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PRACTICAL IDEALS.



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Practical Ideals.

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DECEMBER, 1905.

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PRACTICAL IDEALS.

By JOHN MILTON SCOTT.

I.

THE ideal is first. Then the actual. This is the language of the rim. In the divine centre the ideal is the actual. It is the eternally real, the everlastingly practical. To that ideal, what we call the actual is but shadow. The innermost meanings of things are the everlasting meanings. The outermost meanings of things are the fleeting meanings of things,—the shadows that outline the real. These are shadows because we think and love and live from appearances, not from realities.

Every scientific discovery which has made this present day glorious has been made by denying the reality of the appearance,—by looking through its shadow into that real by which the shadow was cast. How unlike to water the steam driving a ship across seas as if a thing of life did master the vasty deep! How unlike to ore the engine which, fashioned into its grace of being, feels the steam as its beating heart! Water, rock! Fixed in their ways, always the same to the eye, to the hand, here in the river, there in the sea; yonder in the mountain, by the water-side here. But to the eye which can vision the souls of things, how different! "This is the victory which overcometh the world, even our faith." While we look not to the things which are seen, but to the things which are unseen; for "the things which are seen are temporal, but the things that are not seen are eternal." The victory that overcometh the world is the eye which sees the unseen and believes it until it manifests in the seen, trans-

figuring with power the temporal. Electricity feared in the lightning as a demon of destruction! Electricity loved in the house as a gracious, smiling, serving friend! Wireless telegraphy! Something within the air, swifter than the winds to carry the whispers of commerce around the earth!

"If light can so deceive, why not death?"

The death which in the appearances of things we die daily, in many ways of discord, disease, sorrow, foolishness. Our ignorance slays us. The apparent imprisons us. The real makes us alive. The ideal frees us as a bird is freed on the winds from the imprisoning shell.

Not in the appearance of things, but in the ideals of things is the truth that frees, the love that makes alive in the eternal life. Beauty ceases not in the flower that fades, in the sunset which passes. It lives in other blossoms of other Junes, in other splendors on the western hills of other days. It lives in the soul admiring it. There it is a picture, a poem, a prayer. In the universe it is an everlasting beauty. It always is, the manifestation, the glance of its eye which is the vision of the soul of God.

My friend dies. The beloved of my soul passes to "silence and pathetic dust." At this vanishing there is lament. Before this awful end there is grief that lies too deep for tears. But the loveliness which enchanted me ceased not. There is no death but in the world of appearances. These are still a part of the eternal friendliness, of the everlasting love. In the real world, the world of the ideal, they are mine and I am theirs. The more I live in that real world, the more I am living with them. The more I think of them the more awake in me is the human beauty which they called forth by their lips of charm.

"The evil men do lives after them;
The good is oft interred with their bones."

Thou liest, sweet Will! The good only lives! The evil only is entombed. The good lives here in my heart there in the Heart Divine. The good cannot perish out of the universe. It is, no matter what may happen to the shadows it casts. And when we eulogize these we call the dead, in the ears of the apparent the extravagance of our speech sounding like lies, we are telling the simple truth about them. They are grander than we can say, and the things we find to praise were just bits of light fallen from out their central glory, as in deep woods we have sometimes seen the light fall through the gloom the trees have made in shutting out the sun.

Jesus was the great realist because he was the great idealist. He saw in the soul of the Magdalene the eternal womanly, revered it, evoked it to manifestation in the repentant and transformed woman. They who judged by the appearance killed him as one who confused morals, a detriment to society, a menace to the state. So ever the apparent strives to destroy the real. Ever the ideal is put to the cross by the practical, but out of its Divine Heart utters no word of doom, but only words of forgiveness and blessing. A thing of wonder to the apparent, that the Christ should say, "Father, forgive them, for they know not what they do!" To the idealist, a thing as natural as that a sunbeam harbors in its bosom no hatred of the shadow which kept it from shining into the uttermost parts of the glen. In the Divine Heart there is no forgiveness; for in the Divine Heart there is no evil and therefore no knowledge of evil. It is not the forgiveness of God which the sinning soul experiences, but the forgiveness of itself; and it only effectually forgives itself when it passes into the Divine Love wherein is no evil to see or feel, to do or to regret. In the world of eternal verity there is no falsehood. Truth itself is the gentle life of all.

The finding of the Christ is the finding of the Self. Not

in Bibles or Palestines, not in Bethlehems or Calvaries; not in Gethsemanes or resurrection mornings; not in creed or sacrament; not even in Sir Launfal's vision will you find the Christ; but in your own soul,—in the innermost of yourself where lines of demarkation between yourself and your God are lost, obliterated in the glory that shines in the world of the Everlasting Ideal. When from your own divine Centre you have your illumination, then in the Bible and the Land; in the Church and the Man you will find the Christ; because always God sees in his image and likeness, and, therefore, can create what he sees.

See the ideal in everything, and you have seen the everlastingly real; see the ideal in your friend, and you have seen the everlasting beauty of the Human Nature, and we become our vision; for we are as we see, even as God.

As He, in our image and likeness, we create. If beauty has dulled on the hills, it has first dulled in your heart. If your beloved has shadowed out of his ideal, and seems a thing of meanness, the shadow first appeared in thine own heart; and if thou wouldst have him in olden splendor, must again disappear first from thine own heart; for this is truth that we create in our own image and likeness. Our friends are as we see. Out of ourselves goes the creative love that makes them divine and great. Douglas is tender and true, because Joan's great love made him so.

It is only the ideal that you love in any one. Some vision of it has fallen upon you and enchanted your eyes. Some strain from its eternal symphony has bewitched your ears; and this is why you love, love truth, love love, love the divine beauty and would fain unite with you in indissoluble and eternal bonds.

When we think meanly of men we make them as mean as we think. When we think nobly of them we make them as grand as we think. When to us men are totally depraved, then depravity rules the universe and the devil

is almighty. When we think that men are essentially noble, moral dignity reigns at the heart of the universe and God is almighty in a love we cannot resist.

When all men grow to thinking well of each other and speaking well of each other, all men will be high as the thought, all men will be true to the speech. As ye believe, so shall it be done unto you in the hearts and lives of the children, in the hearts and lives of all your brothers of the race. "When we know, even as we are known," as the very children of the Everlasting Truth, then is the kingdom of heaven, not at hand, but enthroned in the heart of the race.

The ideal is the Christ who walks this earth and makes the place of his feet glorious, in art and literature, in music and the drama, in the beautiful lives and loves that are everywhere, even as flowers and the wild bees crowd the forsaken hillsides, as the garden with roses crowd.



'TIS YOU, MY FRIEND, 'TIS YOU.

The world is waiting for somebody
 Waiting and watching today,
 Somebody to lift up and strengthen,
 Somebody to shield and stay.
 Do you thoughtlessly question, "Who?"
 'Tis you, my friend, 'tis you!

The world is waiting for somebody,
 And has been years on years,
 Somebody to soften its sorrow,
 Somebody to heed its tears.
 Then doubting question no longer, "Who?"
 For, oh, my friend, 'tis you!

The world is waiting for somebody
 A deed of love to do,
 Then up and hasten everybody,
 For everybody is you!
 For everybody is you, my friend,
 For everybody is you!

—Selected.

PEACE ON EARTH, GOOD WILL TO MEN.

By ADOLPHINE CHARLOTTE HINGST.

THE great Republic of America now stands forth in her greatness. The President of the United States has helped to reconcile two heterogeneous nations, a professedly Christian one, Russia, and the most intellectual, the most advanced pagan nation, Japan.

But there is no standstill, neither in Nature nor in the life of nations. Many civilizations have been and are no more, but words like "no more" and all such as imply "death," be it of individuals or of nations, are not to be taken literally. New ideas are always breaking forth on the horizon of humanity. Ideas of love, ideas of peace, ideas of good fellowship between man and man, between nation and nation.

America is like a large, immense stage where the actors upon it and many spectators of it see only glory, prosperity, elegance, beauty, scholarship and churches of many creeds and denominations. But alas! behind the scenes we have graft, imposition, injustice, poverty, ignorance and superstition. These wonderful things on the stage, the brilliancy of which shines forth far and wide, attract all the world to find here their fortune, to find the treasures which America in fact holds and which are either not yet mined or are in the hands of a few millionaires. Man was not brought into the world to make money. Man, born out of love, was intended for joy and happiness. Whoever does not enjoy life and does not contribute his share in creating his or her own happiness and that of his fellow-beings, misses his vocation and is a failure. Joy and happiness exist alone neither in the palaces of the rich nor in the hovels of the poor; they are exclusively the prerogative of the right thinking men and right thinking women and these are the salt of the earth and the light of the world.

Today the world may be something as it was before the introduction of christianity, so much welcomed as the panacea for the untold bleeding wounds and ailments of long-suffering humanity. The Christian church, split into about 200 sects, has failed to redeem the world from crime and wrong, from misery and death. People, however, will no longer starve and suffer for the promise merely of heaven beyond the grave. The great mass does not care for heaven in the uncertain future, but they want space to live now, space to breathe and enough to eat. Of course, the submerged millions are too ignorant and weak to help themselves; and there are many of our fellow-beings, skilled in labor and able to work, who suffer hardships almost beyond endurance.

And what strange contrasts we see: Here is not sufficient work to go round and there again is too much work to do; millions of money are spent and thousands of human beings are engaged in trying to come to the front and in crushing competitors. Yet we can scarcely find fault with these efforts. Our conditions are such that whoever does not rush forward, though to the detriment of his fellow-beings, must remain behind—and may be lose position or property. All these people, ignorant of the fact that they do wrong, lose the faculty to think aright. And whoever does not think rightly loses his way and somehow, physically and mentally, breaks down. Well, meanwhile the hospitals, the health resorts, the insane asylums multiply and flourish. All work is sacred and ought only to be done to benefit ourselves and our fellow-beings. Right thinking alone can save each individual and lead him on toward his goal, perfection.

What is right thinking? Knowing and understanding cause and effect, understanding the laws of the Invisible Power which are always just, always logical, always natural, always effective. The rules of life may be condensed into a few maxims as old as the hills: "Love thy brother

as thyself! Do unto others as you would be done by! Do God's will that He may do thy will!" Do what is right, which ought to be clear to everyone, be he millionaire or pauper. Be just, speak the truth, live aright.

Out of justice in our relations to one another attachment and faithfulness will develop. These qualities again will be followed by respect, consideration and love for one another. By justice, respect and love toward each other the problems of life will be solved and the misery, endless in its variety, will vanish from the earth and humanity develop to that perfection to which it is destined, for man endowed with the divine spark can develop this spark into a bright burning, everlasting flame that can never be extinguished. The prophecies of old as well as of modern times shall verily be fulfilled. Man, capable of joy and happiness on this earth, has to create these conditions by his own efforts.

Though our present literature is rich in excellent guides to welfare and happiness, each right thinking man and right thinking woman can develop his or her own self to the highest point of perfection; a condition which will soon be reflected in their appearance, their surroundings, their occupations and their very walks in life. Such men and such women will become the leaders of the future, though they will never wear material crowns, wield golden sceptres or be distinguished by any titles. Such efforts made by such individuals in union and co-operation will bring about better conditions than our present institutions represent; such efforts will put an end to war, slavery, poverty and degradation and replace these evils with peace, freedom, welfare and enlightenment.

The good is older than the evil and though its reign is long delayed, will finally rule the world. And mankind will then realize the glad tidings proclaimed two thousand years ago that wonderful night: "Peace on earth, goodwill to men," at the advent of Jesus Christ, the Prince of Peace, which we celebrate at Christmas.

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.

VI.—His Authorship from 1860 to 1886.

Dr. Evans had surely earned release from his labors, as had also the wife who was a large sharer in them. Few persons who have engaged in the practice and teaching of mental healing have given so much of themselves to the work as they. Certain it is that no one has accumulated such a wealth of information concerning the principles and practice of mental healing as Dr. Evans has left for the benefit of mankind in his writings. In saying this we will not forget that he made no claim to have said all that could be said on the subject. Such a claim was impossible to one of his learning and intellectual honesty. This study would be very incomplete if it did not deal more than incidentally with the work of Dr. Evans as an author.

His authorship dates from the year 1860, when he issued a booklet in advocacy of a higher Christian experience than it seemed to him to be the aim of the church to encourage. He entitled it "Divine Order in the Process of Full Salvation." It is not a polemic by any means, but a most kindly, tender plea for a perfect consecration of the life to the will of God. In ecclesiastical phrase, it is the doctrine of holiness which he is urging upon the reader's attention. He was too rational to be carried to the extreme position held by some advocates of the doctrine, which has brought it into considerable ill-repute among churchmen of different denominations. About the same time, perhaps a little earlier in the year, a larger book dealing with the same theme was issued and was named "Happy Islands, or, Paradise Restored." No copy of this book has been accessible, but it can be assumed from

what we know of the spirit of the author that he presented his views with the courage of his convictions, but with that gentleness and charity which were inherent traits of his character.

In the year 1862 appeared an epoch-making book for him, as we have seen. It was born of his love for the truth as he understood it and of his passion to have others share in the benefits which that truth had brought to him. The name of the book is already familiar to the reader as "The Celestial Dawn, or, Conjunction of Earth and Heaven." The spirit in which the book was written appears from a comment in his journal made on the day he completed the manuscript. "It has been written," he says, "in the presence of the Lord, with much prayer and with a sincere desire to know and make known the truth." The book is a very masterly presentation of the substance of the more spiritual teachings of Swedenborg. It bears the impress of the author's own mind, however, in a remarkable manner, showing how thoroughly he had assimilated the new views. Though it was the author's great desire to have these views win their way among his Methodist brethren, they differed so widely from much of the doctrinal teachings of the old theology that the book was at once condemned as heretical and led not long after, as we have already noted, to the withdrawal of Dr. Evans from the Methodist communion. That Dr. Evans did not at first expect quite this sort of reception for his views among his church friends, is evident from the fact that a publisher of strictly evangelical literature sent it forth from his press. This good man, however, discovered his mistake and, to wash his hands of the offence, he suggested to the surprised author that "the edition be turned over to Mr. Carter who," as he remarked with a significant look, "is a dealer in Swedenborgian literature." This interesting reminiscence is furnished by H. H. Carter, the son and successor of the Mr. Carter who took the edition,

as suggested, and became the future publisher. If Dr. Evans had been a dogmatist, as he evidently never was and could not be, he would not have had the entire confidence he seemed to possess that a friendly attitude towards new views, even if not accepted, was naturally to be expected of all honest minds. The book was warmly received in New Church circles, where it had a wide reading in the years immediately succeeding its issue.

While the author did not mean this book, when he wrote it, to be in any sense a contribution to the literature of mental science, for this was an unknown science to him at that time (though, as we have seen, he was working up to it in his efforts to heal his infirmities) it deals with some of the principles involved in it, as any adequate treatment of Swedenborg's teachings must. In subsequent years, however, Dr. Evans came to think of this book as his "first work having a relation to the subject" of mental healing, as we learn from his preface to "Primitive Mind Cure," though he does not mention the book by name.

This work was followed in the year 1864 by a small volume named "The New Age and its Messenger." The author was now a member of the New Church, and this was a most sympathetic treatment of Swedenborg as a religious leader and a concise review of the chief elements of his teachings. The busy man has found it a valuable manual to introduce him, at a sitting, to the great seer.

The new subject of spiritual healing was hereafter to claim his pen and furnish him a field of investigation that no author had yet traversed. Our survey of his remarkable work in this department of study can hardly be more than a bare outline of what his six books aim to accomplish.¹⁵ We shall find it desirable, however, to take special

¹⁵ It is to be hoped that we shall sometime be furnished with such an analysis of these writings as will set forth his entire system of thought in

notice of some of the teachings of his first book in the series that we may have an intimation, at least, of his early mastery of the subject.

This book was issued at the beginning of the year 1869 and is entitled "The Mental-Cure." The original investigations and experiments necessary to produce a work that was to be the first formal exposition of the principles of mental healing occupied no doubt a long time, so that one may believe that the purpose to write the book must have been formed early in the author's practice. In his preface Dr. Evans says: "The design of the following treatise is to explain the nature and laws of the inner life of man and to contribute some light on the subject of mental hygiene. . . . We have endeavored to prove the essential spirituality of human nature and to elucidate its hidden, undeveloped powers. . . . The author had but little in works on mental and physiological science to guide him in his investigations, but was under the necessity of following the light of his own researches, experiments and intuitions. He claims no infallibility for his opinions and conclusions, but submits them to the candid judgment of all men who love truth for its own sake."

Space will permit to be given only the gist of such teachings as may be referred to, the reader being reminded in each instance of the page where he can find the further unfolding of the author's views.

I. Of God, he says: "All true philosophy must begin and end in God. . . . In him is life. He alone has life in himself unoriginated and self-derived. All else lives from him and in him. Every thing, from the insect to the angel, exists by virtue of a life proceeding from him. . . . This central life is everywhere and in all. It is the inmost essence of all created things. But God's life is love. All

a concise form, and at the same time show the range of his philosophical and other studies, which have been put under tribute in the unfolding of his theme.

that we can think of him is included in the terms Love and Wisdom. . . . Is God personal or an indefinitely diffused principle? In a certain sense he is both one and the other. He is love and wisdom. These are the essential properties of personality. An impersonal affection or intelligence is an impossible conception" (pp. 19, 20, 24).

2. Man.—"Man is a finite image of God, or, in other words, he is a created form recipient of the one only Life. He is a manifestation and, in a mitigated sense, an incarnation of the Divinity. . . . As soon as men become assured that the body is no necessary part of our manhood, but the spirit is the real man, they will be able to live independently of the material shell and free themselves from its thralldom" (pp. 21, 196).

3. Mind and Matter.—"There are two distinct substances in the universe. One we call mind, or spirit, the other matter. All that we know of matter is force, as all its properties are only the modifications of force. Its inmost essence may be spiritual, and what we call matter may be only the outward clothing, or ultimatum, or external manifestation of some spiritual reality. . . . Mind is a higher and diviner force. The mind pervades and is interfused through the whole body. This is a truth of vital importance in the system of mental hygiene. . . . The spirit is coextensive with the physical organism. It thrills in every nerve and pervades every fibre. The body is merely an external robe, the outward shell of the living soul" (pp. 29, 38).¹⁶

4. The God-consciousness.—"There is in every man the unfolded germ of all that is good and true. Great futurities are hidden in the mysterious depths of our inner being. The divine life itself is there. . . . When the highest or inmost degree of the mind has come to conscious

¹⁶ Mind, spirit and soul are used interchangeably in this quotation, as they are elsewhere in Dr. Evans' writings. See "Soul and Body," p. 14.

activity and freedom one attains to angelic perception. . . . Such a one comes to a conscious knowledge of the Divinity within. 'The Father is in him, and he is in the Father.' He walks and talks with God, and receives truth from its sempiternal source" (p. 55).

5. Disease.—"A disease is none the less real because it is mental, as the soul is the most real element of our complex nature. Nervousness is nothing else but a morbid state of the mind and only spiritual remedies are adapted to its cure. . . . When a patient can be made aware that his disease is wholly mental, an important point is gained in the process of recovery, for a knowledge of the cause of disease is half of its cure. . . . To say that a patient's disease is in the mind is quite a different thing from an assertion that nothing ails him. These are not equivalent propositions. What are called nervous diseases are among the most real ills to which man is subject" (p. 318).

6. Love.—"The power to cure disease by spiritual forces is found in the divine principle of love. Just so far as any one receives into himself the pure, unselfish love of God,—a love that in him is an irrepressible desire to communicate good,—so far there is in him a power to impart life and health and peace to others. There is lodged within him a fraction of the divine omnipotence. So far as he is calmly and humbly conscious of this divine element within him has he power to do the works of God. Love is the life of all; it is the life of God; it is the divinest and most potential thing in the universe. If a man has attained to the life of love and is filled with an all-absorbing divine longing to impart good to every human being, and has a faith rooted in love, his slightest touch is healing. His very presence is fraught with sanative influences and the action of his mind is felt in the distance by others" (p. 266).

7. Faith.—"Faith, both in the operator and patient, is

desirable. It is a spiritual force that has accomplished wonders. . . . It is a subject worthy of investigation by thinking minds. It is an element of strength in the will and an essential ingredient in a sound and harmonious mental state, and thus necessary to a restoration to life and health. It is an actual psychological or spiritual force. To believe that we can do a thing, especially if that faith is an understanding of nature's laws, empowers us to do it. To believe that we are well, or that we are becoming so, excites a spiritual force within us that goes far towards making us so. . . . There are two things in a patient necessary to the reception of a spiritual sanative influence. One is a desire to get well, the other is a faith in the efficiency of the remedial agency. Without these two, the cure of disease by any mode of treatment is, to say the least, exceedingly difficult, if not impossible" (pp. 242, 244).

8. Fear.—"Fear is the opposite of faith. It produces striking effects in the generation of diseased conditions of the body." After citing some well-known illustrations of this, he adds: "Such facts speak volumes in favor of the doctrine of the spiritual origin of disease and the efficiency of psychical remedies. But the current medical science, while convinced of the truth of this, makes no practical use of it as a remedial agency" (p. 246).

9. Practical Idealism.—"It is a law of our being, uniform in its operation, that when we assume the attitude which outwardly expresses or manifests any feeling or sentiment, it spontaneously arises within us. . . . If one is sad, or gloomy, or fearful, or desponding, or suffers from a loss of self-respect, or is habitually impatient, let him voluntarily assume the attitude that outwardly expresses the opposite state, and the desired emotion will arise in his consciousness. Here is a principle of great practical hygienic importance and has its application to all those abnormal and pathological mental states that

sustain a causal relation to the various forms of chronic disease" (pp. 227, 229).

10. Suggestion.—"One of the principal mediums through which mind acts upon mind, is that of words, spoken or written. Words are the representatives of ideas, the outward manifestation of thought, and the ultimatum of a hidden spiritual power. . . . They are things that have life in them, which is communicable by them. . . . Jesus comprehended the potential spiritual force of words, as a medium of communicating life and sanative psychological influence. He employed certain formulas, or expressive sentences into which he concentrated and converged his whole mental force, and made them the means of transmitting spiritual life to the disordered mind. Some of these pregnant utterances, always used according to the nature of the case, were these: 'Go in peace; Be of good cheer; thy sins are all forgiven thee; Be it unto thee according to thy faith; I will, be thou cleansed; Peace be unto thee; Arise and walk.' Into these few words were condensed his whole mental force, and they were made to communicate his better state of feeling and thought to the sufferer" (from chapter on "The Sanative Power of Words").

11. Non-resistance.—"Is there not a law of which we may avail ourselves, and by conformity to which we may render ourselves receptive of any desirable mental state we may wish to induce upon ourselves, as one of calmness or joy, of faith or trust, of gentleness and lovingness? . . . We desire to exchange our present mental condition for a happy one. How can this be done in harmony with the truth that our feelings are involuntary, and come to us from without and do not originate from the depth of our being? If we are at all self-reliant, we need send for neither the priest nor the doctor. . . . To struggle against our feelings will do us no good, for action and reaction will here be equal. Our convulsive efforts to

deliver ourselves from our mental sufferings will only plunge us the deeper, like a man sinking in the river. We are then to cease all useless strugglings and vain efforts to free ourselves by our own strength. Let the soul be calm and passive. Let it be negative and receptive towards the state you would induce upon yourself" (p. 225).

12. Vibration.—"Nearly everything in science is now explained by the theory of vibration, especially the phenomena of the imponderable forces—light, heat, color, etc. . . . If two strings be stretched parallel to each other and one be caused to vibrate, it will instantly communicate its motion to the other. In a way analagous to this, one mind may induce upon another mind its own emotions, its thoughts and feelings. . . . In this way Jesus healed the sick, first the mind, then the body. . . . He imparted to the sick and wretched the calm happiness of his own loving and gentle heart. His habitual mental condition, when communicated to the afflicted, was the panacea for all their spiritual abnormality" (pp. 254, 256).

13. Telepathy.—"When a message is telegraphed from New York to London no imponderable fluid shoots along the wire, but there is only the transmission of force, a vibratory wave in an elastic medium called the ether. So when one mind acts upon another mind and influences its thoughts and feelings, when the bodies they animate are separated by hundreds of leagues, the effect is produced in a similar way. There is only a transmission of mental force and the action and reaction of one spirit upon another. This movement takes place in an all-pervading, everywhere-present element far more refined, elastic and subtle than ether. It is a semi-spiritual essence that fills all space, which has been denominated the aura, the atmosphere of the inner world. It is the medium through which mind acts upon mind and also upon matter" (p. 271).

14. Absent Treatment.—“When examining patients hundreds of miles away, I have sometimes been sensibly affected with their diseased state both of mind and body. . . . If a patient can thus affect a physician, not merely with mental impressions, but in a moment modify the functional action of the bodily organs, can he not influence the patient as well? Availing himself of this mental law and force, he can affect the physiological action of any organ in the body. I devoted more than a year to the study of the laws that govern this transmission of vital force to a distance, and to experiments with it. The experiments were entered upon, not so much with the desire to establish the reality of such an influence of mind upon mind as to see if it could not be turned to some important hygienic use. This has been satisfactorily demonstrated. Many quite desperate cases of chronic disease have been cured in this, to some, incredible way in a few days. The rest of this volume could be filled with authenticated facts in relation to marvelous cures by the use of no other remedial agency. But I have deemed it better, at least it is more in consonance with my feelings, to imitate the great Physician and say to the patients thus healed and loosed from their infirmities, ‘See thou tell no man’” (p. 261).¹⁷

15. The solar plexus.—“A distinguished seer and philosopher has said, ‘When anxieties occupy the mind, the region about the stomach is tightly bound and sometimes pain is perceived there. Also anxieties appear to arise thence; and hence also when a man is no longer solicitous about the future, or when all things go well with him, so that he is no longer afraid of any misfortune, the region about the stomach is free and expanded, and he experi-

¹⁷ This reticence as to his cases of healing in the early years of his practice he did not depart from in subsequent years, as every one familiar with his books very well knows.

ences delight' (Swedenborg). A happy state of mind, as every one knows, occasions a pleasant thrill in the epigastric nerves. Ask any man you meet when he feels happy, and in ninety-nine cases out of a hundred he will put his hand over the region of the stomach, supposing that he is putting it on his heart. It is, in fact, the seat of our pleasant emotions or the point where, more than in any other, they ultimate themselves in the body. But unless this region is kept in a condition to receive the influx of such feelings, it becomes admissive only of the opposite" (p. 140).

16. Breathing.—"Whatever mental state will increase the amount of respiratory action will increase the strength. . . . The more one breathes, other things being equal, the stronger he is. . . . In cases of general debility, there is always a feeble respiration. In fact, it is physiologically a partial and chronic swooning. . . . All depressing mental states are attended with an imperfect respiration, the lungs only being called into action, and no movement being communicated to the abdominal muscles. The muscular membrane called the diaphragm whose contraction supplies the respiratory force loses its nervous power and its convexity. It must be restored to a healthy tone. But there is no medicinal compound that can effect the change. There must be a return to a natural respiration, a normal breathing, which must not be a momentary exercise, but become an habitual bodily state. . . . Too much importance cannot be attached to a proper respiration as being intimately related to a normal manifestation of the mind, and a healthy functional action of the various organs" (pp. 314-316).

These quotations must suffice. I offer no apology for occupying so much space with them, since they are given to help emphasize the claim of this essay as to the great debt the new "Science of Health"¹⁸ owes to Dr. Evans as

¹⁸ This phrase, "Science of Health," was sometimes used by Dr. Quimby to describe his discovery in mental healing.

its original author. Every fair-minded mental scientist will admit that what is here presented indicates the insight which Dr. Evans had in his very first book into what is considered fundamental in mental healing today, but which too few, it must be said, understand to have been really derived from him as the first public expounder of these great truths. Every succeeding book in the series is only a repetition of the first in its wonderful insights into those principles which are now thought of as the commonplace of metaphysics. The reader must verify this statement for himself, as the scope of this sketch does not include more than a rapid glance at the other books.

One who reviewed "Mental-Cure" when first issued said of it, "For originality of thought and treatment and for a plain practicalness that commends its broad and profound truths, we think this book will take its place at once among the remarkable productions of the day, and vindicate its reputation by the revolution it will set on foot in respect to common life and thinking." Such a revolution has certainly been in progress for many years, and this first book in all the world to set forth the principles involved in the new "science of life and happiness," to make use again of another Quimby phrase, it cannot be doubted, was the chief agent in the inauguration of this revolution in the thought of large portions of the American and European public. The book was republished at once in Great Britain by a Glasgow firm, and it reached its ninth edition in this country. Though it is now thirty-six years since it was published, it is one of the most widely read books on mental healing contained in the collection to be found in the Boston Public Library.

The second book of the series, "Mental Medicine," published in 1872, is devoted very largely to an exposition of a phase of the author's healing theories that he considered very important. He believed it to be an essential feature of the "divine and primitive mode of healing" of

which he says in the preface it is "now wholly abandoned by the principal religious and sectarian organizations of the Christian world." The principle for which he contends is what he calls "vital magnetism," which he identifies as the "universal life-principle," and is precisely, in his opinion, what was of sanative value in the custom of laying hands upon the sick by Jesus and his followers in the early days of the church. Dr. Evans constantly vindicates the method of using the hands in mental healing. This book is a comprehensive and learned treatise, and no one can have an understanding of the author's position on the subject discussed without making a careful study of it. Unfriendly critics have misstated him. That the work has been in large demand is evident from the fact that the sixteenth edition was issued more than twenty-five years after it first appeared.

The next book is called "Soul and Body; or, the Spiritual Science of Health and Disease." It was written in the year 1875. It is the shortest of his works on healing, but its six chapters are full of valuable material. The preface says, "It has been prepared under many and pressing professional labors. It has been the aim of the author to make the work scientifically religious, without being offensively theological. Of polemic theology the world has had a superabundance for the last three centuries. The sorest need of the world, at the present time, is not an increase of sectarian creeds but a deeper and more intelligent spiritual life, which can come to us only from God and the opening and descending heavens." In this book we have a chapter devoted to the author's views on the "imposition of hands." A chapter is also given to that other unusual position in spiritual healing which was warmly embraced by Dr. Evans, owing to the influence of Swedenborg's teachings, namely, the position that the spiritual world lies so near to this world that influences proceed from it that make for health or disease. What

he has to say on these topics is presented with such a strength of conviction and array of apparent proofs that the assent even of the doubting can hardly be withheld.

We have now noticed the three books that had the field all to themselves until the year following the publication of the last named, when Mrs. Eddy issued her well-known work, "Science and Health."¹⁹ Since then the books and other writings on metaphysical healing have rapidly increased.

Six years passed before Dr. Evans produced another book. They were busy years in his practice and he probably had little time to give to writing and, besides, he had an essay in mind that required long and careful study to prepare. This was his work called "The Divine Law of Cure." It appeared in the year 1881. Its scope can be best given in the author's own words as found in the preface, "The present volume of the author is an attempt to construct a theoretical and practical system of phrenopathy, or mental-cure, on the basis of the idealistic philosophy of Berkeley, Fichte, Schelling and Hegel. Its fundamental doctrine is that to think and to exist are one and the same, and that every disease is the translation into a bodily expression of a fixed idea of the mind and a morbid way of thinking. If by any therapeutic device you remove the morbid idea, which is the spiritual image after the likeness of which the body is formed, you cure the malady. The work lays no claim to originality except in the practical application of Idealism to the cure of the diseases of mind and body. It is the culmination of a life-long study of human nature, and to which the previous volumes of the author may be viewed as introductory." The book is said to have taken its place at once as a reliable authority in all liberal schools of mental healing,

¹⁹ It should be said that in 1870 Mrs. Eddy published her first writing, a "class book," as it was called, consisting of some twenty pages, which was afterward incorporated in her "Science and Health," in the chapter entitled "Recapitulation."

and to have been received with universal favor by all who were seeking light on the subject of which it treats. In the opinion of some competent critics, it is the greatest work of the series. It must always appeal strongly to minds interested in philosophical studies.

The fifth book in the list, "The Primitive Mind-Cure," reached the public early in the year 1885. The work was announced by the publisher as "the most complete treatise on Christian Theosophy, in its application to the cure of both soul and body, that was ever published. It has elevated the subject into the dignity of a fixed spiritual science." Dr. Evans in his foreword says: "The work is intended to take the reader up where the last volume of the author leaves him, and conduct him still further along the same path of inquiry. . . . It is not intended to wholly supplant the living teacher, but rather to aid his work by suggesting many things it does not say. The work is also written in the interest of self-healing, and contains the essential features of the instruction which the author has given to numerous persons during the last twenty years. . . . There are within the enclosure of our inner being certain dormant, because unused, spiritual energies and potencies that can save the soul and heal the body of its maladies. To guide these out into conscious and intelligent action is the end we shall keep steadily in view in these elementary lessons in transcendental philosophy. We have endeavored to restore the ancient doctrine of faith to its primitive meaning, as a saving, healing power." This is, perhaps, the most widely read work at the present day of the entire series. It was a popular treatise from the first. It reached its fifth edition. An English publisher issued it under the title of "Healing by Faith." This was due to the interest taken in the book by an English truth-seeker, G. B. Finch, who was in America when it appeared and read it with delight. A few quotations from the letter of this person to Dr. Evans respect-

ing the reproduction of the book will be read with interest. The letter is dated June 20, 1885. "The book," the letter says, "contains so much that is of value at the present time that on my return from America I mentioned it to a number of my friends and they, I believe, have ordered copies of it from Boston. But there is a wide circle in England to whom it would be of interest and importance who would neither pay the price nor overcome the difficulty of procuring the work from abroad. I therefore mentioned it to Messrs. Reeves and Turner of London, and they, after consulting a literary friend, in whose judgment they have confidence, have determined to reprint the book under the title, I believe, of 'Healing by Faith.' I promised to guarantee them against loss to the extent of ten pounds and they have agreed, on the other hand, if the profits reach that amount, to pay you ten pounds. I of course have no pecuniary interest in the matter and my desire is not to cause any pecuniary loss to you. I have assumed from the tone of your writings that your anxiety was to make known to mankind what you conceive to be truths of vital moment, and my risk is to make these truths known here among my fellow-countrymen." This incident is illustrative of the personal interest which readers of the books have always taken in extending their circulation.

The action of the London publishers was a significant tribute to the literary quality of the writings of Dr. Evans. Few American books dealing with the subject of metaphysical healing, it is not really invidious to say, would be likely to win the approval of the literary critic of a foreign publishing house.

The last book of the six has the title of "Esoteric Christianity, or, Mental Therapeutics," and, like the work just considered, it is designed to be a text-book, the twelve chapters being, in fact, so many lessons given to his classes. He says of his purpose in his introductory note

to the reader: "To aid the student to explore the inner realm of truth into which his own spirit opens, is the object of this volume. Like the preceding volume of the series, it has been written in the interest of self-healing and to aid the patient, or sufferer from disease, to climb up from that misbelief and error of the understanding, where disease alone can exist, to that higher range of thought and clearer atmosphere of truth where its existence is impossible. . . . We have aimed, so far as possible, to divest the system of mental healing of all mystery and make it like Christianity, an open wisdom for all humanity." Dr. Evans surely succeeded in his purpose in putting forth these two text-books. They have been warmly endorsed by mental healers from the beginning. Two of the prominent practitioners and teachers in Boston for twenty years, Dr. J. W. Winkley and Mrs. Winkley, are still commending them to their patients and pupils.

These six books are the permanent contribution of Dr. Evans to what is becoming the most significant spiritual movement of modern times. As the first author to proclaim the message, his work as a pioneer was necessarily of immense value, a value beyond the possibility of computing. The years that followed his early labors were marked by a constant increase in his influence upon the thought of the world. In every part of this country and abroad his writings continued to be the leading authority on metaphysical healing. An English author, Frances Lord, says in a book issued by her in the year 1888, in speaking of these writings, "In England these are the chief books which so far have attracted attention."

In the preface of his last book Dr. Evans speaks of it as completing all he had to communicate on the subject. He by no means believed that the last word had been said, for he distinctly avows his opinion that there were important discoveries still awaiting the investigator of mental laws and spiritual forces. But he no doubt began

to think that his work as an investigator was done. He had now led a most exacting life as a practitioner, teacher and writer for over twenty-three years, and this, too, following twenty years of invalidism, and he probably had intimations that he needed to curtail his activities. His productive mind and outgoing nature, however, could not rest, and he set about preparing another book. He wrote eleven chapters, and then his pen was laid aside. The unfinished manuscript lies before me as I write, the silent witness of the author's devotion to the sick and suffering to the very end. Some of the topics of the incompleted book are not new, but in the proposed work, as in all his writings, while there is a repetition of themes, there is an amplification, as well as a presentation under varying aspects, which give the force of a fresh discussion.²⁰

Dr. Evans' books had a large circulation during his lifetime, and the call for them has never ceased.²¹ Interesting reminiscences are given by the publisher, H. H. Carter, of the well-known Boston house still in business, respecting the large demand for the books. So far beyond the expectation of the modest author was this, that in the periodical settlements he was fairly bewildered at the generous returns and surprised that so many people were interested in his subject. Mr. Carter was not only his publisher but was warmly attached to him as a friend, and spared no pains to advance the material interests of the author, about which he himself was too little concerned.

[The concluding part will follow in the next number, and will treat of the method and scope of Dr. Evans' practice, with some valuable testimonies to the influence of his writings. W. J. L.]

²⁰ This proposed work had for its purpose to show "the intrinsic harmony and oneness of healing metaphysics and the essentials of practical Christianity." So I learn from a periodical published in 1887, to whose editor Dr. Evans made known his theme.

²¹ Just as this essay was to go to press an order was received by H. H. Carter from a London Bookseller for twenty-five copies, including "Mental Medicine," "Divine Law of Cure," and "Primitive Mind Cure."

"ALL THINGS ARE YOURS."

By P. CORNING EDWARDS.

"According to thy faith," 'tis said,
So "be it unto thee,"
Have confidence and forge ahead,
And all things ours will be.

"All things are yours," already, now.
Naught is to us denied.
It matters not the way, or how,
Our needs are all supplied.

"Ask what-so-e'er ye will, and I
Will give it unto thee."
The Cause of all can all supply,
And will with certainty.

"Thy faith hath made thee whole," we read.
And "thy" means you and me.
From pain and illness we are freed,
If we live trustingly.

These messages, and countless more,
Come "In the silence" dear.
While Wisdom, with her boundless store,
Makes all their meaning clear.

The Spirit, God, is everywhere.
Is One, Eternal, Whole.
We live in Him whose tender care,
Envelops every soul.

For all is Spirit. You and I
Naught else will ever be.
"All things are yours," one with Supply,
We are eternally.



The unremitting retention of simple and high sentiments in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult, or on the scaffold.—Emerson.

THE SIGNIFICANCE OF THE NEW THOUGHT MOVEMENT.

By R. HEBER NEWTON, D. D.

I.

THE significance of the New Thought Movement is not any too clearly indicated in its name. For better, for worse, the movement has come to be known as "The New Thought." There is no official record of this baptism. Where or by whom the name was first fastened upon the movement no one can tell. . . .

The "New Thought" stands, in the beginning, for a new healing. It is a new therapeutic. Its concern is to cure. It is a salvation from sickness. About this fact there ought, by this time, to be no dispute. Hundreds of men and women are engaged today in this work of healing. Tens of thousands of sick folk are under their care. Multitudes believe themselves to have been cured, under this treatment, of many of the maladies which afflict mankind. This cannot be an illusion. . . .

In fact, any one who has studied this movement carefully must have convinced himself that there is a substantial reality in the claim which it makes to cure disease. "We speak that which we do know, and we testify that which we have seen." I write this article because of such personal knowledge. . . .

The "New Thought" movement has already won the day, in so far as it champions the healing power of mind. It has verified its claims to be considered a new therapeutic. . . .

It is needless, as it is fallacious, for the friends of this "New Thought" to claim that it is alone the healing power. Those who thus talk prejudice the movement. Such silly chatter is the folly of the ignoramus. The wise man among the New Healers gladly recognizes that there are other legitimate and valid and efficient factors in the cure

of disease. Because he has recognized the potency of mind in medicine, he does not feel called upon to deny the potency of matter therein, since medicine deals with a human being who is at once mind and matter.

Claiming for myself the privilege which the movement freely concedes to all who sympathize with it, my own attitude is best expressed in the wise words of the ancient Jew: "When thou art sick call upon God and send for a physician." Turn to the inner healer, make use of all spiritual resources, and, at the same time, seek the aid of a scientific man. . . .

The agent in the New Healing is thought. Before the power of thought, sickness yields. The New Healing, then, is a practical assertion of the dominion of mind over matter in man's organism. Apart from any philosophic theorizing, here is a substantial fact of the first magnitude. A demonstration is thus made of man's essential non-materiality; that he is, in substance, not matter, but mind; not a material mechanism, but a physical organism, informed and ruled by a spirit. The New Healing is thus an invincible argument against materialism. It is one of many signs of the times indicating a reflux wave from the set of the last generation towards materialism.

But the fact of the New Healing rests upon a theory, grows out of a theory. Its system of therapeutic involves a system of philosophy. This philosophy is the most ancient, the most widespread, the most insistent and immortal school of philosophy which the world has known. The "New Thought" is a renaissance of spiritual philosophy, issuing in a revival of spiritual power.

In the "New Thought" movement, whatever may be the case elsewhere, there is no moon-struck metaphysic, no idealism run mad. There is here no denial of the reality of the whole external world; no resolving into nothingness of the body upon which it essays its healing art; no seeking to demonstrate the reality of its cures

by first demonstrating the unreality of the sickness which it set itself to heal.

Such metaphysical moonshine is not at all necessary to the success of mental healing, as is being found out. This discovery ushers in the "New Thought" movement. Here is a saner and more truly philosophic form of the idealism which gave power to the earliest school of mental healing. It makes none of the exaggerated claims of the orthodox school of mind cure, and is guiltless of its metaphysical madness, as it is free from the intellectual characteristics which make its new bible the despair of minds trained in metaphysical thinking and wont to express their thoughts in intelligible English. The "New Thought" is idealism, but an idealism which gladly confesses the realism of the Universe, the substantiality of the cosmos, the actuality of the body, whose ills it masters in the divine dominion of the spirit. Its creed is the golden saying of our Yankee Hindu poet:

"Out of Thought's interior sphere,
These wonders rose in upper air."

The "New Thought" knows and owns its historic lineage, though Berkeley and Kant and Hegel and the greatest schoolmen of the Middle Ages, up to the Christian philosophy of Athanasius, with its sublime spiritual interpretation of the cosmos. It recognizes the parentage of the Christian philosophy of the creation in Neoplatonism and its father Plato and his ancestors among the sages of India. It traces the river of spiritual philosophy up to its historic fountain heads in The Upanishads. It is a revival and reassertion of the only philosophy which has satisfied the soul of man, in which is the affirmation of the spirituality of his nature and of the Universe itself.

Thus the "New Thought" is the laying bare of the deep foundations of faith and the settling of thought, once more, upon these proven and ultimate bases of religion itself.

The New Healing is not a matter of right thinking only. It is a matter of right feeling as well. Its power inheres partly in the potency of thought, partly in the potency of emotion. Its energizing is due to the force of ideas—it is due, as well, to the force of will. It rights the disorders of man's body through right thinking—it rights these disorders also through right desiring and right willing. It cures the body not alone by curing the mind, but by also curing the heart. It saves man from sickness by saving him from sin. It is a moral regeneration as well as an intellectual transformation, and thus from this double parentage it is a physical renewal.

It sets a man to remaking himself "after the pattern shown him on the mount." It trains him in making over his character; dispelling sorrow—the sorrow which Dante saw dragging souls down into the nethermost hells; overcoming fear—the fear which paralyzes energy and blights life; arousing courage; loosening the burdens of care; dismissing worry; mastering anger; cultivating the fruits of the spirit, "love, joy, peace, gentleness, goodness, meekness, temperance."

Its miracles of healing are largely due to the magical power of a developed will—the will to be well. The Divine Man, God's thought of each man, the Christ, stands before the soul with the query, "Wilt thou be made whole?" Under the disciplining of the "New Thought" life becomes peaceful and placid, hopeful, courageous, strong.—From Mind.



Jesus never claimed to possess any power that is not common to all men. While he ascribed the healing effects he produced directly to God, he declared in language the most explicit over and over again that they were wrought by faith, by a law—by the highest law of human nature, by the power of spirit over flesh, of mind over matter.

Practical Ideals

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TELL THE TRUTH.

We regret to note that the oft-repeated insinuation that Dr. P. P. Quimby, the founder of the modern metaphysical healing movement, was simply a "mesmerist," has, within a month or two, been again reiterated by Mrs. Eddy. This is a misrepresentation that does grave injustice to the most heroic figure in the entire field of mental therapeutics. He stood alone in the world for twenty odd years as the discoverer and only practitioner of mental healing, with the medical faculty of his day arrayed against him and his theories, and deserves better treatment.

Fortunately, we have not only Dr. Quimby's own word as to his theories and methods but, as well, the word of some of his most intelligent patients, notably Julius A. Dresser and Warren F. Evans, and it is amazing to the student of the subject that Mrs. Eddy should persist in denying the truth of history as well as her original testimony that Dr. Quimby "healed with the truth Christ taught, in contradistinction to all isms."

In his new book, "Health and the Inner Life," Horatio W. Dresser has treated at considerable length the work of Dr. Quimby, and no one is so conversant with the subject as he. Apropos of the point we are making is a paragraph that the reader will find a most illuminating and comprehensive statement of what was fundamental in the Quimby system of healing, as it is fundamental in Christian Science and all other metaphysical healing. This is what Mr. Dresser says:

"Time has shown that the essentially novel feature of Mr. Quimby's work and teaching was the method of making concretely practical the great truths of idealistic philosophy and religion. That the spiritual world is nigh unto the natural, that God is immanent in His world, had long been believed by the enlightened. But that one could so realize the presence of the spiritual in the natural, so draw upon the resources which spring from the divine immanence as to heal all kinds of disease by a consciously directed process, which could afterwards be described and reduced to principles which all could understand—this was a proof of philosophic and spiritual truth which was new to the world. When all has been said to belittle this accomplishment as much as possible, and bestow credit anywhere but where it is due, this is the achievement without which the mental-healing movement would have been impossible. It required this last and most difficult demonstration of spiritual truth, the healing of physical disease, to establish a practical method which applies to all phases of human life. The elements of this demonstration had already been discovered. Religious seers and philosophical reasoners had come as near as possible to the practical application of their teachings without actually proving them in this concrete way. It was the work of Mr. Quimby which brought these elements into proper relation and gave men the clue to the real significance of their own beliefs."



There is One Universal Soul diffused through all things; eternal, invisible, unchangeable; in essence like Truth; in substance resembling Light; not to be represented by any image; to be comprehended only by Mind; not as some conjecture, exterior to the world, but in Himself entire, pervading the universal sphere.—Pythagoras, 600 B. C.

Comments and Announcements.

The editions of PRACTICAL IDEALS of late, on account of the story given of the notable pioneer author in New Thought, Dr. Evans, have been very large. We shall therefore have a surplus on hand of the October, November and December issues, 1905. Anyone subscribing for the magazine before the end of this year can have these three numbers in addition to those for 1906 at the regular price, \$1.00. The number of copies will be limited, therefore we must say: "First come, first served."

* * *

The leading article in this month's issue of the magazine is by the able author of the little book, "Kindly Light," which was the exciting cause, in medical phraseology, or furnished the occasion, to say the least, of those inspiring words of Dr. Heber Newton on the literature of the New Thought quoted not long since in PRACTICAL IDEALS. The Rev. Mr. Scott's present paper our readers, we are sure, will pronounce excellent.

* * *

The readers of this magazine will be glad to hear that the Lothrop, Lee & Shepard Company, Boston, are to bring out about the eighteenth of this month a book from the pen of Mr. Aaron M. Crane, under the title: "Right and Wrong Thinking, and their Results." It is a strong, clear discussion of mental activities, within sound psychological principles, yet adhering strictly to the teachings of Jesus. Mr. Crane's work and writings have the endorsement of some of the ablest writers and thinkers along these lines. This book is not a mere bundle of theories, its readers will find, but has been written from the standpoint of actual experience, and demonstrates beyond question the method by which everyone may make life triumphant by the persistent practice of right thinking. The price will be \$1.40, net.

* * *

We welcome to our ranks in Boston Mrs. Demain-Grange, who founded the Metaphysical Society of Melbourne, Victoria, and Perth in West Australia, and also edited a monthly journal in that country. She has had

much experience and success during the past eight years in dealing with cases, mentally and spiritually, and equal success, doubtless, awaits her here.

* * *

The Metaphysical Club and the Church of the Higher Life, the only two organizations in Boston that represent the so-called New Thought movement, have got fully engaged in their work for another season. The Club is devoting two days in each week to popular talks and lecture courses, the former taking place on Tuesday evenings and being free to the public, the latter occurring on Friday afternoons with an admission fee of 25 cents to non-members. A silent hour is also observed every Thursday morning, to which everyone is welcome. The Church of the Higher Life has a Sunday service at 3 p. m., as it has done for nearly 12 years. For five years it has had no pastor but has depended upon such speakers as are available. The services attract an audience that numbers on the average about 100, many of whom are visitors. During the year these make a considerable company who are brought into touch with the work by occasional attendance.

* * *

Something new and very much needed in the New Thought line is announced, we are most happy to record; namely: a college or university. Mrs. Charles F. Joy, widow of the former St. Louis congressman, signifies her intention to establish such an institution in California. It is to be for study and promotion of all truths, facts and phenomena that go under the name, New Thought and kindred subjects, especially those not given place in any present existing institutions of learning, scientific or medical schools. A million dollars at least to begin with are to be devoted by Mrs. Joy to this worthy object. We congratulate our friends on the Pacific slope on this good fortune that is coming to them. Just such an institution is needed in the East, we will say, in Massachusetts, the cradle and home of this Healing Movement. What benevolent person in philanthropic and wealthy New England will so bless us?

Observations and Events.

The well known pioneer in what may well be called "The New Dietics," and the author of several works on the subject, Mr. Horace Fletcher, lectured before the Boston Metaphysical Club recently to an overflowing audience. Mr. Fletcher is doing an invaluable work and it is as original and timely as it is valuable. He is worthily making a name for himself literally, for his good work is being called after him. "Fletcherism" can be roughly summed up as eating the right amount of food in the right way. He, or someone else, has put his important truth into a terse injunction, and it is a good motto worthy of general adoption: "Eat less food, but eat it more."

* * *

Mr. Fletcher recognizes the truth and value fully of the New Thought. In fact, his first book, "Menticulture," published some years ago, was true New Thought, none better, and did the cause a great service. He would himself say, we believe, that to make "Fletcherism" most effective we must couple New Thought with it. Mr. Fletcher said in his lecture in regard to the art he is teaching: We must get into the right habit of eating so we won't have to think about it. Over self-consciousness as over consciousness of the body is not healthy for the mind or body.

* * *

Los Angeles is one of the dynamic centres of the New Thought Gospel that "thrills all Nature through." In the largest and grandest panorama of human history ever written, this western coast is pictured for thousands of years in preparation to be the place where Man should first stand forth in his Godhood and begin to live in his own right a life worth while and in tune with the cadenced spheres. That panorama fits into our ancestral records, and points through all its dramatic scenes to this time as the dawn of the "Kosman Era," when Humanity comes of age.

* * *

"Miss Amy, what is the best way of killing time in the winter?"

Miss Amy—"Sleigh it."

Suggestions for Health.

We sometimes wonder that we have been so slow to learn and apply the spiritual essentials to our life and health. And yet it is not strange. For while mankind have given their attention so very largely to the mere physical requisites of life and health they have been very slow to discover and use them. We are only just awakening to the importance of the simple but main physical essentials to our bodily welfare. The doctors are just now discovering how curative and preventive of disease is fresh air. They are just learning also that the sunlight is the effective disinfectant and microbicide, and, after ransacking the earth for drugs, have come back to Nature's true eliminant, simple water. Indeed, mankind have not yet found out very well what to eat for food nor even how to eat it, if we believe Mr. Fletcher.

* * *

The first principle of the New Thought philosophy of health,—physical, mental and moral health, is that there is one Healing Power, the Infinite Source of all health and life as of all other good known to man. The second principle, we may say, is "like unto it," is in accord with it at any rate. It is that man, as child of the Infinite, is endowed by Him with God-like capacity for the reception of the Healing—as indeed of all other good—to an extent the limit of which man does not yet know or even conceive.

* * *

There is one Healing Power and only one, the All-Wise, All-Good, All-Life, All-Health and All-Healing Power, the Infinite Spirit. Nothing else and nobody else heals. What man has to do is to remove the obstacles which he has put in the way of the All-Healing Power, put himself in harmony with Him, co-operate with Him, in order to prevent and to rid himself of his maladies, his ills of every kind, ills of body, mind, heart and soul. The All-Healing Power is all sufficient for man's need. He does his part for man's good perfectly. He never fails or forgets or neglects it. Man has to learn to do his part necessary to gain health and wholeness.

What then are the obstacles to the Healing Power? All the vices, sins, ill-passions and evil deeds of man are hindrances to his health. He can put the obstacles of abuse and misuse of his good gifts, his bodily organs and functions and physical forces in the way of the life and health-giving Power. But the mental and moral obstacles are the principal ones with which we oppose and defeat the bestowal of this beneficent gift of health. All fears, worries, distrusts, cowardice, griefs, resentments, hatreds, jealousies, envies, all evil thoughts and ill-feelings stand in the way, dispute the entrance to our minds and hearts and souls of the Life-Power that would bless and grace and crown our lives.

* * *

According to New Thought the causes of the diseases of mankind can be summed up very briefly. It can be put in this way. Their diseases are due to their unnatural life or wrong ways of living. And included here, be it remembered, are all kinds and degrees of erroneous living, mental, moral and spiritual as well as physical. The mental physician finds that the great need of many of his patients, in order to get thoroughly well and to keep well, is to radically change their mode of life. And this means, of course, their whole thinking, doing and feeling, which have produced their illness, to the thinking, doing and feeling, yes, willing and desiring, which are healthful and curative. Let the sick ask themselves what kind of a life they have been living to get ill and how they must change their life to gain health and wholeness.

* * *

Music Treatment: A concert given for the inmates of the Dunning, Ill., asylum recently demonstrated the effect of music upon these patients. Four hundred insane men and women listened quietly from the first number on the program until the conclusion. Patients who, in the wards are continuously restless, sat quiet and subdued. In the words of Dr. Podstate, general superintendent, the music was "better than barrels of medicine, and much more effective than straps or strait jackets."—Medical Record.

* * *

Lo! In the silent night a child to God is born,
And all is brought again that e'er was lost or lorn.

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.—Do you believe we can keep young so long as we live? Can those who have already grown aged be restored to youth?
A. L.

A.—This is The Great Question, for it involves the secret of life. The physical earth does not die; the physical man should not die. The soul is form and doth the body make, and if the body deteriorate it is the soul's fault. In the natural order of things the body should be more and more perfected each year, and our exit from this world should be on account of having become fitted for a higher plane, not because we have destroyed our bodies. We can perpetuate our youth, we can restore our youth if we have lost it, we can live indefinitely here if we live the ideal earth-life, that is, the true earth-life. Life is integration; in normal conditions disintegration is only integration and change is growth; disintegration is not noted because the new, forms of the old and the new so gradually. Now, changes go on spasmodically; "steady by jerks." The first thing to do is to find health and learn how to live so that your health is better each year. And the next thing is to think of youth only, and think and talk of growth; living things.

* * *

Q.—I am out of health. I have not a particle of faith in any kind of cure. Can I get faith? Can I be cured without faith?
Faithless.

A.—You can be cured by those who understand healing people who have no faith. You can get faith by seeking your daily spiritual food as constantly and intelligently as you do your material food.

* * *

I. C.—To restore your eyesight, look out with more love; more love to God, to man, to the animal creation, to nature. You have been taking in too much and giving out too little; this hinders the circulation of the vital fluids

and flattens the eyeball. The first lesson I give to my pupils is the loving lesson. Love is the great physician. Love will also anoint your eyes so that you will see only the lovable and beautiful in whatever you look upon.

* * *

D. M.—To cure the wen, rub the fingers gently either side the wen from the back of the hand to the arm, and see mentally the particles of matter that have gathered there separating and passing away. Shut your eyes and see the place in its normal condition. A wen is one of the manifestations of unhealthful, chronic thought. If you come across an inharmonious chronic thought of any kind change it for a wholesome one.



For Young Folk.

Edited by Ella E. Morrill.

FOR THE CHRISTMAS SEASON.

Dear Boys and Girls:—

The joy bells are ringing, the sweet Christmas bells! Their message to us means more than it ever did before,—more peace, more joy, and that silent happiness which fills the whole soul. It means “good will” not only to your own soul but to all souls,—for are we not one great family with one Father, God, who has given us the Christ, his son? Dear ones, let the Christ child live in you now and evermore.

“Though Christ a thousand times in Bethlehem be born,
If he’s not born in thee, thy soul is all forlorn.
Ah! would the heart but be a manger for the birth,
Christ would once more become a Child of earth.
Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it.”

* * *

THE CREATOR GREATER THAN THE CREATURE.

Come, and I will show you what is beautiful. It is a rose fully blown. See how she sits upon her mossy stem, like the queen of all the flowers! Her leaves glow like fire;

the air is filled with her sweet odor; she is the delight of every eye.

She is beautiful, but there is one fairer than she. He that made the rose is more beautiful than the rose: he is all lovely: he is the delight of every heart.

I will show you what is glorious. The sun is glorious. When he shineth in the clear sky, when he sitteth on his bright throne in the heavens, and looketh abroad over all the earth, he is the most glorious and excellent object the eye can behold.

The sun is glorious, but he that made the sun is more glorious than he. The eye beholdeth him not, for his brightness is more dazzling than we could bear. He seeth in all dark places; by night as well as by day; and the light of his countenance is over all his works.

What is the name of this great One, and what is he called, that my lips may praise him?

The name of this great Being is God.

He made all things, but he is himself more excellent than all which he hath made; He is Creator, they are his creatures; they may be beautiful, but he is beauty; they may be strong, but he is strength; they may be perfect, but he is perfection.—From Pierpont's Young Reader (published in 1839).

* * *

A CHRISTMAS CAROL.

God rest ye, merry gentlemen; let nothing you dismay,
For Jesus Christ our Saviour was born on Christmas day.
The dawn rose red o'er Bethlehem, the stars shone
through the gray,
When Jesus Christ, our Saviour, was born on Christmas
day.

God rest ye, little children; let nothing you affright,
For Jesus Christ, your Saviour, was born this happy night;
Along the hills of Galilee, the white flocks sleeping lay,
When Christ, the Child of Nazareth was born on Christ-
mas day.

God rest ye, all good Christians; upon this blessed morn
The Lord of all good Christians was of a woman born:

Now all your sorrows he doth heal, your sins he takes
away,
For Jesus Christ, our Saviour, was born on Christmas day.

—By Miss Mulock.

* * *

WORDS OF THE MASTER.

Be ye perfect.
My peace give I unto you.
Let not your heart be troubled.
Be not afraid.
Rejoice evermore.
I am the living bread.
Abide in me.

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