

Vol. XI

No. 3

PRACTICAL IDEALS.



THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS

March, 1906

PRICE 10 CENTS
PER ANNUM \$1.00



Published by STARR PUBLISHING CO., Boston, Mass.
331 Massachusetts Avenue.

CONTENTS.

	<i>Page</i>
THE LAW OF OPULENCE. Henry E. Devoe - -	1
THE SCIENCE OF SUCCESS. V. OPTIMISM. Rev. William Brunton - - - -	9
THE QUIMBY DISCOVERIES. Horatio W. Dresser .	12
THE TRUE GUIDE. Miss Mabel Gifford - - -	16
NEW THOUGHT NOTES. A. B. C. - - -	21
THE LIGHT OF THE WORLD. (Poem.) Rev. William Brunton - - - - -	22
AN IDEAL BANQUET. Rev. T. A. Merrill - -	23
WHAT THOUGHT CAN'T DO. H. H. Brown - -	25
LET IT GO. (Poem.) Robert S. Denham - -	27
EDITORIALS - - - - -	28
COMMENTS AND ANNOUNCEMENTS - - - -	30
SUGGESTIONS FOR HEALTH - - - - -	32
QUESTIONS AND ANSWERS. Edited by Miss Mabel Gifford	35
FOR YOUNG FOLK. Edited by Ella E. Morrill - -	38
METAPHYSICIAN'S DIRECTORY - - - - -	41

Practical Ideals.

VOL. XI.

MARCH, 1906.

No. 3.

THE LAW OF OPULENCE.

By HENRY E. DEVOE.

II.

CULTIVATE Self-recognition and Self-expression, Self-dependence. Most of us live too far from the Self, and too much in the form (the personal mind), and feeling small we are afraid of shadows like children.

Like the prodigal son, we have wandered far from the Father's house, and have wasted our creative energy in the pursuit of externals until presently we have nothing but the mere husks upon which to live. There is but one thing to do, namely: to arise and return to the Father, henceforth resolved to sacrifice and to serve. You will remember that the Father recognized his son even afar off and prepared for his welcome a feast of opulence. So also when we through painful experience and many wanderings have become wise enough to return to the Self, we too shall enjoy the substance of every shadow that we formerly mistook for the real.

This turning to the Self, however, is not so easy at first, for it involves a change of habits and a consistent exemplification that will tax our faith and steadfastness, yet it is the basis of all religions, the essence of philosophy, and the object of Yoga systems.

Remember you must be consistent. You cannot serve God and mammon. You cannot draw upon infinite supply and hoard at the same time. Nor can you have the supply faster than you use it, it must be spent as you go along. You must learn to part with your last dollar many times before you see the next one coming. Do not go into mental science unless you can cut loose from material supports fearlessly.

So long as you have faith you can walk on the water, but when you falter you begin to sink. The Mental Scientist who gets fearful is lost and the one who starts a bank account will likely have need of all he deposits very soon. The more you save and concern yourself about money, the more you will be obliged to. Put your trust in banks and you will be subject to bankruptcy. The only security that is absolutely sure and safe and always pays big dividends is the law of opulence. Then take not undue thought for the morrow, provision for the future is a point blank denial of opulence and half measures will never do. If you cannot trust the law implicitly you will do better to go back and serve mammon and save and clutch and worry and get along.

Daily practice, beginning with the little you may have, will begin to tell by and by. Gradually you will grow more liberal and have less fear. When you spend money then you will do it unhesitatingly, you have more coming in, and what is a nickel to you or a dime or a dollar. Before long you will be surprised at yourself, as you live in a way that would have scared you to death a while ago, and perhaps you wonder what you would have done if that little extra money had not come in, or that unexpected order come your way? Well, let me tell you, that extra money or unexpected order is the harvest of those last dollars which you let go so cheerfully. By letting them go freely you invested in some shares of Opulence and these are your dividends.

In cultivating the Opulent Consciousness, you are learning not only how to command but also how to let go of things, which is equally essential. Learn not only to spend, but also to give. To radiate on all planes, to outpour, spend, give, radiate, and the richness of your spirit will ere long transmute even the gross physical matter into the pure gold of opulence. The Self is the philosopher's stone. Find the Self. "With what measure you

mete it will be measured to you again," and when you give to people and make sacrifices for others, as you constantly must do, if you are seeking to express Divinity, do not harbor motives or think, "for this I shall deserve reward, or for that have great returns." Give because you love to give, because you are rich and opulent. Let it be a spontaneous and whole-souled outflow. You ask no security and do not care if you are the only one in the world who is liberal, nor if every beneficiary mock and forget you, or if you knew you would suffer for the want of the things you have given away. You at least will be ever generous and true. You have no motive, no wish for reward, do not care for anyone's opinion, but merely love liberality and abhor meanness, aspiring to be the one human being who can give absolutely without taking a mortgage of obligation from another. You would rather realize this ideal in yourself than possess the earth.

Of course, there is a point where ideals cease to be practical and so you should be reasonably discriminating in your giving and spending. Begin at home and first of all be self-supporting, and provide abundantly for those dependent upon you. If you impoverish a dependent one to help someone outside of your family, you really accomplish nothing for society. It is better, however, to give unwisely, as some have done, than not to be generous at all. To eliminate the meanness, pettiness and selfish elements from your nature, is, of course, the prime necessity. This means to dress well and live well, but do not make these things the sole motive of life. It is like athletics; to have more muscle you must wear out or use up that which you have, be it ever so little; you must let it go before you can have more, but when you do the new supply is always more abundant than the old. So it is with money, and what is needed is the courage of a little faith to let your last dollar go cheerfully.

The great giant in the path of most beginners is fear.

So long as you have faith you can walk on the water, but when you falter you begin to sink. The Mental Scientist who gets fearful is lost and the one who starts a bank account will likely have need of all he deposits very soon. The more you save and concern yourself about money, the more you will be obliged to. Put your trust in banks and you will be subject to bankruptcy. The only security that is absolutely sure and safe and always pays big dividends is the law of opulence. Then take not undue thought for the morrow, provision for the future is a point blank denial of opulence and half measures will never do. If you cannot trust the law implicitly you will do better to go back and serve mammon and save and clutch and worry and get along.

Daily practice, beginning with the little you may have, will begin to tell by and by. Gradually you will grow more liberal and have less fear. When you spend money then you will do it unhesitatingly, you have more coming in, and what is a nickel to you or a dime or a dollar. Before long you will be surprised at yourself, as you live in a way that would have scared you to death a while ago, and perhaps you wonder what you would have done if that little extra money had not come in, or that unexpected order come your way? Well, let me tell you, that extra money or unexpected order is the harvest of those last dollars which you let go so cheerfully. By letting them go freely you invested in some shares of Opulence and these are your dividends.

In cultivating the Opulent Consciousness, you are learning not only how to command but also how to let go of things, which is equally essential. Learn not only to spend, but also to give. To radiate on all planes, to outpour, spend, give, radiate, and the richness of your spirit will ere long transmute even the gross physical matter into the pure gold of opulence. The Self is the philosopher's stone. Find the Self. "With what measure you

mete it will be measured to you again," and when you give to people and make sacrifices for others, as you constantly must do, if you are seeking to express Divinity, do not harbor motives or think, "for this I shall deserve reward, or for that have great returns." Give because you love to give, because you are rich and opulent. Let it be a spontaneous and whole-souled outflow. You ask no security and do not care if you are the only one in the world who is liberal, nor if every beneficiary mock and forget you, or if you knew you would suffer for the want of the things you have given away. You at least will be ever generous and true. You have no motive, no wish for reward, do not care for anyone's opinion, but merely love liberality and abhor meanness, aspiring to be the one human being who can give absolutely without taking a mortgage of obligation from another. You would rather realize this ideal in yourself than possess the earth.

Of course, there is a point where ideals cease to be practical and so you should be reasonably discriminating in your giving and spending. Begin at home and first of all be self-supporting, and provide abundantly for those dependent upon you. If you impoverish a dependent one to help someone outside of your family, you really accomplish nothing for society. It is better, however, to give unwisely, as some have done, than not to be generous at all. To eliminate the meanness, pettiness and selfish elements from your nature, is, of course, the prime necessity. This means to dress well and live well, but do not make these things the sole motive of life. It is like athletics; to have more muscle you must wear out or use up that which you have, be it ever so little; you must let it go before you can have more, but when you do the new supply is always more abundant than the old. So it is with money, and what is needed is the courage of a little faith to let your last dollar go cheerfully.

The great giant in the path of most beginners is fear.

All their lives people have struggled with the phantoms of anticipated evils. Hosts of little demons thus created by themselves, endowed with their own life, exist for the sole purpose of menacing and hindering their progress in every way. The same power would have created an equal number of ministering angels or warriors to fight their battles, or servants to act out their slightest bidding, for thus do "we people our current in space" with the elemental offspring of our own minds, and such is the power of thought and the prerogative of every creator.

The old orthodox "belief" is in reality the forerunner of faith and with a measurable belief in the power within yourself and a consistent practice without fear, you gradually acquire the true faith or realization, and when that comes the other things are added unto you. "Faith is the substance of things hoped for," and the man who has faith is rich and peaceful even before the change of consciousness has become manifest on the physical plane. A peace that passeth understanding is the evidence of the Self unseen. While health and opulence eventually succeed to the pain and poverty of the past.

Everything that takes place on the physical plane is the result of previous causation. Disease and the tendency to sickness (disorder in the physical and astral bodies) are usually the result of mental inharmony and instability that existed in the past, and with many people is still existent.

As with the cultivation of opulence, you must attend to the consciousness, and through the mind reform the bodily environment. The first step is to learn the distinction between the personal or form mind and the Self, and try to think of yourself as a living entity distinct from the form which you wear and function through. Then to realize that it is the body not the "I" that is feeble or deformed or sick. Remember that "you" do not help the body by identifying your Self in consciousness with every bodily condition. To deny a bodily condition as such is

absurd, yet to affirm that you are sick because the body is sick, only renews and perpetuates the undesirable state of things. Don't "hope" you may get well some day, assert yourself and create health. It will take a little time, and the improvement may be hardly discernible at first. However you first must believe that you can get well, then have faith to persist: Practice and you will be surprised how soon you learn to live in the mental rather than the sensual consciousness, and how the bodily conditions will seem more and more outside of you, as the higher consciousness awakens. But do not think by this that we mean to neglect the physical organism; not at all, only do not live so much in your skin, live in your mind where you belong, or higher up yet is better, if you can get there. Nowadays the commander of an army does not mingle with the men on the firing line, but instead directs the movements of his forces from some protected vantage point, keeping out of the turmoil yet constantly in touch with every division. So can you much more effectively direct and control the intricate forces that make up the organism from the higher mind than by identifying yourself with the disease centers.

Remember the physical organism and the more subtle counterparts (etheric and astral doubles), constitute the cosmos of the individual, and he alone can establish order out of chaos. Every disease center is a more or less serious insurrection or invasion, and for him to identify himself with such disturbances compromises his central government to that extent. Let him rather remain at his seat of government and from there send out a health restoring force to quell the disturbance.

The surest way to health is harmony of mind, and of course, common sense, care and diet are to be kept in view. But the latter without the former will be ineffectual. Worry is disintegrating and disorganizing.* Fear surrenders to the thing most dreaded your very life forces,

and having endowed it with strength, opens every avenue of your kingdom to its ravages.

A very essential thing, therefore, is a serene, unconcerned habit of mind, unruffled and always happy. This peace or control of mind and emotions will build up a body like a harp, every string in tune, the kind of harps that are played upon in Heaven. Get into the Heavenly Kingdom and you will have the harp.

Harmony of mind and body is not difficult to bring about, but like the cultivation of opulence, requires practice. Begin by guarding against excitement over little things, emotional cyclones over petty annoyances are worse than useless. Cultivate the habit of saying or thinking "no matter" at such critical moments just before the angry thought is born. Whatever may be the sudden mishap or annoyance, suggest to yourself that "it is of no moment," or that "it will be all right." After some practice this auto-suggestion will become habitual, and in fact, almost unconscious—soothing, automatically, each rising emotion and thus restoring tranquillity. Presently you will find your mind growing more calm, more concentrated, more alert, less subject to excitement and with a serenity unshakable. Think of the rest and relief this brings to the nervous system and of the waste of energy thus avoided. By this method you will gradually establish an invulnerable rhythm that will permeate your entire being and not only keep you harmonious and well, but will be a radiating force of peace to others, and then you can say, as the Master did, "Come unto me all ye that labor and are heavy laden and I will give you rest."

This power to heal and harmonize others by means of the aura, of course, implies more than a mere stolid indifference to excitement. It presupposes a developed spirituality, as well as self-control, a conservation and transmutation of vital forces that is only attained through right living. In short, Divinity realized practically in the daily life.

In conclusion, we must emphasize that Divine Opulence implies a command of things rather than possession. A mastery of forces and circumstances, not proprietorship. It means to become a living fountain through which and from which flow peace, power and light. Not a commercial wealth, seeking to acquire by craft to hoard and control the product of others. Unlike commercialism that fattens by impoverishing its rivals, opulence creates and replenishes for all. Opulence ever manifests the law of compensation; you have served God and Nature; therefore, God and Nature serve you.

To the objection raised in certain quarters that Mental Science applied tends to conflict with "Karma" or fate, and that by improving your condition and circumstances you miss valuable experiences, we would reply that no one attains opulence in the sense that we mean without liquidating to the same extent such Karmic obligations as lie in his path. One man makes rapid progress along these lines because his past record is fairly clear, another makes slow progress because his record is not so clear; therefore if you have in the past failed with heavy liabilities which are now coming due, by all means cultivate opulence and so wipe out your obligations quickly.

The Great World is but the aggregation of little worlds and hence there is rejoicing on high over each additional wanderer that finds the Self, the redemption of the Great World being thereby hastened. Redeem yourself therefore and thus help to redeem the World.

Opulence means at-one-ment—a measure of Divinity realized—a state God consciousness,—that unfoldment toward which all fate and experience tend, the very end which they subserve.

No one can be selfish and attain opulence,—to realize Divinity you must become impersonal or universal; not obliteration or annihilation is here implied, but rather transfiguration and illumination.

Live the Universal Life and all the cosmic forces move with you and attend you—live the selfish personal life and chaos closes around you.

Realizing the Universal Life you become a channel through which Divine love and wisdom radiate and possessing nothing you command all things. Radiating on all planes you become radiant on all planes and so shall the God within be revealed to all the World. The One Glorious Being, the true Self in every man.



A RECIPE FOR HAPPINESS.

One of the youngest looking women we have ever known, was one whose principle in life was never to expect too much of people, and in this lies one secret of happiness.

A large amount of worry and trouble comes from our too great expectations of people. We expect too much of our children, for example. They must be gifted, beautiful, obedient, little compendiums of all the virtues, and if they are not all this, we think bitter things and sow wrinkles and gray hair and illhealth for ourselves. Unless we ourselves are gifted and beautiful, we have no right to expect such perfections of our children.

The housekeeper expects too much of her servants, and she grows old and worn and ill-natured and unlovely in the disappointments that she encounters every time she crosses the kitchen threshold. She expects order, cleanliness, regularity and scientific cookery and because she does not realize her expectations she develops into a domestic pessimist.

But what is to become of all our high ideals, and all our "high hopes and high desires," as the poet says? Well, let us have them for ourselves. Exercise a healthy toleration towards other people, but hold up the highest possible standard for our precious selves. We shall be perfectly safe in doing this. for we are not likely to grow cross, pessimistic and prematurely old in worrying over our own shortcomings.—How to Live.

THE SCIENCE OF SUCCESS.

By WILLIAM BRUNTON.

V.—Optimism.

THE science of success in true living is to look on the bright side of things, to love the sunshine, to believe in the good, to see it in persons and find it in places. It is to be persuaded there is a best in the world, there is a wise meaning in all, and we are to see it, to have a firm resolve it shall not escape us if by diligence and good will we can cast our net about it. We will not let the windows of the mind get rain-beaten and dusty; nor this nor cobwebs shall spoil our vision of the landscape before us. And then we belong to the bright circle of the Optimists, and we have for our philosophy Optimism, and it will prove to be a sweet and helpful religion.

Now this is one of the chief things in making the best of ourselves that we have this cheery outlook and bright interpretation of life. You can only be pleased as long as you are young in spirit and appreciative. The minute you let go of your own generosity to the world—then are you done for as an Optimist—and you can begin and grumble with the rest of the rain-sogged and chilled wanderers in the streets of life. It is the difference of turning down the dark Alley of Discontent, or going up Thankful Avenue and finding the way better every foot we advance. And this has to be fought for and kept like a fort from all the attacks of the enemy.

It is said there are no pure pessimists or continuous optimists. We all are more or less the creatures of mood according to the sunshine or shadow about us. And there is enough of truth in this assertion to make it appear to be entirely true, which it is not. We are modified by circumstance until we prove ourselves to be rulers in our own realm. We can come to a celestial mood where the lighter happenings of the day do not move us. There is

no real reason why they should. They are not causes of annoyance and fretfulness—but the occasions of the virtue that is virtue—that which shows itself to be such in the trial time.

It is by considering that we are personally injured by any particular event that we are turned aside from our Optimism. It is according to the law, and we are to be harmonious to find the harmony in it.

Of course this is easier said than done. We allow it, if you are not really trying to do it. But the beauty of the spiritual life is that it is a brave fight against self-ease and idleness. Mechanically, things do follow the lines of least resistance. Water will run down hill easy enough—but the Swiss Mountain climber adventures up the dangerous steep and on the giddy heights and glories in it. The lazy-bones stays at home by the fireside. The bold hunter goes into the wild and dares danger and the cold for his success. We have got to cut out the notion that Optimism means girl's play in life. Certainly it does not. It has the resolution of the Stoic in it, and then it finds more than the pleasure of the Epicurean. It is taking life on the side of good for the moment, and more. And it is because more is to follow from everything that we can say, "Why this after all was for the best."

There is a vast difference between self gratification and soul-service to the universe. We are fretted all the time if we are looking for bouquets for every performance we go through. Who are we that everybody should be bowing down to us, any more than we should be bowing down to others? That is not pleasure to sit on the throne of conceit like a heathen idol while Tom, Dick and Harry point out the beauty of our lack-lustre eyes. No, indeed. The Optimism of love is found in self-forgetfulness and readiness to do, which is the measure of what we are. And the approval of the mind feeling joy in its tasks is the thing that counts.

And then the money-value of our acts has to be ignored. The earning of a living, as we call it, has to be attended to, but even there it must not be a consideration of exactitude of return. There is a largeness in man which does better than that, and which finds it is better to give than receive. And when we work for the pure, generous spirit of life—who gave us these powers for service—then we have the knowledge that stands us in trial and difficulty. We are all right, and everything about us is all right. We are in a good world where what at first seems to be the contrary is good in the forming, and we are not to spoil the manufacture by some tomfooling of our own. It is the divine within us that says, take all things as divine, and it will approve itself to be such.

In a way we do not know much of life; in another way, we know a great deal. We know its quality to be in love and brightness. We know how sweet and helpful the uncomplaining soul is; we know the joyousness of the happy heart, what health and inspiration it is, and it is this knowledge which is a science of success and which opens the flower-strewn path of Optimism to our feet, and the golden path of the milky way to our thought amid the splendor of the stars!



If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God do enter into that man with justice.—Emerson.



If I were king of France,
Or better, pope of Rome,
I'd have no fighting men at war
Or weeping maids at home.

All the world should be at peace,
And if men would show their might,
I'd have those that make the quarrels
Be the only ones to fight.

—Old Song.

THE QUIMBY DISCOVERIES.

By HORATIO W. DRESSER.

ASIDE from his suggestive theories in regard to the nature of man, the peculiar merit of Mr. Quimby's work was briefly this: Having observed the influence of mind in the production and healing of disease, he did not stop with that discovery, but, single-handed and amidst opposition from the regular physicians, persisted in his inquiries until he worked out a system whose truth he proved by healing disease in its worst forms. All who are familiar with the medical theories and methods of a half-century ago will appreciate what that victory means. They will see that no one could win such a triumph unless inspired by unusual love of humanity and by keen originality of thought. Others will, perhaps, see in this work evidences of divine guidance, the working out, in the fulness of time, of providential methods for the relief of human suffering. For our present purposes, the general theory developed by Mr. Quimby may be summarized under the following heads:

(1) Human life is mental rather than physical. Until brought to consciousness, man lives largely in the world of his own beliefs, fears, opinions, emotions; he finds what he seeks, tends to create for himself what he believes. This mental world is not limited to the sphere of conscious life, but is intimately related with the great realm of subconsciousness. This deeper part of his mental life is, in turn, closely related with the organic life of the body, and with the hidden social influences which unite him with his fellows. The particular significance of this theory is the basis it affords for the description and explanation of disease in the light of its inmost origin and cure. The theory involves no denial of facts, but special emphasis is put upon the subtler influences of the inner life.

(2) But man is not merely a mental being; he is not alone subject to opinions and beliefs; he is also a soul, an inhabitant of a higher order of existence. As an immortal soul there is not only a part of his nature that is never ill, that never sins, but he possesses higher faculties which function independently of the physical senses. Through these superior functions man is able to become receptive to a greater power than that of the flesh, or the mind in its ordinary operations. Man is also the recipient of a superior wisdom. Guided by this wisdom, and using this power, he is able to accomplish that which seems impossible from the usual point of view. Thus the activities of the inner life are gradually brought into control, and the problems of health and disease become problems of the individual, problems of temperament and self-mastery.

(3) When sitting silently by a sick person, one who is acquainted with these superior powers is able intuitively to discover the inmost cause of the patient's trouble, and bring to bear the power of the spirit to heal the flesh. The process of cure does not alone consist in sitting in silence by the sufferer, but includes intimate understanding of the patient's case, an explanation of the disease, and of the principles involved in its cure. The silent method of cure now widely practised is the direct outcome of the mode of treating the sick which Mr. Quimby acquired through many years of work.

(4) Thus "the explanation is the cure" in a much larger sense than at first appears. What seems to be a rather shallow notion concerning disease, namely, that it is "the creation of man through false reasoning," proves to be merely a preliminary statement which arouses a desire to investigate. The physical conditions of disease are not denied, but it is found that much depends upon the beliefs and attitudes with which they are met. Granted the proper knowledge of the painful sensations and the inner

causes, together with the wisdom needed to meet them, an entirely different result is created out of incipient tendencies to disease. To know how disease is erected out of a few materials is to know how to build its opposite, health. Thus the science of disease, regarded from its mental side, becomes the basis of "the science of health." But the power of mind in health and disease is merely the introductory subject. The whole outlook on life is changed with the discovery that so much depends upon our initiatory attitudes and beliefs. The deeper interests concern man's social and religious life. To break away from bondage to physicians and medicine is to begin to break away from servitude to all that is material,—to discover another mode of life and thought. The impetus which Mr. Quimby gave his patients was, therefore, one that led to a new spiritual interest and a lifework.

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.

Mr. Quimby was a pioneer, a forerunner, and prophet. He worked long enough in his chosen direction to call power there and establish a new interest. Hence he belongs among that small class of original, courageous men who have the persistence to break through a wall of opposition. The power that enabled him to do this had long been gathering in his own life and in his practice with the sick. He expected to do much more than merely to establish the new interest. But, like so many other original men, his earthly life came to an end when the example had been set for his successors to follow. In some respects he was more successful as a worker than as an exponent of his theories, for he undoubtedly possessed greater healing power than those who have come after him. In this, too, he resembled other pioneers, for it usually remains for others to expound and to unfold. Singularly enough he has been subject to the usual misrepresentation. But there were faithful followers, too. The work he hoped to accomplish by revising and publishing his writings others have done. His manuscripts, if published, would now be chiefly interesting as illustrative of the type of life and work which we are here attributing to him, rather than as adequate accounts of his insights and his service to humanity. Nevertheless, as it is precisely the character of his pioneer work that has been most neglected, it is to be hoped that these writings will some time be carefully edited and given to the world.—From the author's new book, "Health and the Inner Life."

THE TRUE GUIDE.

BY MABEL GIFFORD.

TO many who undertake to enter into an understanding of the New Thought teachings, the statement "All is good" becomes a stumbling block in their path; finding themselves in a world filled with disordered, heart-breaking and inhuman conditions of every kind, the statement seems but a mockery, an assumption of what actually is not.

A little learning is as dangerous in the study of New Thought as in every other field, and the higher we reach through the planes of life the greater the need of a good understanding, and the higher we go the greater the power of life-action, and the more disastrous the violations of life's laws. There are those who maintain that there are no laws, only conditions that each one makes for himself, yet the fact remains that no conditions can be made without reference to law, and the results are determined by the extent of the co-operation or violation of mind with life's laws. Those who have attained the higher planes make statements over the heads of those below, and those below catch the phrases and make their own interpretations according to their states of love and lust and expect to reach the heights of those to whom they look up. When they fail, as they are most likely to do, they say that they have been deluded, that the statements which they have fastened upon are misrepresentations, and even that they have been deliberately deceived for ignoble purposes.

What is the cure for this condition of things, and what the prevention of such experiences? It all rests with ourselves. Teachers talk according to their natural gift of speech or their choice of style; some plainly, simply, practically, some enigmatically. The triumph of human speech is to present the most pregnant truth in the simplest words. In this form there is instruction for all, the

simplest minds can see the most external application, and growing minds can progress in the wisdom of it as fast as their minds unfold.

The interpretations of statements of truth are numberless, for they are determined by the states of love and lust in which those are who seek. Lust is desire for pleasure for self, without regard to the good of others; love is the desire for happiness for self which may be shared with others. Those who lust think to find happiness in selfish pleasures; those who love cannot be happy unless others share their happiness, and others cannot be happy except they see justice and a hope for the whole world in the infinite order of things. He who lusts seeks in every book and in every life to find that which will appear to countenance his desires; he who has theories will find that which seems to confirm his theories; he who loves will seek to confirm his love, his ideals, whatever they may be.

Is all good, then; is all truth? There is nothing but good and truth in the universe. There is no life except love, and Infinite Love cannot be other than good and truth. When one seeks truth he finds it revealed in man and Nature, indirectly, and within from the source of life directly. But the interpretation of what we see from without or from within depends upon the condition of the means through which it reaches us. All we receive directly or indirectly of truth must pass through our feelings and our minds, or, we might say, our love and our thought. Truth comes to us in its true forms, but is changed in its manifestation to us by our feelings and thoughts. This is why each one sees more or less differently from the others.

Truth itself can never be changed one iota, but to our senses it is changed in form and quality; adulterated, perverted, distorted. Yet the power of life is so great that out of all this only good is coming to us. But it comes

in painful and inharmonious ways instead of the true ways. The difference is that we make life hard and painful when of itself it is all joy and harmony.

We are born ignorant and undeveloped that we may develop individuality by exercising our love and thought and choice. He who loves little receives little; whatever direction a man's love takes in that direction he receives most and develops most. If his greatest love is the knowledge of disease, he develops most in that direction; if he chooses health he develops most knowledge along the lines of health; if he seeks among the pleasures of the world he gains most knowledge there; if he seeks in books, or arts, or mechanics, or inventions, he gathers the greatest truth in these. If he chooses humanity, soul, God, creation, life, he develops most in these directions.

But if, in all his seeking, man changes the pure manifestation of truth by his feelings and thoughts, how shall he find a true guide to unperverted truth? Pure motive is the only true guide. "The pure in heart shall see God." The pure motive is the motive that seeks (with desire) for pure truth and nothing else; not to confirm or sustain any belief or desire or theory. When you seek truth, first purge your heart of all feeling but love of truth, and your mind of all thoughts except the thought of pure truth, prepared to receive what shall be revealed whether it is for or against your desires, theories, opinions or prejudices; whether it confirms your faith, or anything that you have been taught, or is contrary to it. "This is the day which the Lord hath made; let all the earth keep silence before him." The light that flows into the white temple of silence in the cleansed mind is the day that God creates, and all other is man's work; a made-over day. The earth or natural mind of man is the prism through which the light of the pure day reaches the external man, and the condition of this prism determines in what manner the light will be reflected.

If what you receive in this purified mind you are unable to see as good or truth—wait; reflect upon it quietly, repeat the purifying process again and again until the miasmas that steal in from the external mind have been dissipated, then you will see clearly and understand. Pure minds have beautiful visions only, the inflow of the super-conscious; the natural mind has visions made up of the conscious and the sub-conscious combined and distorted (by the nerves) according to the present condition of mind and body. So little is known at the present day of mind planes that those who practise interior development, when they have entered into the consciousness of it do not know where they are and commonly suppose that they are surrounded by angels or evil spirits, or may be have entered the portals of heaven or hell, when they are simply come into an interior consciousness of their own thoughts and feelings and the thoughts and feelings of others they have attracted. They do not even know that every thought is a form, and imagine their thoughts and others' thoughts when they become visible to them are beings. Among the people who come to me for advice and instruction the greater number are suffering from a lack of this knowledge.

We need to place more emphasis on the preparation, the motive, the nature of mind, and the science of mind. This should come before practise for interior development. The primal fact should stand out conspicuously in the minds of students that normal development does not induce unhealthful mental or physical conditions; excitements, fears, enthusiasms which are only effervescing spirits mounting upward one moment and dying down to stagnation the next, indifference, thoughtlessness, egotism, self-absorption; thrills, tremors, unnatural strength followed by unnatural weakness, sleeplessness and all physical disorders; mental tortures by visions or sensations are not the work of the spirit, but of the un-instructed student who has perverted the laws of life.

Normal development brings strength, calm, sweetness, knowledge and power; anoints the eyes of the mind and gives understanding; shows us that truth is the revelation of love. Jesus did not teach the science of mind as a science, but as a revelation of the power of love. Here the vague, the unknown infinite, becomes focused in man and radiates from him in practical humanity. While one is seeking blindly he may manifest all manner of incongruous conditions, but when he has found the light, he manifests an increasing kindliness and interest in humanity and animals, and a love of nature which he now sees is, like man, a revelation of God; a revelation of creation and all the mysteries of life.

Life here is a separation of perverted truth from pure truth. We cannot drop all the perverted manifestations the moment we come into a consciousness of the real, but must go on step by step as we grow in grace and strength and insight. Be not discouraged by criticisms from those who have sharper eyes for your imperfections than for your growth; only those who are near in spirit, who come close by sympathy and love, can see the blossoming soul-garden, and in its paths the steps of the Guide whom you are following. And bear ever in mind that the work of life is to fulfil the atonement of God, which is the making of the external man one with the soul-man. And let your critics bear in mind that when they cease to have cause for complaint, you will cease to be visible among them.

And for a last word; we never rise above the law by violating it; it is only by fulfilling the law that we gain power to become superior to it. And love is the only guide; love of right living, love of truth, love of humanity.



There is a third silent party to all our bargains. The nature and soul of things takes on itself the guaranty of the fulfilment of every contract, so that honest service cannot come to loss.—Emerson.

NEW THOUGHT NOTES.

By A. B. C.

IN the last part of the sixteenth chapter of Mark, Jesus speaks of the various signs which shall follow them that believe. These signs were taken by the early church in a material sense, and healing the sick was one of its provinces. Later this material interpretation was thrown aside and a spiritual meaning given to the words. In the New Thought both interpretations are accepted. Hitherto the line between the natural and spiritual has been so sharply drawn that each found it difficult to approach the other, but the New Thought has broken down the barrier and we are learning that spiritual truths are natural truths and natural truths are spiritual ones. It is surprising to a New Thought student who is studying for the first time the Bible from this standpoint, how many passages are equally applicable to the uplifting of the body, as well as of the spirit. Sometime we shall learn that the Bible is a famous panacea for all kinds of diseases, physical, intellectual and spiritual. When this has been learned then will the Bible take its true place in the world.

* * *

The terms and definitions of terms which the New Thought employs are not fixed and exact. The personal equation enters too largely for that. Each student must work out his own theory from his own experience. Each one can read and study to find out what others have thought and what conclusion they have arrived at, but true knowledge comes only from one's inner consciousness. Each must work out his own problem of Truth.

* * *

While the New Thought claims to be a religious movement, yet some of its branches are marked by little divine spirituality. These branches teach a material religion, so

to speak. They talk much of God, but it is of His manifestations on the material side only—health, money, success. These are the things specially emphasized. They meet God on the physical side only; but that branch of the New Thought which meets God on all sides is the only one which satisfies the real needs of humanity.

* * *

The New Thought writers discuss metaphysics at great length, sometimes learnedly, more frequently ignorantly, as though a right or wrong knowledge of mental attributes was absolutely necessary for healing. But it is surprising really to find so many people who can heal, who do not even know the definition of metaphysics. Each can draw his own inference from others.

* * *

THE LIGHT OF THE WORLD.

By WILLIAM BRUNTON.

Once in the ages came a soul so sweet
That nothing evil in his bosom lay;
He walked in peace and love the common way,
And mingled with the folks in home and street,
To make their lives with restfulness complete,
And give new beauty to the everyday,
And show the helpfulness for which we pray;
And give true graciousness to actions fleet!

And he abides the image of the man,
The royal man all men at heart would be;
His light of love would all of darkness ban,
So that the good of all we well could see;
Could love in life, his love but come to view,
My friend, it would transfigure me and you!

* * *

Real character is not outward conduct, but quality of thinking. We should think just as though our thoughts were visible to all about us. The teaching of the Great Exemplar was positive on this point, but the world has ignored its scientific exactness.

AN IDEAL BANQUET.

BY REV. T. A. MERRILL.

IT will be recalled by some that in May, 1857, a banquet was given in Boston in honor of the fiftieth birthday of the distinguished Scientist, Agassiz. We all know how perfectly absorbed he was in the study of natural science; how he traveled into various unexplored countries, and how much he contributed to the progress of true knowledge while a Professor at Harvard.

He was born in Switzerland, in the beautiful valley of the Pays de Vaud. Some years before he had left his mother in the old home in Switzerland and never saw her again. When Professor Silliman, in 1856, was traveling in Europe, he met the mother and found her to be one of the noble women of the world, then at the age of 84 years. She had been the devoted wife of a celebrated Protestant clergyman. But she was longing to see her long absent son, wondering if he would not leave his studies in America long enough to cross the ocean once more to see her before she should be called away. But Mr. Agassiz was so busy in important matters that he thought he could not go just then.

Soon came his birthday and the banquet in his honor. There was gathered a large company of the bright lights in scientific and literary circles, Bryant and Emerson and Longfellow and Whittier, Mrs. Stowe and Mrs. Howe, and many other distinguished persons, to honor the man whose labors were so important to the world. Longfellow read a little poem written for the occasion, wherein he represented Agassiz as having two mothers, the one far away in Switzerland, the other, Science, to whom he was so devoted.

There stood Mr. Longfellow before that distinguished assembly, and here sat the man of science, listening in-

tently as Mr. Longfellow, in his quiet and modest way, read the following lines:

It was fifty years ago
In the pleasant month of May,
In the beautiful Paye de Vaud
A child in his cradle lay.

And Nature, the dear old Nurse, took
The boy upon her knee,
Saying: "Here's a story-book
Your Father has writ for thee.

"Come, go with me," she said,
"Into regions yet untrod,
And read what yet is unread
In the manuscripts of God."

So he wandered away and away
With Nature, the dear old Nurse,
Who sang to him night and day
The rhymes of the universe.

And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song
Or tell a more marvelous tale.

So she keeps him still a child,
And will not let him go,
Though at times his heart beats wild
For the beautiful Paye de Vaud.

And the mother at home says: "Hark!
For his voice I listen and yearn;
It is growing late and dark,
And my boy does not return."

For once the big tears stole down the face of the stern man of science. But now, that ideal "Mother at Home" and her distinguished son, with the sweet, sympathetic poet, have all met where the "Rhymes of the Universe" are written and sung more sweetly and rapturously than is possible with the limitations of earthly conditions.

WHAT THOUGHT CAN'T DO.

NOT yet have men and women learned that a negative proves nothing, and has no effect, because it is nothing.

Emerson says: "Omit negative propositions. The good mind chooses what is positive and what is advancing . . . embraces the affirmative!" This is scientific. It is saying: Choose that which is, and never try to do your work with that which is not.

But patent as this is, nevertheless it is with nothings that the masses largely deal. For this reason their lives amount to so little, and we hear of disease, failures, sorrows and death—all nothings to the Real Life.

No more common objection to Mental Science, New Thought, Soul Culture or Christian Science than something like this: "Well, it won't set a broken leg!" "New Thought won't keep you from dying!" "Mental Science won't make you a millionaire!" "Christian Science never will cure all humanity!" And next to this come reports of failures. "My brother was treated by Christian Science and died!" "I had a friend who took absent treatments of So-and-So and it did him no good!" "My wife believes in Mental Science, but don't get well!" and so on for a thousand times. All these failures are facts, but what of it? What does your "don't" and your "can't" prove? Only that we have not yet done it.

Does any failure ever prove that a thing cannot be done? The history of every human achievement is a history of what has not been done being done now. All progress is but extending the realm of the actual into the realm of the possible. What is impossible? Who dare say that any dream is? In the Divine possibilities of the Soul all dreams are not only possibilities, but are present realities. Who dare say they never shall be realities in the objective life?

It is no matter now whether Mental Science can grow a leg where one has been amputated or not. That question is not up for discussion. That all cults of New Thought do heal is a fact. From these "facts" learn how to extend the horizon of doing. The patent office shows a thousand patents that were failures to one success, but the failures only helped on the ultimate success. Every case of mental healing helps on that time when there will be no amputated limbs and no broken bones.

Wisdom places no limit to the power of any principle, but it also knows that every principle in its application follows nature's law of growth. "Consider the lilies, how they grow!" They do not burst at once from ground to bloom. So the perception of an idea, or possession of a fact, means that endlessly will the idea within the fact unfold through human endeavor.

Tell me not that you have not; I deal with those who possess. Tell me not what you cannot do; I deal with those who can. Tell me not what Thought cannot do; I want to know what can be done. Tell me not what has not been done; I must reason upon what has been done. Tell me not of what is not; I must deal with what is. Tell me not of nothings; I can think upon and work only with something.

Dealing with negatives is dealing with what is not. Think of a merchant advertising: "I have not," "I don't keep." Think of a customer coming in and saying: "I wish that which you have not." Could business be done on that plane? No more can life live upon negatives; nor can civilization so flourish. O, ye who deal in negatives, ye are back numbers! "Go 'way back and sit down!" Ye who would live, who would be healthful and happy, hear the word of Emerson: "Nerve us with incessant affirmatives!" Do not tell us what we can't do, but stimulate us by telling us what we can do, and for your own happiness drop all negatives and affirm—I Can!—H. H. Brown in Now.

LET IT GO.

Has a neighbor done you wrong?

Let it go.

Let his weakness make you strong.

Help to cheer the world with song.

Hatred never rights a wrong.

Let it go.

Have you missed your heart's desire?

Let it go.

Don't lose courage, still aspire;

Gold, you know, is tried by fire;

Moaning ne'er will lift you higher.

Let it go.

Do you differ with a friend?

Let it go.

Argue not, lest friendships end;

Better far good-will to lend,

Time the trouble soon will mend.

Let it go.

In your past is there a stain?

Let it go.

If its memory gives you pain,

Drive it out—'twill be your gain,

Cheerful thoughts will banish pain.

Let it go.

—Robert S. Denham in Suggestion.



Truth is as impossible to be soiled by any outward touch
as the sunbeam.—Milton.



Nothing can bring you peace but yourself. Nothing can
bring you peace but the triumph of principles.—Emerson.



Senator Hoar heard that a friend was sick with appendicitis. He wrote a letter of sympathy, but tore it up when he heard that it was not appendicitis but simply indigestion. This is what he wrote in its place. "Dear A. I am sorry to hear that you are ill, but am glad the trouble is with the table of contents rather than with the appendix."

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

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

THINGS.

The poet and philosopher find beauty and use in things—the whole make-up of the world about us. They see, with Shakespere, "good in everything." They agree with Solomon, "God has made everything beautiful in its time." It is a great joy to look out on life with such wise eyes and so discover the gladness of the commonplace.

Things come to have a beauty of their own, in the changes through which they pass, and the utilities they may serve. The very dust blowing about the streets in the alchemy of Spring, may be a rose. That same dust may be carried into the sky on the beams of light, and it is the revealer of that light, makes it possible for our eyes to enjoy it, and by breaking up its strands gives us the glory of the sunrise and sunset. We learn from such things that the ordinary is awaiting transformation and transfiguration. And this gives us another sense of life and its good.

And it is this other sense, that may be called a sixth sense of the soul, which we need to cultivate to make of more worth our circumstance. We are to learn the great reverence for all that is in its possibility of blessing. The misused thing may be turned to its real use—and then it is good.

At first we believe in things most of all. We think we know. They are within the range of the five senses, and so are knowable things. The practical man commends

his own wisdom in having got as far as this, and being on terra firma all the while. He knows what he is about.

Sure, it is good to know the near and visible, and mighty things are to grow from this science, when men ask for the beneficent help of things physical, but it is the soul itself that is the ruler of what is in the material. And in consequence of this kingship of mind, mind takes its place as above all things.

At first men desire possession. To have and to hold agrees with the keen wish to get ahead, to be successful. When you can look at houses and lands, and say, "These are mine!"—then you have got things you can rely upon. They are really yours. There is no discounting their reality. And to have this assurance is advance on the road of life. We are seeing the value of things the savage had no care for and could not use. His world was that of the chase and the pasture, and few things were given to him. Progress came in finding a need of more things, in bringing them out of the earth as ores, or growing them in the soil as grain. Need has awakened need, and the more things we have the more things are necessary.

It has been training through the centuries to learn what we learned in science, art, invention. As spirit dealing with material, the material had spiritual blessing.

Now possession is only opportunity of use, and use is only opportunity of character. We unfold so as to have this celestial vision that owns the universe in partnership with God. We are glad to have things because we have need of them as instruments of good. A dollar at times to one in want is a spiritual benefaction. A cup of water to the thirsty is a religious deed. And the soul sees this and values things accordingly—but its life of success is not bound up in their retention—for what we call death will not allow it to the individual, and the fading of worlds will not permit it to the race.

Comments and Announcements.

When this number of the magazine, March, appears, the Boston New Thought convention, Feb. 22d and 23d, will have already taken place, and it occurred too late to be reported in this issue. A full account of it, however, will be given in the next number.

* * *

The Cathedral-like structure that the Christian Science Church is erecting in Boston is nearing completion. Its lofty dome promises to rival in its proportions and conspicuousness the famous "gilded dome" of the State House. It is a splendid monument to the mental cure movement that began in such a humble way in Maine sixty-three years ago. The PRACTICAL IDEALS would like to have it christened "The Quimby Memorial."

* * *

Boston has been highly favored this winter in having a series of Sunday lectures from Charles Brodie Patterson, editor of Mind. He is one of the clearest and sanest thinkers in the New Thought. He spoke in Metaphysical Hall, which was well filled by an audience that never failed to be interested and profited. Mr. Patterson came here upon request at considerable personal inconvenience, a courtesy that was greatly appreciated.

* * *

Mrs. Caroline E. C. Norris, upon returning from her visit to Europe, began early in the year her work in Boston as teacher and lecturer. She is conducting a Sunday morning service, as was her custom last year, which is well supported. Her method of interpreting the fundamental principles of the New Thought appeals strongly to many minds. Mrs. Norris was formerly a Unitarian minister.

* * *

It was found impracticable to secure from the authors the reports of the addresses at the Hartford New Thought Convention, at least for this issue, as it was our hope to do.

* * *

Notice the changes: The charges for taking subscriptions at the Metaphysical Club rooms for PRACTICAL IDEALS are such according to the new arrangements as to

render it practically prohibitive. We therefore ask those of our patrons who have heretofore found it convenient to apply there to kindly apply instead directly hereafter to the office of the magazine as given below.

* * *

We ask our readers especially to note that the office of the magazine hereafter is at 331 Massachusetts Ave., near Symphony Hall, where all communications are to be addressed.

* * *

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

* * *

We make the liberal clubbing offer of PRACTICAL IDEALS and the magazine Mind, to any subscriber, new or old, for the coming year 1906, at the low rate of \$2.00. All orders addressed to Starr Publishing Co., 331 Massachusetts Ave., Boston, Mass.

* * *

The offer to new subscribers gratuitously of the October, November and December numbers, 1905, of PRACTICAL IDEALS, containing the noteworthy story of Dr. W. F. Evans' life and work as the pioneer author of New Thought, by Rev. W. J. Leonard, is still open to newcomers. There are some copies yet remaining.

• • •

Be on earth what good people hope to be in heaven.

Do not shrink from any useful or kindly act, however hard or repellent it may be. The worth of acts is measured by the spirit in which they are performed.

If the world despise you because you do not follow its ways, pay no heed to it. But be sure your way is right.

If a thousand plans fail, be not disheartened. As long as your purposes are right, you have not failed.

Examine yourself every night and see whether you have progressed in knowledge, sympathy and helpfulness during the day. Count every day a loss in which no progress has been made.

Seek enjoyment in energy, not in dalliance. Our worth is measured solely by what we do.

Suggestions for Health.

THE RIGHT THOUGHT.

"I am sure there is a way of looking at things so that one need not feel that one is telling lies when affirming; but I don't seem able to grasp it. Can you help me out of the difficulty, which I feel is not insurmountable?"

So writes an inquirer. The difficulty is certainly not insurmountable, and all the difficulty there is is that you are looking at one thing and speaking of another.

For instance, you have pain or illness of some sort and you try to affirm that you are at ease and well, and all the time you feel it is not true. You are whole and well, there is no untruth told in saying so, but while you say it you think of the condition of pain or illness as you. But they are nothing more than the shape of beliefs you hold regarding yourself, which, in spite of your beliefs about it, remains always whole and perfect.

A change of belief—a changed way of thinking—results in change of shape or form, but meanwhile you do not change.

Suppose an artist paints a picture, badly one day, well another day. Is not he the same artist on both occasions? But in one instance he put forth his artisticness and in the other he let it remain in abeyance.

All conditions should be regarded as conditions only, and by virtue of being Thinker, thoughts true to the perfection and fulness of Being can be put in the place of those which are giving the undesirable conditions.

Until the conviction that one's nature is whole and all we can desire becomes an ever present realization, and so long as that which appears (any undesirable condition) is taken as the measure of what man is, to say "I am whole" will seem to be untrue, although it is true.—Selected.

• • •

A NOVEL METHOD OF RESTORATION.

A child who had been an invalid from her cradle was restored to health by a little swing put up in her room. Her feet, ankles and legs were too weak to bear her weight. There was no development of the muscles, and the conditions were such that entire helplessness seemed

to stare her in the face. This swing was so arranged that by a very little effort she could push herself into motion. The idea was novel and pleased her greatly. At first she could move but a little way, but she soon became so interested in this amusement that she exerted all of her strength to move her weak and almost useless feet. Day after day she tried very hard, having heard some one say that she would never be able to swing any distance. She therefore made up her mind, with the persistence that frequently accompanies such temperaments, that she would not stop until she could touch her toes to the ceiling. Hour after hour she worked, accomplishing but little at a time, until almost before her family were aware the color came into her face, her muscles began to develop, appetite increased, the circulation was restored, and the nerves became steady. She now walks about the world an extremely comfortable, well-developed and healthy young woman, a monument to the wit and wisdom of some persons who made up their minds that it was possible to amuse people into health and bring about normal conditions without the expense and labor of the massage operator or the complicated and to them impossible processes of a course of treatment in a hospital.—Wm. S. Birge, M. D.

* * *

What Sanitation Can Do.—For two hundred years yellow fever had been the scourge of Cuba, spreading from time to time to the mainland, and causing not only great loss of life, but disaster to commerce. It is estimated that the epidemic of 1878 alone caused a loss of more than one hundred millions of dollars. Sanitary measures have stamped yellow fever out of Cuba.

* * *

Survival of Bodily Death.—The Rev. Emil A. Meury of Jersey City, N. J., a clergyman of the Reformed Church, who is something of an expert on executions, having witnessed seven men hang, and who has been chosen to serve on a sheriff's jury at another execution tomorrow, tells a gruesome story of an experience which matches the statements recently made by French surgeons as to consciousness after the neck has been broken. The minister's tale

relates to the case of Paul Genz, hanged for killing a girl in Hoboken. The minister and the criminal had discussed the question of consciousness after hanging, and Genz declared that he would prove it. "After my body is jerked up and my neck broken, I will wait about a minute. Then I will twitch my hands twice, then once, and again twice. I have arranged this signal so that none of the skeptics who may be watching me may say the movements are involuntary twitchings." When the execution took place and Genz was pulled up his body stiffened. About three-quarters of a minute passed. Then the minister and six others to whom he had confided the secret "saw the pinioned hands make the signal. The horror was too much." Mr. Meury proposes to make a fight on this "testimony" for the abolition of capital punishment.—Boston Herald.

* * *

HEALTH FROM RIGHT LIVING.

Doctors are apt to become so interested in the scientific classification of various diseases, and so absorbed in hunting for some particular microbe that is the cause (or more properly, the result) of some special condition, that they become quite oblivious to the fact that sunshine, fresh air, exercise, wisely chosen food, and self-made cheerfulness will prevent or cure any and all disease—no matter whether the microbes are all rightly classified and named or not. Medical research has done much to alleviate human suffering, of course. But 99 per cent. of all the illness in the world is absolutely unnecessary. Most people just want to live any way that comes handy, and then have the doctor "cure" them when they become ill—and an "operation" is a perfect joy to many people—the people who love to revel in the luxury of woe. Those who have other things to do besides being ill, should go to work and learn "how to live," inwardly and outwardly.

* * *

Enjoy Your Work.—"It may be proved with much certainty," says John Ruskin, "that God intends no man to live in this world without working; but it seems no less evident that he intends every man to be happy in his work. It was written: 'In the sweat of thy brow,' but it was never written: 'In the breaking of thy heart.'"

Questions and Answers.

Edited by Mabel Gifford, Blue Hill Avenue, Mattapan.

Readers are solicited to send questions. Our readers also are invited to briefly answer the questions asked. Address communications to Miss Gifford, Starr Publishing Co., 331 Massachusetts Avenue, Boston, Mass.

Dear Brother and Sister Truth-seekers, Greeting. How has it been with you since we last met? Has the light grown clearer? Has the love grown warmer? Are God's children dearer to you? All truth has relation to life. Life is brotherhood. When we seek the vision that we may live wisely, co-operatively, all for each and each for all, life's ways are golden. When we seek the vision and do not mold its likeness in our external life, or when we work without first seeking the vision, life is always incomplete and unsatisfactory, and its sweetness missed.

* * *

Q.—Is it true as some maintain that no man or woman can become a fully developed being and attain the highest knowledge and power except they are married, and married to their true complements? If it is, then all unmarried men and women, and nearly all married men and women are shut out.

M. M. W.

A.—All men and women have both the masculine and feminine natures; man is primarily masculine, and woman primarily feminine. The normal development of man is masculine modified by the feminine; the normal development of woman is feminine modified by the masculine. Development is not a melting away of individuality, but a perfecting of it. When the normal equilibrium is lost, the man becomes feminine and the woman masculine. Men and women modify each other's dominant nature and help to develop the dormant nature. It is not necessary to marry in order to come in contact with these opposite natures; the masculine and feminine element is everywhere; we cannot get away from it; it is life. In the perfect life the inner and the outer are at one, but in the imperfect life the spirit of marriage is of the greater importance, and the external expression secondary and not an absolute necessity.

* * *

Q.—How can I materialize time? My family keep me

busy more than "ten hours" a day. I have no time for meditation, reading or music. I have no social life outside of the family. Julia.

A.—Do gladly what your hand findeth to do, and live in the thought of leisure time to do as you please, as though you were already in it. Beware of becoming absent-minded, not knowing what you are doing. Put your whole mind into your work, but when you are sweeping or washing dishes or mending, improve the opportunity to live leisurely; think of yourself reading, or listening to music, or making music, or meeting friends. Then watch for opportunities; take five minutes a day to do what you please. When you have done that you will see a way to take ten minutes, and then fifteen. New experiences and opportunities will come; changes that would have seemed impossible.

* * *

Q.—Some teachers say that when one wishes to materialize money he should not think of the money, but of his needs being supplied, or of having plenty for all he would buy or for all he would do. How is it? B. O.

A.—See whatever you want as though you already had it. But look out for the motive, and the quality of the desire. "Kill out desire" means the selfish desires of the undeveloped man. Our desires must include all.

* * *

Q.—Do Mental Scientists or any of these new-fangled thinkers believe in capital punishment? If not, why don't they demonstrate some of their thoughts in action, and put a stop to it; there's enough of them to make a big stir. K. E.

* * *

Q.—How can I be agreeable and attractive? I am always worried for fear I am dull and tiresome. A. W.

* * *

A Message to the Choir Invisible.—"They that wait on the Lord (seek the true life and live it) shall renew their youth."

"We have a house not built with hands, eternal in the heavens."

The cards and the mouse symbol will be explained to those who enter the ways of pleasantness and the paths of peace that are for those who will live the life. Your whole heart and undivided mind must be given to it in order to accomplish. The "Choir Invisible" is for those in the preparatory stages. The regaining and retaining of youth is a method of living. Vesta.

* * *

Q. In higher realms do not family ties become swallowed up in a great and universal love for all?

A. In the more advanced realms of spiritual existence, such is the case; and the love of the family association as a unit, the parental, selfish enjoyment, is expanded to a larger and broader life and character. This much should be borne in mind: that love which is purely local and domestic has within itself the germ, the essential element, of an enduring relation; and that enduring relation blossoms and expands and beautifies, and is not destroyed,—and this is embodied and included within the boundaries of the larger love for the human race at large. Though the larger then contains the lesser, the lesser is not destroyed altogether in its character by its expansion and association with the larger. Those who are truly related spiritually, those whose lives are entwined together by interior powers and bonds, remain in such relationship, in such unity and such affection indefinitely; but their ideas broaden out, their perception increases in various directions, and their operations extend over a wider area. So long as love is a personal, individual, and local question, you have only reaped one-half of its benefits; but when it brings you out into a wider sphere of operation, and you begin to have a love for humanity, the individual is then elevated into a broader sphere of life and progress.

• • •

When in doubt how to act, ask yourself, What does nobility command? Be on good terms with yourself.

Look for no reward for goodness but goodness itself. Remember heaven and hell are utterly immoral institutions, if they are meant as reward and punishment.

Give whatever countenance and help you can to every movement and institution that is working for good. Be not sectarian.

For Young Folk.

Edited by Ella E. Merrill.

Dear Boys and Girls: As I was out walking the other day I passed two ladies. The younger of the two said to the older, "Oh, I do think Miss C—— is perfectly beautiful!" I do not know whether she referred to beauty of face or beauty of disposition.

Some seemingly plain faces show forth such peace and joy that the beauty of them is far beyond that of the more regular type.

We would all like to be "perfectly beautiful," and the question is, how can we become so?

The sculptor first forms an ideal in his mind. This ideal is like a real being in his consciousness, and this is what he wishes to bring out or embody in the marble. Again and again he stands back and looks at his work; here he sees a defect and there another, but he works patiently until the marble becomes lifelike as his ideal. The real artist always loves his work, and it is his love of the beautiful and the true that makes the outward expression perfect.

We are all artists in the forming of character, and we must first create our ideal, and then bring love to our aid; we must put love into our thinking and working, and let love dwell with us in our home life.

The power of love beautifies everything it comes in contact with. Love Divine formed the earth, the seas, the sky, the beautiful lily of the garden, the cowslip of the meadow, and the tiny edelweis by the mountain side.

This same love will work in us and through us, causing us to attract to us all things good and beautiful and true until we attain the perfect life.

"There is beauty all around
When there's love at home;
There is joy in every sound
When there's love at home.
Peace and plenty there abide
Smiling sweet on every side;
Time doth softly, sweetly glide
When there's love at home."

E. E. M.

SUNSHINE AND SHADOWLAND.

Little Marie is a child of fair skies and sunshine, and her mamma is usually very watchful when she goes out of doors to play; but this morning Uncle John is on the side piazza reading his paper, and so mamma just says, "Marie, dear, play in the garden, and do not go far into the meadow, for I would not like you to be lost in the deep, dark woods beyond." Marie plays for a long time with her doll, but at last she notices two lovely blue birds up in the cherry tree, but soon they fly away into the meadow and alight on another tree, and little Marie runs after them hoping to catch a glimpse of her birdies. Away they fly and are lost in the tall trees of the woods, and Marie does not dare to go so far, but she remembers a little brook down in the meadow, on each side of which are the little blue flowers that her mamma loves, so she wanders a little farther and finds the flowers.

Uncle John looks up from his paper and does not see his pet anywhere, neither does he hear the patter of her tiny footsteps on the front piazza. He quickly gets his glass and he spies her way down in the meadow. He hurries after her and finds her close to the dark woods, even in the shadow of the tall trees. But she has found some treasure, let us see what it is.

As Uncle John approaches he sees her standing; in one hand she holds a big bunch of forget-me-nots and in the other a tiny nest with three little blue eggs in it. It has fallen from the tree yonder. She looks at it wonderingly until Uncle John explains it all to her, telling her how sorry the mother-bird will be if she finds her nest gone from the tree. Good Uncle John climbs up into the tree and finds a fine place to fix the nest.

On the way home Uncle John thinks quite a sermon. How like is little Marie to older people. She wandered far from the home-lot in search of birds and flowers, and got into the shadow of the great trees, the forbidden place. Older people in their search for pleasure often get very near the shadowland, but a wise Hand guides them back again into the sunshine and the love of home.—
E. E. M.

• • •

When the time came for taking the collection in the

Sunday School, the children were asked if they remembered any texts appropriate to the occasion. A little boy held up his hand and repeated, "The fool and his money are soon parted."—Christian Register.

* * *

ANOTHER CASE OF "DASSENT."

In a former number of PRACTICAL IDEALS I notice the statement that a boy's growth is retarded by the use of cigarettes. Cigarette smoking is indeed a bad habit, and moreover it is a dirty habit. I have often wondered why boys acquired it. There is no good taste to a cigarette, nor to tobacco in any form for that matter. One always has to learn to love the weed.

I asked a boy of eighteen the other day how he came to smoke cigarettes.

"Why, it's this way, you see," said he. "When you are out with the fellows and they light a cigarette, you don't want to be left behind."

"Oh," said I, "you think it seems mannish, and you want to appear as smart as the rest of the boys?"

"Why, you don't want the boys to call you a chump, you see."

"I see. You are afraid to have your own opinion on the subject and to live up to it," said I. A case of "das-sent" and don't you know, my friend, that that's what is the matter with the world? That's why the women of India throw their babies into the river Ganges, because they let others do their thinking for them and don't think for themselves and act up to their own opinions. That's why the women of China squeeze their feet, and those of Christian communities squeeze their vitals. That is why young men bother themselves with high, stiff collars on a hot day. That is why men fail in business year after year, because they have lived beyond their means, fearing they will not keep up with their neighbors.

When shall we learn to think for ourselves and not borrow our opinions from our neighbors?—L. M.

* * *

Do not believe that all greatness and heroism are in the past. Learn to discover princes, prophets, heroes and saints among the people about you; be assured they are there.

Let not your goodness be professional; let it be the simple, natural outcome of your character. Therefore, cultivate character.

If you do wrong, say so, and make what atonement you can. That is true nobleness. Have no moral debts.

Metaphysicians Directory.

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

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

MISS MORRILL. Practical Talks, Wednesdays, 11 a. m., 25 cents. Saturdays reserved for children's classes in New Thought principles. Private lessons; terms and hours on application. 82 Gainsboro St., Suite 2, Boston.

FRACENA A. HILL, Intuitional Metaphysician, Hotel Nottingham, Huntington Avenue, suite 30, telephone. Office hours from 10.30 a. m. to 2 p. m., Mondays, Tuesdays, Wednesdays and Saturdays, or by appointment. Practical and helpful talks Mondays at 11 a. m.; admission 25 cents. Patients treated at a distance. Intuitional diagnosis if desired. Intuitional and color readings, character delineation and advice given. Mrs. Hill teaches Intuitional Unfoldment, Rhythmical Diaphragmatic Breathing, and how to control the Great Nerve Centres by *Vibration* and the Power of Thought. Health, Beauty and Symmetry cannot fail to result from this method. Arrangements can be made with Mrs. Hill to give addresses in or out of the city.

MISS MINNIE S. DAVIS, Metaphysician, and lecturer on the Philosophy, of Health. Address, 192 High St., Hartford, Conn.

J. W. WINKLEY, M. D. Mental Therapeutics, Treatment and Teaching 331 Mass. Ave., Boston. Tel. 1227-3, Back Bay.

MRS. HELEN PEARCE, Metaphysician, formerly of Boston and Washington, D. C., is now delightfully located on an old Virginia plantation of a hundred and fifty acres, twelve miles from Richmond, Va. She will receive patients for rest, recuperation and development. For terms and fuller particulars, address Mrs. Pearce, The Cedars, Chesterfield, Va.

CHRISTMAS AND NEW YEAR'S GIFT BOOK. Six Lessons of Truth, by Ruth Demain-Grange. The teaching of this little book is along strictly Metaphysical or New Thought lines. It has the title, "Peace and Good Will to All Mankind." Therefore it aptly comes at Christmas time. For sale at the Metaphysical Club Rooms, Huntington Chambers, and also by Miss Mabel Gifford, Gifford Publishing Co., 116 Blue Hill Avenue, Mattapan, Mass.

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

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

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

WILLIAM H. FAUNCE, Scientific and Natural Methods of Healing Mental and Physical Ailments. Through massage, renewed activity is given to the circulation; the most important agency in the cure of all bodily ills, and every organ is brought into healthy action by the vibrations of Vital Force, or Universal Energy, being made to pulsate and radiate every nerve in the physical body; and with the "Power of Thought" possibilities are unlimited. Office hours 9 to 4; evenings and Sundays by appointment.

HELEN WILLIS FAUNCE, Metaphysician. Office hours 10 to 3, Tuesdays, Thursdays and Fridays. 13A Jackson Hall, Trinity Court, Dartmouth St., Boston. Telephone Back Bay 3078-2.

THE HIGHER THOUGHT.

Evelyn Arthur See and Agnes Chester See's Publication.

This strictly high-class journal is commencing now a series of twelve lessons, being a primer study into the Way of the Delivered Life.

Subscriptions received now may embrace the full study; back numbers being furnished when requested. The Study commences July, 1904.

NAUTILUS, Wm. and Elizabeth Towne's journal says: "Mr. and Mrs. See, editors of *The Higher Thought*, are logical as well as inspired—a rare combination."

The purpose of *The Higher Thought* is an exposition of the Way of Deliverance into Truth from the sense of bondage to existence.

One page is also devoted to the benefit of the children.

Quarto, 50c. a year; three months 10c. Address,

THE HIGHER THOUGHT, 459 La Salle Ave., Chicago.

AN IDEAL LOCATION

For Practical Idealists, whose ideal is the simple life. South, twenty-four hours distant from New York. Small cost; easy terms. Fertile; no pests. Can plant and live out of doors the year round. Near town of northern people.

New Thought Colony now forming.

Values rising. Good investment.

Send two (2) cent stamps for prospectus to

M. GIFFORD, BLUE HILL AVENUE, MATTAPAN, MASS.