoration to health many years before through the exercise of faith in God to heal him, though he gives no particulars and makes no mention of having once been interested in the "faith-cure." I did not, in fact, understand the allusion, after searching the journal in vain for a hint to the understanding of it, until Dr. Dewey incidentally communicated the facts to me as here presented. This is not strange since the journal so often referred to is not a diary of events but almost entirely a depository of reflections on the themes which occupied the writer's mind. It is certainly a significant incident that in his youth Dr. Evans had successfully tested, in one of its phases, the power of a "living faith" to heal disease. His evident reference to this incident I shall quote in the appropriate place when it is reached. In after years he identified the law involved in the "faith-cure" with the law involved in all mental healing. In his first book on the subject of healing he speaks of prayer in these words: "In harmony with the laws that govern in the action of mind upon mind, prayer avails for the cure of disease, and would be a more common and efficient remedial agency if there was more faith among men in the reality and power of spiritual influences. Among the early Christians it was a common practice in the cure of diseased states of mind and body. . . . A return to the pure unselfish love and undoubting faith of the primitive church would restore to favor again this efficient spiritual remedy for disease. We have known several persons who devoted themselves to this method of cure, and with a success that put to shame more material, but less rational and efficacious, methods of medication."⁶ (The Mental Cure, p. 265.)

⁶ An interesting study of this form of healing will be found in "The Ministry of Healing, or Miracles of Cures in All Ages," by Rev. A. J. Gordon, D.D., of Boston.

Following the last entry in the journal a month later, under date of April 12, 1860, Dr. Evans is found dwelling upon his physical condition and utters the first word of his that I have met with as to the mental origin of disease. "My health," he writes, "is not yet adequate to the full work of the ministry. I long for strength to employ it in the work so dear to my heart. . . . I have hope of regaining my former power. The Lord is my strength. 'He is the health of my countenance and my God.' I will find in Christ all that I need. He can cure every form of mental disease, and thus restore the body, for disease originates generally, if not always, in the mind."⁷ There is little doubt that he was helped to this conclusion respecting the mental origin of disease by his study of Swedenborg's "Science of Correspondence," where he found such teachings as this: "There is not anything in the mind to which something in the body does not correspond, and this which corresponds may be called the embodying of that."

Three weeks later, under date of May 4, 1860, we find him taking a more positive attitude towards his infirmity and rallying his spiritual forces to overcome it. He writes: "My soul has great peace in the centre, though there is often much disturbance at the surface. My nervous system has been so prostrated that trembling seizes upon me in the performance of the simplest services. I know not the occasion of it nor the remedy for it. But relying on God, from whom is all life and all good, I am resolved to put it away as an evil that is a sin against God, because it unfits me for His work. I consecrate myself and all that I am and hope to be to the uses of Christ's kingdom. This evil that has almost crushed the life out of me must cease. I will be myself, that is, what God would have me to be."

⁷ We have his own word for it that he was a life-long student of "the nature and the laws of the human mind and of its relations to the body." (Divine Law of Cure, p. 181.)

It is desirable to note that while it was natural for him to say at that stage of his actual knowledge of the law he was using, "I know not the remedy," he was really giving himself a mental treatment in a manner for the most part that any modern practitioner would approve. That he was helped by such means is indicated by the fact that in the months following the record just quoted he was busy in writing his book, "The Celestial Dawn," which was an arduous task, for it is a most complete exposition of the leading teachings of Swedenborg. He speaks of finishing the manuscript February 19, 1861, nine months from the time he makes a note of his purpose to "put away" his sickness. In less than a year also from the date of his great resolve, he had so far triumphed over conditions that he was able to accept an invitation to the pastorate of the Methodist Episcopal church of Salisbury, Massachusetts. In making a memorandum of his settlement there, he says: "Through the blessing of God and in answer to prayer, my health is improved. I lay hold upon Christ as my life and as the 'health of my countenance and my God.'" The day of his entire redemption was yet in the distance. Ill health was still to be his portion. But he was a student of his own case, and was gaining, all unaided, save by the Spirit, a deeper knowledge of the spiritual laws to be availed of in healing, of which in the coming years he was to become the first eminent expounder. His invalidism was being used by the Spirit to prepare him for the great service he was to render the world.

Let us follow him in his further study of his bodily conditions and their relief as he is pleased to reveal it to us in his journal. The subject was no doubt claiming his attention much of the time, and that only very seldom did he admit it to his journal. Two years, almost to a day, from the date of the declared purpose to "put away" the "evil," as he named his infirmity, we meet with quite an extended meditation on healing. It is penned on Sunday,

March 30, 1862. As it bears with so much force upon the contention I am making that it was Dr. Evans' prolonged study and investigation of the relation of spiritual agencies to the healing of disease that led him to make his visits to Dr. Quimby, I claim the privilege of quoting at some length.

"It is now two months," he says, "since I have preached otherwise than in private conversation. I have passed through a painful sickness, and am yet far from being fully restored. I have had some rich experiences of Divine things and some heavenly views. . . . God has given me an earnest spirit of supplication for some days past for restoration to health that I may be made the messenger of good to souls. My faith has grasped Christ as the Life, the eternal Life. My soul lives wholly from Him, and my body from my soul. Hence in saving the soul he saves the body. . . . That the body should be saved from an abnormal, disorderly condition by faith violates no law of nature, for it is the eternal order of God that faith saves the soul, and the body's life is derived wholly from the vital spirit it encloses. The omnipotence of God acts according to the eternal order He has established. This order is expressed by Christ when he said many times to those He healed in soul, and thus in body. 'Thy faith hath saved thee.' In absolute self despair, I have looked to Him who is the only Life. With stubbornness of faith—a faith He has imparted, hence the faith of God—I have said with humble boldness. 'I know thou dost save.' . . . Through faith I have conjunction with the one and only Life. 'I shall yet praise Him who is the health of my countenance and my God.' I hear His voice, a voice that sent life to thrill through the decaying body of Lazarus. 'Go in peace, thy faith hath saved thee.' I have no hope from physicians and drugs. They are as powerless as the staff of Elijah in the hands of Gehazi to raise the widow's son. May Christ eternally unite me to Himself by granting me this great favor."

I cannot forbear at this point to note what another invalid, also an intuitive and forward-looking thinker, said on the defects of the therapeutic systems of the regular schools of medicine and the possible potency that might be yet found to exist in spiritual agents. I refer to Rev. William Ellery Channing, the distinguished Unitarian leader. What he said occurs in his published correspondence with Miss Lucy Aiken of England and was written only a few months before he died, in the year 1842. In speaking of his poor health, he says: "Were I to set up for a physician, I should give myself to the study of the influence of mental and spiritual agents in disease. Who knows but that I should do much to banish the odious drugs which so often inflict more diseases or pain than they cure! The diseases of civilization are nervous to a great degree, the very ones to be reached by spiritual agencies."

All who are familiar with the works on healing written by Dr. Evans will be interested to note how in this early study of the subject, as illustrated by the quotation just given from his journal, he had already begun to develop the theory of faith which he constantly insists upon as fundamental in spiritual healing. In his book, "Primitive Mind Cure," which is perhaps the most complete manual in itself of any of his books, this appears in a very marked degree. Indeed, the sub-title of the book is "The Nature and Power of Faith."

From the time he entered in his journal the words last quoted from it, the principle of faith seems to have claimed more and more his thought, as if he had a vision that through a scientific understanding of it he was yet to be wholly delivered from all physical ills, as in youth the prayer of faith had, in a sublime moment, rescued him from a severe infirmity. Six months later, for example, he records a memorable event in these words: "This has been a re-

markable day in my experience, a new epoch in my spiritual history. My faith was put to the trial, and through Christ gloriously triumphed. I enjoyed an extraordinary season in prayer. Out of the deeps I cried unto the Lord and He heard me. While sinking, like Peter, I seized hold of Christ, and walked upon the abyss as if it had been marble. I touched Him who is the Life, and life thrilled through my whole being. More than twenty years ago, after a long season of desolation and self-imposed condemnation, Christ spake me whole, soul and body.⁸ There is a faith to which the Divine power always responds, 'Go in peace, thy faith hath saved thee.' With holy violence I laid hold upon Him who has become my salvation. I live because Christ lives. Here is the connection of cause and effect. I no longer live, but Christ liveth in me. I am dead and my life is hid with Christ in God. I feel myself saved—perfectly well, soul, spirit and body. The eleventh day of August [1862] is laid up in everlasting remembrance. From this time forth I live a life of faith. There is a faith that puts the soul in vital connection with the one only Life. I am saved on this eleventh day of August. All is well. Christ is bringing me up to a higher plane of divine life. I now bid an eternal farewell to the experience described in the seventh chapter of Paul's epistle to the Romans. The day of freedom dawns at length." This passage in Paul's letter deals with what he represents as a conflict between the "flesh" and the "spirit." This Pauline conception was taken up by Dr. Evans when he became a mental healer as embodying an essential principle in mental science. He thus speaks of it in his last book: "The opposition of the flesh to the reign of the spirit, this schism in human nature, the rending asunder of the higher and lower degrees, and their coming into antagonism is the fundamental idea in disease, which is first in the mind and

⁸ Reference is here made to the time when, as a young man, he was healed of a severe and stubborn case of dyspepsia by the "faith cure," as we have learned of Dr. Dewey, to whom Dr. Evans gave the facts.

then by derivation in the body. . . . The reconciliation of the two warring extremes by the submission of the lower to the higher is the true conception of the atonement, or at-one-ment." (Esoteric Christianity, p. 41.)

Eight months after the great uplift on that memorable August day—and this is bringing us very near to the time when he must have made his first visit to Dr. Quimby—he writes thus discriminatingly of the faith principle which was now so engrossing his attention: "I see how it is that by believing I have the thing for which I am praying causes me to have it. It is implied that the faith is divinely imparted. It proceeds from God. Faith is truth and truth from God is something real and substantial. If one prays for recovery to health and the Lord gives him to believe that he is recovering, that faith is only the truth that it is so, received from the Lord. To believe that I am being recovered to health, if that faith is self originated, accomplishes nothing. But if my belief of it is a truth received from God, or if my faith is the faith of God, it becomes a substantial reality. Faith in its essence is truth, and truth is substance. Hence the author of the epistle to the Hebrews says, 'Faith is the substance of things hoped for.' Now if the Lord imparts to me a Divine conviction that a certain blessing is mine, that faith being the substance of what I desire, puts me into an actual realization of what I am praying for."

There is something pathetic, surely, in all this story of the struggle of a noble mind, with a burning passion for serving his generation, to find a way to bring his soul into perfect and harmonious expression on the physical plane, that it might be absolutely free from the bondage that bodily infirmity had so long imposed. It is to be no vain struggle, baffled though he often had been in securing permanent results. His remarkable intuitions were guiding him aright, though he may be still groping his way in the dark. Fortunately for him, the problem of spiritual

healing that he was so eager to find a practical and scientific solution of, had, all unknown to him, engaged the thought of another who had solved it twenty years before, and had been demonstrating that solution in the healing of suffering invalids by the hundreds.

His Healing Ministry From 1863 to 1888.

How Dr. Evans learned of Dr. Quimby's work in Maine there is no means of determining, nor is it more than a matter of curious interest at best. I have not been able to discover that he ever gave any details of his two visits to Dr. Quimby to anyone but Julius A. Dresser, to which fact reference has already been made, and to Dr. J. H. Dewey, of which I shall speak later. There is but one allusion to Dr. Quimby in all of the six books on healing that Dr. Evans published. That is found in his second book, "Mental Medicine," published in 1872, in a paragraph beginning on page 209, which shall be quoted in full in order that the exact position of Dr. Quimby as a healer may be seen from Dr. Evans' point of view. It is as follows:

"There is profound philosophy underlying the cures effected by Christ, and a distinct school of medicine may be erected upon it. One of the marked characteristics of the system is the discarding of all drugs and chemical agencies, and the placing sole reliance on psychical forces and remedies. It recognizes the supreme controlling influence of the mind over the body, the inner over the outward man, both in health and disease. The body seems to have been viewed by him not as the real selfhood, but as only the shadow of the soul, the inner life of man. It corresponds to or echoes the states and movements of the interior nature. Disease is not so much a mere physical derangement, in its primary principle, as it is an abnormal mental condition, an inharmony of the psychical element and force—a wrong belief, a falsity. This fixed belief, that was viewed as the root of the morbid

outward condition, is not a mere intellectual act, and has no reference to a creed but represents an inward condition, the state of the inner man, what the German writers on the philosophy of mind denominate the interior consciousness. This is the governing element, the controlling principle. The bodily state is the index to it. 'As a man thinketh in his heart, so is he.' Disease being in its root a wrong belief, in the sense explained above, change that belief and we cure the disease. By faith we are thus made whole. There is a law here the world will sometime understand and use in the cure of the diseases that afflict mankind. The late Dr. Quimby, of Portland, Maine, one of the most successful healers of this or any age, embraced this view of the nature of disease, and by a long succession of most remarkable cures, effected by psychopathic remedies, at the same time proved the truth of the theory and the efficiency of that mode of treatment. Had he lived in a remote age or country, the wonderful facts which occurred in his practice would have now been deemed either mythical or miraculous. He seemed to reproduce the wonders of the Gospel history. But all this was only an exhibition of the force of suggestion, or the action of the law of faith, over a patient in the impressible condition."

Dr. Evans thus identifies Dr. Quimby's theories and methods with those of Jesus, reminding one of similar testimony from that other disciple of Dr. Quimby, Mrs. Mary Baker Eddy, when she entitled her eulogistic verses, written shortly after Dr. Quimby's death, as "Lines on the death of Dr. P. P. Quimby, who healed with the truth that Christ taught, in contradiction to all isms."

When Dr. Evans learned the secret of Dr. Quimby's method, we can easily believe that he was captivated by it since he had long before come to believe that the healing works of Jesus were wrought through an understanding of mental and spiritual laws, and that it was along these lines,

indeed, that he himself had been endeavoring to secure relief from his physical ills. It must have been an interesting moment when those two original thinkers came together to compare notes on this great subject, the one having proved himself a master in the practical application of principles which the other had intuitively discerned as possibly capable of such an application on the part of anyone. He was there as a patient, Mr. Dresser tells us, but with what benefit to his health we are not told. That he drew out of Dr. Quimby all that he had in him to give respecting his theories and methods we cannot for a moment doubt. Neither can we doubt that he was an apt pupil and carried away, and made his own, all that the teacher had to offer. The conviction that he could make use of the same methods in healing soon possessed him, and he was confirmed in it by the encouraging word of the veteran practitioner.

Being desirous of having all the light possible thrown upon the relations which existed between Dr. Quimby and Dr. Evans at the time under review, I communicated with the widely-known writer and author, Horatio W. Dresser, asking for such recollections as he might have of his father's views. Through his courtesy I have permission to quote him as follows: "The impression I got from my father was that Dr. Evans' Swedenborgian belief and philosophical knowledge admirably fitted him to understand Dr. Quimby's theories and methods. It was evidently a case where a word to the wise was sufficient. Hence Dr. Evans very soon concluded that he could heal in the same way. Evidently, too, the method of silent treatment—this was probably the chief novelty to Dr. Evans—was one that he was prepared to appreciate at once. Of course the help which Dr. Quimby gave him was the convincing evidence. Dr. Quimby saw Evans' ability and encouraged him to take up the mental healing practice. My father always es-

teemed Dr. Evans highly⁹ and, so far as I know, held that his exposition of the mental method and theory was in entire harmony with the Quimby teaching." In a further effort to arrive at definite knowledge on this point of so much interest, I consulted George A. Quimby of Belfast, Maine, his father's secretary during the last years of his practice, as previously mentioned. He writes, "I know nothing about Mr. Evans' connection with my father except that he came to Portland to see him. I was either away at the time or else his stay was so brief that it made no impression on my mind." The distinguished practitioner, Dr. J. H. Dewey, who was intimately acquainted with Dr. Evans, as the reader has already learned, was also requested to give such information as he might possess on the point in question. He says, "In our earlier conversations we often referred to Dr. Quimby and his healing work, in which Dr. Evans told me of his visit to him, which, I think, was while he was yet preaching in the Methodist church and before Mrs. Eddy was healed by Quimby.¹⁰ It was his acquaintance with Dr. Quimby's method that led to the modification of his views on the law of mental, or spiritual, healing, which he afterward so fully set forth in his own books on the subject."

As already remarked, it is not possible to fix the date with perfect accuracy when Dr. Evans entered upon the practice of healing. If he did not begin as early as the year 1863, he was evidently giving much attention to the practice in 1865, for there are indications in his journal of the study he was then making of disease and its treatment. In one place he says: "Last night, at 2 o'clock, I awoke

⁹ Dr. Evans' publisher, H. H. Carter, of 5 Somerset street, Boston once remarked to the writer that Mr. Dresser always commended the books of Dr. Evans to his patients, especially "The Divine Law of Cure."

¹⁰ This would make the time of the visit to be in 1862, as it was in October of that year when Mrs. Eddy went to be treated. Dr. Dewey, however, admits that he is not certain of the date.

from sleep and received an important suggestion relating to the removal of diseased conditions from the body. Where a disease tends to produce a particular and unhealthy mental condition, as melancholy or low spirits by dyspepsia or diseased liver, if the opposite mental state can be induced it will tend to cure the disease. This is a principle of great extent. Disease should be studied in relation to its effects upon the mind and then the states of mind that are antagonistic to the disease may be induced through the spiritual world." As this is the very first deliverance of Dr. Evans on record after he began his mental healing practice, it will have special interest for his many friends. It is valuable also as giving a glimpse of the original and intuitive method that was to characterize his career as the first public expounder of spiritual therapeutics.

He was living in Claremont, New Hampshire, at this time, where he bought a little home five or six years before, and to which he returned in April, 1862, after his breakdown in his pastorate in Salisbury, which proved to be the conclusion of his pastoral career. During his forced retirement here he was not content to act only the part of an invalid. He was busy in 1862 in getting his book, "Celestial Dawn," through the press and with official duties connected with the schools of the place. In the summer of 1863, to aid his son who had lost his right arm in the Civil War, he bought a periodical business and conducted it until the wounded boy was able to take charge. In the midst of these activities, he was consulting with Dr. Quimby and making his first experiments in mental healing. Here in Claremont was the scene of his first triumphs as a practitioner and here he gathered the material for his first book, "The Mental-Cure," which, as has been said, was the earliest work to set forth the principles of metaphysical healing.

For those who have no sympathetic interest in this spir-

itual movement, it may be difficult to understand how a person of Dr. Evans' scholarly attainments and devotion to the high calling of the Gospel ministry for twenty-five years, would be willing, at forty-seven years of age, to abandon his profession and turn his attention to healing the sick. To such persons he would have made the quick reply that he had not abandoned his profession, but was enlarging the scope of it. He would have said, "I am still seeking the salvation of men, but in a way that aims at their physical, as well as their spiritual, redemption." There is a significant passage in his second book, "Mental Medicine," bearing on this subject which may well find a place in this connection. He says, "Nine-tenths of the public life of Christ was spent in curing diseases of mind and body. To truly follow Christ is to do the same thing, moved to it by the same spirit of love and all-conquering faith. He who does this is in the genuine apostolic succession, though no lordly prelate has ever laid his impotent hands upon his head. He who cannot do it is only half a Christian minister, and that the smallest half, though he may have been ordained by the pope, or even St. Peter himself. Such men are vainly striving, after the example of Gehazi, the servant of Elijah, to raise a dead world to life by laying upon it the staff of the prophet rather than by the indwelling power of the God of all the prophets."

Dr. Evans put the world under an obligation to him that it can never repay when he decided to consecrate his learning, his love of truth, his spiritual attainments, all the powers of his noble nature, to the study and practice of mental healing. He was led by a good Providence to take up this work, which, we must believe, had been preparing him for it. No one could have been better equipped to become a safe and sane guide in the movement. His medical studies ¹¹ had given him a scientific acquaintance with

¹¹ Medical science interested him from early life, and he pursued the study of it, not to gain a degree, but simply to add to his store

the body, that "harp of a thousand strings," the crowning work of God in the physical realm; his readings in philosophy had made him familiar with the deliverances of all the great writers of the world in that department of thought; in his young manhood he became a disciple of Berkeley, and had been a life-long idealist before the idealism of metaphysics claimed his attention; spiritual things had been the great realities to him from the day in his boyhood when he was born from above, as the glimpses we have had of his spiritual history testify; he had embraced in recent years a spiritual philosophy that emphasized the thought of the divine immanence and the supremacy of Spirit; he was a master in his knowledge of the Bible, that treasure house of the old thought that has become so much of the New Thought; his intuitive faculty, which developed afterward into something almost preternatural, was an endowment of great significance; moreover, he had a mind long trained to investigation and research, a most essential qualification in one who had the original survey to make of the subject that lay before him; his experiences as an invalid, which have been given here in some detail, also formed no small part of his equipment. There is another important factor to be named. The noble wife of his youth was still spared to him. She had ever been a true companion of the Spirit, sympathizing with him, in the best sense, in all his experiences. She was by his side as he was working out his spiritual and intellectual problems. She was one with him at the crisis of separating from Methodism, and they were baptized together into the fellowship of the New Church. She was one with him as he entered upon his healing ministry, and became his active co-adjutor in the loving service rendered the sick and suffering. Indeed, so great was her own work as a healer that

of knowledge. After he began his practice as a mental healer he received a diploma from a chartered board of physicians of the Eclectic School, certifying to his qualifications and giving him the title of M. D., a title which he used in his circulars, but never in his books.

only a special sketch devoted to it could do her full justice. More than this, it was by her co-operation with her husband in the application of mental healing principles to his case that he was restored to health (even the terrible fistula of twenty-five years' standing being cured by mental treatment) and was able to carry on his arduous work as a practitioner and author, without interruption, for nearly twenty-five years.

Claremont continued to be their place of residence for four or five years longer. From the first, patients were received in the home. When they removed from Claremont to Salisbury in 1869 this practice was followed during a part of every year. An office was probably opened in Boston about the year 1867, as certain data indicate,¹² when the custom of spending only the winter and spring months in the city was inaugurated which was continued for nearly twenty years. In 1873 they removed from a leased house in Salisbury to one they had purchased there. The summers were not the least busy part of the year with them. They maintained the home in the country for the purpose of serving the sick to greater advantage than was possible for them to do in Boston. The house was enlarged to accommodate a goodly number, and yet was often too small to meet the demands made upon it by applicants from all parts of the land. Here, as in Boston, this noble pair lived to serve, without money and without price if need be, all who came to them for help. No one was so poor that he was ever turned empty away. Dr. Evans was ever true to his conviction in this matter as expressed in one of his books in these words, "He who desires to make money out of spiritual science is like the man who vainly sighs for the wings of a dove that he might use them in

¹² It was in 1867 that Dr. Evans and his wife united with the New Church Society in Bowdoin street, Boston, having been members "at large" of the denomination. This indicates that they must have had an office in Boston at that date. This is the belief of the present senior pastor, Rev. James Reed, who was then an associate pastor.

wading in the mud." His compensation consisted of free-will offerings.¹³

A guest in the Salisbury home has left a record of his visit which should be reproduced here as the testimony of an eye-witness to the spirit, purpose and methods which prevailed. He writes:

"Some of the most enjoyed, most profitable and most sweetly remembered days of my life were spent with Doctor and Mrs. Evans at their home in Salisbury. I had been for years an admirer of Dr. Evans as I knew him from a careful and somewhat appreciative study of his various works. These books I had found lucid, instructive and wondrously wholesome and helpful, and so I visited their author only to realize that the books were to the man 'as moonlight is to sunlight,' as the reddening of the morning twilight is to the clear glory of the full, shining sun. I was received with kindly and unaffected dignity by Dr. Evans and his wife, and introduced to the other guests of the home. I immediately recognized the spirit of kindness, honesty, purity and whole-heartedness that permeated and sanctified the household.

"The method of instruction was purely conversational, and on the surface might seem at random, but there was in it either an intuitive or a most masterful system of adaptation, for every one present seemed to receive not only just the instruction and assistance needed, but also just what they had been wishing for. The words, like the methods, were simple, and Dr. Evans was always more like an advanced inquirer than a formal teacher, though companion still. In our morning greetings, at our meals, at the more formal sessions in the parlor, in our excursions over the

¹³ Dr. Quimby had the same spirit of indifference as to gain. It ought to be said that this spirit has always characterized this school of mental practitioners. Their charges, as a rule, are moderate, both for treatment and instruction, and the gratuitous services they render the sick who cannot compensate them is a beautiful proof of an unselfish devotion to their divine calling.

fields, through the woods, to the seashore, our 'elder brother' was always the centre of attraction, the source of enlightenment, and the font of purity, encouragement and healing power. A man of purity, intelligence and usefulness Dr. Evans was, as a teacher and healer, an honest, earnest and typical modern disciple of the Christ whom he accepted, exalted and exemplified."

I might add to this narrative what I have learned from others that in meeting the pupils and patients for imparting instruction, especially in the later days, it was the custom of Dr. Evans to have Mrs. Evans present the subject of the day as set forth in one of his books, while his part consisted of a further unfolding of the theme in extemporaneous address. The value of music was also recognized on these occasions, and as both Mr. and Mrs. Evans were accomplished singers, the lesson was opened with appropriate songs by them.

Dr. Evans gave the closing years of his service to the work that had been enlarging in the Salisbury home, which had come to be called "The Evans Home" by his patients. From here he also carried on an extensive correspondence with persons in all parts of the country who were asking for absent treatment or consulting him as to their cases. His books had gone everywhere, even to Europe, carrying help and healing, and grateful souls who were unknown to him were sending him messages telling of the benefit received from them. He answered faithfully all letters, and with his own hand, great as the draft was upon his time and physical resources. Here was written to "meet the demands for instruction" made upon him, as he says in the preface, the last book in the series of six on mental healing which he named "Esoteric Christianity and Mental Therapeutics." This was given to the public about the middle of the year 1886. Though this was designed by him as his last writing, his fertile mind did not rest, and he began to write another work on the same ab-

sorbing theme, the manuscript of which lies unfinished in the hands of his family.

Why tarry to give more than this bare outline of the activity of his healing ministry? The imagination of the reader can easily supply the details, though no imagination may be able to picture the far-reaching results of the life he devoted to the relief of the suffering multitudes who sought his help, much less conceive the scope of his influence in his own generation and in the generations to come as an investigator and expounder of the mental and spiritual laws to be availed of in metaphysical healing.

When Dr. Evans was entering his seventieth year, evidences began to appear that he was preparing to slip away from the old scenes and activities. He had no ailment whatever, but the soul seemed to be losing its hold on the body. The approaching change was to be no great transition, for he had attained to a spiritual development that was rare, and had often known, in a sense little understood by the average man, what it is to be "absent from the body and present with the Lord." More than two years longer he lingered with his family and friends as a somewhat active participant in affairs, but during the last year he withdrew to his room and waited calmly for the transition. The boundary line was reached September 4, 1889, when he passed over to the spiritual realm.

The good wife who had walked by his side for nearly fifty years was spared for several years to carry on the healing work in the home and in Boston, conscious that her beloved was still near. She met the great change that came in her life like the child of the spirit that she was. Some words of hers on the subject, written to a friend, have been preserved. They are these: "We sadly miss the dear husband and father, and we often unconsciously listen for the familiar footsteps and the gentle voice. But although his visible form has disappeared from among us, we are fully sensible of his spiritual presence; and the

home he loved so well is made sweet and precious by his gentle and loving influence. Every room in our humble home has been again and again consecrated to the Lord to be used for the good of all who may come to us, and will still be devoted to this use." She survived her husband for more than eleven years, going to join him January 9, 1901, when nearly eighty-one years of age. Their dust lies side by side on the crest of a little hill overlooking the quiet plains of Salisbury. One son and two daughters live to cherish the fond memories that gather about those devoted lives, one of the daughters, whose busy hands ministered to the temporal wants of the guests of the home for years, dwelling still under the roof that has sheltered so many suffering ones.¹⁴

[This article will be continued in two more numbers. The next part will be devoted to a review of the work of Dr. Evans as an author, which covered a period of twenty-six years, from 1860 to 1886.—W. J. L.]



The reason why the world lacks unity and lies broken and in heaps is because man is disunited with himself.—Emerson.



The only original thing in the world is man's innermost nature—his reason, his spirit—because here the Eternal deals with him directly.—Mozoomdar.



He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity, thereby puts on purity.—

¹⁴ The reader will be pleased to know that this daughter is a disciple of her parents, and is perpetuating their healing ministry as opportunity offers.

OVERCOMING DIFFICULTIES.

By C. D. LARSON.

WHEN you are asked to do what seems very difficult, when you are called upon to perform duties you do not like, should you refuse? We generally excuse ourselves, if possible, when such occasions appear, and thereby most valuable opportunities are lost.

Every person desires to make the most of himself; but to accomplish this, all latent power must be awakened; and there is nothing that will bring forth our latent powers more thoroughly than doing what seems difficult. When you find yourself shrinking from certain tasks, you have discovered a weak faculty in yourself; refuse to let it remain so; go and do what you feared to do, and let nothing keep you back. In this way the weak faculty will be made strong and your whole nature will pass through most valuable discipline.

Nothing is disagreeable unless we think so. Darkness and gloom cannot remain with you when you give only brightness and cheer.

When you resolve to do certain things, and say you will enjoy the work most thoroughly, you will find real pleasure in its execution, and you will do it well.

We should never look for weaknesses, but when we find them they should be attended to at once. Whenever we meet difficulties, or whenever we are called upon to do what we dislike, we have found a weakness; overcome it by doing with a will what the moment demands, and resolve to enjoy it. Never permit such things to pass by undone; the opportunity is too valuable.

Whatever your present sphere of existence may require of you, that you are able to do; and what is more, the present demands upon you must be supplied if you would bring out the best that is in you, and make the eternal now full and complete.

Tasks that seem difficult, demands that seem unreasonable, are after all neither difficult nor unreasonable; they are simply golden opportunities for you to become what you never were before. They are but paths to greater achievements, sweeter joys and a larger life.

Whether we are ever to feel disappointment or not, depends upon our mental attitude towards events. You may be ready to go somewhere, and an unexpected event comes up to keep you home; now you may feel disappointed if you are not sufficiently strong to govern events; but you may feel just as happy to stay at home if you say that you can do whatever you are asked to do, and enjoy it with the whole heart.

The state of mind called disappointment is not produced by events; it is created by your own attitude towards events.

When you know that eternity is long, that countless joys are yet in store for you, you are not going to feel sad because one little event will have to be postponed. And again, when you have full control of your mind you will find just as much happiness at home as elsewhere; and if the present demands of you to create happiness at home, grasp the opportunity to unfold your ability; you can do it; you know that it is best; the best always happens to those who seek only the best; therefore what does come must be received as the best, and we must give it opportunity to prove its superiority.

You are not dependent upon events for happiness; happiness does not come from going somewhere; happiness comes from what you create out of the present moment, be you alone in a garret or in a gorgeous ball room. What the moment is to give to you depends upon your attitude towards yourself and upon what you give to the moment.

What you desire for the now, you may have; if it does not come in one way, you can create it in some other way;

you are the master. When things do not come the way we like, we can like them the way they are coming; we will thereby agree quickly with our adversaries; we will meet the enemy, and instead of fighting them, receive them; their power for evil will, in our hands, become power for our good.

When nothing comes to make us happy, we can open the fount of everlasting joy in the great within. The heaven of the soul is ever ready to open its "pearly gates" for you, but you must look towards the soul if you would see the "gates ajar." You cannot see to enter when your weeping eyes are straining themselves to get a glimpse of worldly pleasures that failed to appear.

When people speak unkindly of you you will become offended if you think they spoke unkindly. But if your eye is too pure to behold iniquity, you will go on your way as if nothing had been said.

When you are asked to do certain things do not proceed with the feeling that you have to. Go and do it because you want to, and then give your whole soul-life to the task. We should never say, "I have a duty to perform," but rather, "Here is an opportunity which I have the privilege to embrace."

Train yourself to want to do whatever your present sphere of life may ask you to do. He who thoroughly loves what he is doing today, will be asked to do greater things tomorrow.

The large soul never asks if things are unpleasant or difficult. Such thoughts never enter his mind. Whatever he finds to do, he proceeds to do, with his mind full of will, and his heart full of joy.

Do you dislike anybody? Here is a difficulty that must be overcome at once. Such obstacles must not remain in the way. If you dislike any one, you have discovered a weakness in yourself. It need not and must not remain. The soul that knows no weakness loves everything that

God has created; and these imperfections that man sometimes creates, the strong soul does not consider. Intelligence is not intended to be used in the study of nothingness and illusion. When we hate we recognize the existence and power of something that has neither; what God creates we cannot help loving; but if we see something else and dislike that something else, we are deluded. Dispel the illusion by transferring hate into love; this will change the point of view and cause mind to see that which is altogether lovely. Therefore, when you dislike anybody, overcome the weakness by giving that person all the love of your heart. Love that person and mean it, no matter what he has said or done. There is nothing in the world that lifts the soul up above darkness and illusion like a strong, pure love. And it is not difficult to love a person when you know that he is God's creation, while his mistakes are the creations of man, and not to be considered. Mistakes must be forgotten; our desire is to do the will of God; to love every creature in existence, and to love as God loves.



A CHEERY WORD.

Just a cheery word, dear,
Just a pleasant glance—
And the world grows brighter,
And the pulses dance.

Passing on the corner,
When the shadows fall,
Drop a genial greeting:
Smile, if that is all!

Fellow rather troubled,
Crushed by hapless luck,
Gathers up his courage,
Faces life with pluck,

All because your cordial
Hail, upon his way,
Told him that the morrow'd
Bring another day!

—Margaret E. Sangster.

LETTER TO A PATIENT.

My dear friend: Your letter is at hand and I am very thankful for your speedy recovery. That was just as it ought to be. Your faith made you whole. I was away from home when your telegram came, so did not receive it until some time after you had expected me to do so, yet your recovery was complete shortly after the hour when you supposed I knew of your serious illness.

I have had numerous cases where those asking for help began to feel better as soon as their letter was posted, and sometimes the improvement began while writing the letter. In the case of one man his recovery was complete before I received his telegram—the same as it was in your case. It was his faith that cured him.

It is such instances as these which explain why so many queer things “cure”—medicines, charms, incantations, and all sorts of things. It is the belief in them of the persons concerned; the belief in their power to cure. “As that man thinketh in his heart so is he.” It is a principle in our makeup. Our illnesses come from similar causes—not in just the same way always, but sometimes simply from belief and nothing else.

But is “treatment” of no value? Yes, of immense value all around. That is another phase of the same thing, and Jesus puts it on exactly that basis—the basis of belief.

“All things whatsoever
That ye pray and ask for,
Believe that ye have received them
And ye shall have them.”

(I have separated this declaration into its parts so that they may stand out separately and with more emphasis for each.) Now under this, as a rule, if I believe I have received the thing which I ask for—say your health—then I have it, and you do also, for I could not have my prayer for your health answered if you did not receive your health.

Do you ask how this is done? I do not know, and therefore cannot explain. But I can say that it is the way Jesus did in at least one case. He asked them to roll away the stone from the tomb of Lazarus, and they did. Then he raised his eyes to Heaven and said: "Father, I thank Thee that Thou hast heard me." Note this: Lazarus had been dead three days. When Jesus said this there had not been any sign of any change in the tomb. There was nothing in the outward appearance to indicate any change whatever. His words and the circumstances indicate that he complied exactly with his own teaching. He believed, as he said, "without a doubt in his heart," that he had already received what he prayed for and believed it before there was any visible sign—and he told the people so. Then he added: "And I know that Thou hearest me always, but for them that stand by I said it." The prayer was for Lazarus and needed no words. The words were for those who stood by. And after that he called to Lazarus to come forth. He did not call to a dead man. It was to a live man that he spoke, for Lazarus was alive again before Jesus spoke to him.

So we have the rule which Jesus laid down for us and an illustration of his own method in compliance with that rule. He complied with his own rule relative to prayer with the same unvarying inflexibility that he did with all other rules which he left for our guidance.

There is a great deal written about "treatment," but this comprises the great whole of the matter; here is the central thought. It is prayer as he taught it!

You write that your "illness came from sitting out on the porch until 11 P. M." There was no more need of the pleurisy and neuralgia following your sitting out on the porch than there was of their following the same hours snugly tucked away in your bed—not one whit. I know the "laws" which have been laid down for such cases, but all the same I say it again. It was your belief or the be-

lief of some one else that it would give you trouble—that you would “catch cold,” or something else. There is no power in such things except as you give them power through your belief. But don’t be foolish and go contrary to your belief—it will catch you if you do—but be reasonable and first change your belief. That done you can do what you please, sit out on the porch, get your feet wet, go barehead, or anything else that you care to do.

God is good and He never made anything which would hurt anything else that He made. But men have erected various beliefs and have bowed down to them with absolute servility. Why I know of a woman who always put on her rubbers before crossing a floor that had just been wiped with a damp cloth, because she thought she would get cold if she did not, and have—I don’t know what. Believing that way she was sensible to do as she did, but if she would have changed her belief into harmony with God’s truth she would not have needed her rubbers and she would have escaped all fear.

Sincerely your friend,

Aaron M. Crane.



WHO ARE THESE ROSICRUCIANS?

By A ROSICRUCIAN.

A BODY of men who were supposed to be closely associated with the Knights Templars, a powerful secret organization of the middle ages, whose strange exploitations formed the basis of Dumas’ fascinating romance, entitled (Doctor) Joseph Balsamo, and who knew the science of transmuting the baser metals into gold, the secret of eternal youth, the art of magic, necromancy, astrology and occult psychology, became known as the Rosicrucians. They were not nominally Theosophists or Spiritualists, although both insist that they were a branch of their family tree. They antedated the period

of Rosenkreutz, Paracelsus, Albertus Magus and Doctor Fludd, the alleged father of Freemasonry.

The fact is the Rosicrucians always existed and their ritualistic and magical practices honeycombed and permeated the ultra scholastic (now scientific) movements of all ages. They were the high priests of Egypt, Babylon, Chaldea, Persia, Israel, Greece and Rome, before Christianity became an historical rather than a canonical religion. Their secrets were jealously guarded and only the disciples or initiated knew their mysteries! Their occult sciences dealt with occult astronomy, now called in common parlance astrology or theology, and with occult physiology, now called chemistry and materia medica. They were the brains and learning of the world and universities flourished under their hats.

The Rosicrucians are extant today and numerous branches obtain in various world centres. Some of the occult societies now called Rosicrucian are but so in name. Not that they are spurious, but they do not fulfil the old traditions nor carry out the exact canon. Zanon, by Bulwer Lytton, is now but a dream of what among the Rosicrucians was an actualization of a principle well established among the Brotherhood.

For the benefit of the reader it may be safe to say that a revival of Rosicrucianism is at hand. The "O. W. R." is attracting world-wide attention to the subject and is awakening an intelligent interest among the more advanced students of curious, strange and occult phenomena in Rosicrucianism. If, as the "O. W. R." maintains, the fundamental doctrines of Rosicrucianism can be scientifically demonstrated, then we shall welcome them as we would a pilot who knew the channel and could bring us at last into the long dreamed of port.



As a man thinketh, so is he, and as a man chooseth, so is he and so is nature.—Emerson.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

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

LEST THEY FORGET.

Nothing could be more amusing than the coolness with which our good Christian Science friends claim the whole field for themselves as the original and only true representatives of metaphysical healing. A recent number of their monthly organ has an article from an ardent disciple in which this assumption is again set forth, though in an incidental way. The claim is made in connection with what the writer believes to be a tendency in the Christian church, solely due to the influence of Christian Science, to revive the ministry of healing as Jesus practiced it.

We refer to the following paragraph of the article, "It is worthy of note that, under the rapidly increasing prestige of Christian Science in overcoming physical weaknesses, several of the older Christian denominations are now anxiously considering the advisability of attempting to revive the Christ method of healing the sick as an active part of their doctrine and practice."

We have not been advised as to the degree of interest taken by the churches in the subject named, but the fact that the modern spiritual healing methods have arrested the attention of the leaders of the churches and given them some concern on account of the alienation, through them, of a growing company of former adherents, is hardly to be disputed. That the great work which the Christian Science church is doing to arouse this attention and apprehension in the older denominational circles is to be recognized by every fair-minded person, goes without saying.

Our present purpose is simply to call the attention of such enthusiasts as the writer under review to the grave injustice of overlooking the work of a vast number of people outside of his particular associates who have long been propagators of the new-old gospel of Christ healing. Some of them, like P. P. Quimby, Dr. W. F. Evans and their thousands of followers came into the understanding of the Christ method of healing long before the Christian Science cult had an existence. Their numbers have rapidly grown with the growing years. This is simply the truth of history, which it is foolishness of the most amusing sort for the Christian Scientist to deny. Such denial reminds one of a similar puerility to be witnessed in certain ecclesiastical circles which spell church with a big C, and rule out a great multitude as not entitled to the use of the name even if they spell it with less of a flourish.

The Christian Science church has no sincerer friend than this magazine, widely as we may differ from the philosophy and polity represented by that organization, and for that reason among others we desire to see it abandon the childish course of shutting its eyes to the facts of history and to the more marvelous facts of the present hour, by ignoring the great company of men and women who under different names or no specific name are all workers together in what is at bottom one cause, call it Metaphysics, New Thought, Christian Science, or what not.

The fact is, this independent body of believers in spiritual therapeutics probably outnumbers very largely the members of the Christian Science church, while their numerous books and abounding periodical literature are making known the Christ method of healing far and wide. This is a missionary work whose importance cannot be overestimated in undertaking to explain the ever widening attention which is being called to the subject in Christian communities.

Comments and Announcements.

Superabundant good things are offered to readers of PRACTICAL IDEALS in the present issue, and they are assured that others equally good are in store for them. To such degree, indeed, is this the pleasurable situation that we are obliged perforce to increase the numbers of our pages to accommodate all we are desirous to have see the light and gratify the partakers thereof. The excellent account now being given in the magazine of the life and works of the notable pioneer author (whose written works, consisting of six volumes, are pre-eminently classics in New Thought literature), Dr. Warren F. Evans, no one should fail to attentively read and ponder. To become thoroughly acquainted with and absorb into our heart and soul the teaching and influence of that man's life and life-work would be equivalent to a liberal education in spiritual things.

* * *

The article in the present issue of the magazine of Rev. Mr. Larson of Cincinnati, now our constant contributor, we cannot commend too highly. His writings have that invaluable quality, practicality, of which we have none too much, indeed not enough, and what is more, articles with this quality it seems difficult to obtain for our pages. And yet, of all New Thought writings, they are the most needed by our friends new in the thought and most helpful to all readers and learners in this line.

* * *

Of like import is the contribution of Aaron M. Crane, from whom our readers hear too seldom. There is no practitioner in Boston who can speak from a larger experience.

* * *

A brief article on the Rosicrucians by "one of them," who will be recognized as Rev. J. C. Grumbine, undertakes to answer some questions that may be asked by those interested in the occult. The author is an adept in the occult, as his volume on Clairvoyance and other works amply testify.

* * *

Some new and prominent writers are to speak the valuable word, we are glad to announce, in the immediate

future through our columns. We have in hand for our next number a fine article generously tendered us at our solicitation by John Milton Scott, author of the spiritually suggestive and poetic volume, "Kindly Light." His article, we are sure, will prove instructive and an inspiring intellectual treat to us all.

* * *

We have the promise also of an article in the near future from the well-known speaker, magazine writer and author of several books along New Thought lines, Rev. Henry Frank. His volumes entitled, "The Doom of Dogma," and "The Shrine of Silence," are widely read and highly praised. More of them anon.

* * *

Dr. Charles Brodie Patterson and Rev. De Witt T. Van Doren will also contribute articles to our columns during the coming year.

* * *

Our "Questions and Answers" department, as our friends will observe, is to have for its editor the able and well known metaphysician, Miss Mabel Gifford of Mattapan, Mass., Blue Hill Ave., where correspondents can address her personally if they wish. Miss Gifford uses the term "Life Science" to characterize her work, which surely is an excellent as it is a very inclusive designation. Our readers will find her department, we can assure them, well worth perusal each month.

* * *

Lack of space makes it necessary to defer until another issue the reproduction of Rev. Dr. Heber Newton's article recently appearing in "Mind," which was promised for this number.

* * *

This magazine prefers to use short articles that will occupy only from two to four pages. It makes an exception in the sketch of Dr. Evans now running because it is the first time that this distinguished pioneer metaphysician has been given the attention in the public prints to which he is entitled, and because it seemed wise not to ask the reader to wait for its completion for a longer time than four months.

Observations and Events.

Our readers will be pleased to know that hereafter there will be given in this department, more and more fully, "notes from the field." That is to say, we shall give account of the interesting and significant events and occurrences taking place, of the active work, doings and dealings of societies as of individuals, going forward in the New Thought world—so to speak. As for instance, on a following page the report of the late convention held in Nevada, Mo., by the secretary.

* * *

Our Western brethren, according to reports, had a very interesting and valuable time at their late convention. There were abundant life, earnestness, energy and enthusiasm. This shows that such gatherings are good, of great worth, are in fact a necessity to our cause, and that we should have more of them. We ought, we think, to have many of them, in different parts of the country—Western, Eastern, National, State and yet minor and more local conventions. Can we not have one large, general convention somewhere in the East this autumn or early winter?

* * *

There seems to be, we are rejoiced to see, a new, fresh, live activity beginning all along the line in the New Thought movement. We mean toward union, co-operation. The intense, individualistic trend among those in this Practical Metaphysics is evidently on the decline and the tendency toward union is taking its place. A desire for associative action and life is rapidly coming to the front. The conviction is deepening that acquaintance, fellowship, co-operation and, indeed, real organization are a necessity in this Spiritual Healing Movement, if the injunction of the Great Teacher is to be carried out, not only in word but in deed: Go ye into all the world, preach the gospel and heal the sick. In union there is strength. Yes, in united action there is progress.

* * *

REPORT OF THE NEVADA CONVENTION.

The convention of the New Thought Federation recently held in Nevada, Mo., was in many respects the most successful of any meeting ever held by the advocates of

this faith in the West. Perhaps the most important and far-reaching of the acts of the Federation was changing the name from the New Thought Federation to the World New Thought Federation, thus broadening the scope and extending the influence of its thought and work. Another radical change was the abolishment of fees and dues, substituting therefor free-will offerings. With the increase in membership and the impetus given the work by the large attendance and the practical, helpful and inspiring addresses, it is believed this change in financial management will be most beneficial. The method of election was also changed by the adoption of the referendum system, and the election of officers under the workings of this system at the Nevada meeting proved the wisdom of this change. The following are the officers chosen: President, T. G. Northup, Chicago; Vice-Presidents, Judge H. H. Benson, Kansas City, and Mrs. Grace Brown, Denver; Secretary, Ernest Weltmer, Nevada; Assistant Secretary, A. R. Heath, Chicago; Treasurer, Mrs. Chas. H. Besly, Chicago; Auditor, Chas. Edgar Prather, Kansas City; Board of Directors: Henry Harrison Brown, San Francisco; A. P. Barton, Kansas City; C. O. Boring, Chicago; Mrs. Jennie H. Croft, Kansas City; Mrs. Elsie Danly Davis, Durango, Colo.; Rev. Paul Tyner, Atlanta, Ga.; and Prof. S. A. Weltmer, Nevada, Mo. Hereafter under the provisions of the revised constitution the place of holding the annual convention will be decided in open session instead of being left to the decision of a board of directors. Chicago was decided upon as the place for holding the convention of 1906, and the date fixed for October 23-26, both inclusive. The Federation officers residing in Chicago were empowered to make all arrangements for this meeting. The secretary is preparing the proceedings of the convention for publication, and it is hoped to have these ready for distribution in the near future. He is also preparing a little brochure of information for New Thought people, which will be furnished all the members of the Federation.

Ernest Weltmer, Secretary.



"Teach me my duty to God, to my neighbor and to myself."—Seneca.

Suggestions for Health.

CHOICE OF MENTAL IMAGES.

The voluntary selecting of mental pictures is not an easy feat at first for a person whose mental images have been allowed to run riot or for one who endeavors to hold a mental picture directly opposed to a conception that has been held in his mind habitually. However, a little practice in holding voluntarily created mental imagery assists greatly, and if the practice be persisted in daily it will not take long to establish a fair degree of voluntary control over the subjective thought forms.

To the man in poor health I would suggest that he first give careful attention to the life essentials and then hold mental pictures of health. He must call up a picture in which he sees himself in good health in every organ and every cell of his body. He should see himself strong and vigorous.

The timid and self-conscious should see themselves playing the part of strong, determined, aggressive; confident, fearless men.

The man with fears and worries should picture himself fearless, light-hearted and happy.

The man who feels himself unjustly oppressed, or down-trodden or over-burdened, should see himself absolutely freed from his objectionable environment—a veritable monarch of all he surveys.—From Suggestion.

* * *

The magazine "Suggestion" has very sensibly termed the elements, air, water, food, etc., "life essentials." We suggest an improvement in the matter of classification. Why not make two classes of the life essentials? Call those mentioned above the physical or material life essentials. Then call the other class, which are the higher and deeper essentials of life, psychical or spiritual life essentials. These latter feed and sustain man's spiritual nature, the mind, heart and soul.

* * *

Every second brighten your world with love and joy and peace and hope. Every minute expand your world by unfolding yourself. Every hour open your eyes wider to the grand and beautiful sights in your world; open your ears to the delightful and inspiring strains of divine music which comes of love, brotherhood, tenderness, kindness.

Questions and Answers.

Edited by Mabel Gifford.

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.—A friend from New Hampshire writes: "I wish to know more of you, to be sure, so to speak, that you are a real live human being. My own experience makes me believe all you say about success. My great success is in my faith that all is well. No matter how little I may have in my purse at any time I am confident that all I need will come. I do not have to worry about banks or stocks, all the world is my bank and God is my banker. So long as I do my duty every day as best I can see it I shall be taken care of. No, I do not have anything to worry about, that is why I am so well and happy."

A.—Here is a woman who is proving her faith by her works; by her daily habit of thought and life. It is evident from her letter that she has more than a belief; she has the inner conviction which is absolute knowledge. We can get our beliefs from others, but the heart conviction comes only from within. The lack of this accounts for the condition of many who have mental beliefs but get no comfort or strength from them.

* * *

Answer to earlier question.—Yes, it is true that a finer body may be resurrected or evolved from the old, as you may see for yourself by a little careful thought. As the mind grows more refined and pure and clear visioned so will the body grow less opaque and coarse, and less fixed in its conditions. It is the thoughts that settle down into ruts and run along just the same year after year that make the body heavy and stiff. It is not the growing, expanding, climbing thoughts that keep the body from growing. Every instant you are having new body, and the new will be like the old if you have chronic thoughts, but it will be as much of an improvement on the old as your thought is an improvement on your old thought. It does not take place in your consciousness so soon because the body is not readily responsive. Truth is a plant; it is the tree of life and its life is love. The more you love truth the more you will seek it and the more you will find, but you must live it in the external life and think it in everything of external conditions to materialize it. And the higher the

thought rises the more flexible the mind and the more responsive the body. M. G.

* * *

Answer to earlier question.—Read the last number of PRACTICAL IDEALS carefully and you will find the cause and cure for your indigestion. Practice brisk, glad, thankful thoughts every morning as soon as you awake; that will set all the organs of the body to singing a joyous song. Practice the feeling with the thought or it will be of little use. No matter what the conditions are, hold to these thoughts through the day. The worse your condition the worse for you if you dwell in it in thought. While dwelling in the glad thought fills you with new life, vitality, that will change your aura and make you magnetic to new conditions, so your mind cures your indigestion and your good digestion aids your mind. It's a great effort at first; it's a pleasure at last, and good health and good cheer. You will not have indigestion when you hold to a cheerful mind, and you will not have the blues when you have good digestion. Good thought is good circulation, and good circulation is good digestion; good digestion is a well-behaved liver and these three will tell you that it is good to live.

M. G.

* * *

Q.—I think that I see the truth clearly, and I try to live it, but it has not yet affected my eyes any. Of course I cannot help seeing wrong conditions with my natural eyes, but I try not to think of them. Why do not my eyes improve?

I. C.

* * *

Q.—Can I cure a wen on my hand by mental practice? It does not pain me but is unsightly.

D. M.

* * *

Q.—I can refresh myself with the spirit, but when I come back to earth into the old conditions I am dragged down again; there are the people around me whose manners, talk and actions are distasteful to me and the distasteful work which is a necessity, while I cannot find the kind of people I could enjoy and cannot do the work for which I have a natural love. I have tried to practice New Thought but have not changed any of these conditions. How is anyone to be happy with everything the way they do not like it, and what more can I do? Discouraged.

For Young Folk.

Edited by Ella E. Morrill.

Dear Boys and Girls:—

Only a word of greeting and the hope that you will have a happy Thanksgiving, and that it will be to you not only a time of feasting and merriment, but a time of real praise and thankfulness for all the good things that have come to you during the last year. My wish for you,—

“Not so much length of days,
As sweet and holy ways;
Not the world's paltry pelf
But to possess thyself.”

E. E. M.

* * *

HOW PATTY GAVE THANKS.

A THANKSGIVING STORY.

Ah! how snug it was in the barn that cold November night! Farmer Gray shut all the doors as if it were winter weather, and then went away glad to think that the animals were warm and comfortable for the night. No sooner had the sound of his footsteps died away than a cow raised her head and gave a faint bellow. “News!” said she, “news! Something beautiful happened to me today. It was just before I was turned out into the field this morning. Little Patty came running up to me and began to stroke my forehead. ‘You good old cow!’ said she. ‘I had some milk to drink at breakfast and I know who gave it to me, and so I have come to say thank you. Mother told me this morning that this was ‘Thank-you day;’ and then the dear child put a delicious apple into my mouth and laughed to hear me crunch it. I am so glad that my milk is good and rich. And she thanked me for butter and cream and for her papa’s cheese, too,—the grateful child!”

“You say well, neighbor cow; a grateful child she is,” said the farm horse. “I was in the stall just before they harnessed me to take the family to church, and little Patty came to see me, too; and she thanked me for all the rides she had had on my back and in the haycart, and for dragging the plough and for bringing the flour from the mill. Then, bless her heart, she reached up and gave me a big mouthful of sweet-smelling hay. I tell you, I’ll trot my

prettiest the next time I have her in the carriage." Bob gave a pleased whinny as he said this, and, as if in response, a noise came from the sheep barn. The sheep barn joined the larger barn, and at the doorway between stood a mild-faced sheep, who began to speak in her own way.

"So little Patty went to you, did she? I can tell you I was surprised when she brought me and the rest of the flock an extra dish of salt this morning. 'This is to say thank you, good sheep,' said she. 'We talked about you in the kindergarten and I know that our worsted balls are made of your wool, and my new mittens, and my flannel petticoat, and my winter coat and dress, and Jackie's clothes, and the blankets—and oh, so many things. How funny you would look with them all on your back!' Then she felt of my wool and patted me with her gentle little hand. I do hope that my fleece will be a good heavy one this year, and how I wish that the wool might be used for little Patty!"

"Well, well!" said the cow, "the child did make it a real 'Thank-you day,' I am sure; for besides thanking me, and you, Bob, and you, Mrs. Fleecy, I heard the hens saying today that she had been showering corn down by the double handful for them and saying 'thank you' for the eggs which they had given her. She told them that she liked the eggs for breakfast, and that her mamma made cake with them, too. I wonder what put it into her head to come and thank us all."

"It was her good little heart that put it into her head," said Bob, wisely; "and I think I know the reason why she came today, for as I was trotting along the road to and from church, I heard the family talking a good deal about today being Thanksgiving Day. And when Patty's grandpapa asked her if she knew why Thanksgiving Day was kept, she said: 'Oh, yes! It is the day to say thank you for everything, and that is why I hurried out to the barn this morning.' 'And to whom did you say thank you out there?' asked her grandpapa. 'Why, to all of them,' answered Patty; 'to Bob and moolly cow, and the sheep and the hens.' 'Very good,' said grandpapa, 'very good indeed, little Thankful-heart. I am glad you thought of the kind, useful creatures from whom we get so many things for our pleasure and comfort.'"

As Bob repeated what Patty's grandpapa had said sober

Mrs. Fleecy gave a little caper of delight, and moolly cow heaved a sigh of deep satisfaction.

Kind, grateful words are pleasant to any ears. It was now bedtime and the animals began to settle themselves for the night's rest. Mrs. Fleecy went back to her woolly companions in the sheep barn; moolly cow sank down restfully in her stall; and Bob, after stamping and tramping a few times, bent his long legs under him and lay down upon his fresh straw bedding. But before they went to sleep they spoke again of how happy dear little Patty had made them with her thanks and her gifts.

Emilie Poulsson.

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GOLDEN GLOWS.

By ELLA E. MORRILL.

There's a golden door at the heart of All
That shuts out sickness and sorrow;
And pain and distress no longer remain,
And grief knows not a tomorrow.

There's a golden minute, we call it "Now,"—
When Opportunity calls; we heed her,
'Twill pay;—Success comes our way,
And Happiness comes,—we shall need her.

There's a golden hour, it comes each day,
When Joy may stop for a visit;
She's happy and gay, and long will she stay,
If welcome she gets without limit.

There's a golden door, let it open swing
For Love and Peace will now enter;
There's no room for Fear, he cannot stay here;
Perfect Trust now dwells at the centre.

✿ ✿ ✿

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