

CONVENTION NUMBER.

Vol. XI

No. 4

PRACTICAL IDEALS.

THE NEW YORK
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TILDEN FOUNDATIONS.

April, 1906 ✓

PRICE 10 CENTS
PER ANNUM \$1.00



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

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Practical Ideals.

VOL. XI.

APRIL, 1906.

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THE BOSTON NEW THOUGHT CONVENTION.

IT is the purpose to make this number of PRACTICAL IDEALS the medium of giving the reader a glimpse at least of the New Thought Convention which was held in Chickering Hall, Boston, on February 22 and 23, last. It is not extravagant to say that the interest shown in the various sessions was very great. Not less than six-hundred people, by a careful computation, were present at each of the four sessions, and the attention was unflagging through the nearly three hours that were required to complete each session's program. Twenty-five speakers occupied the platform, half of whom were from Boston and vicinity, seven from New York City and one each from Washington, D. C., Poughkeepsie, N. Y., Norwalk, Ct., Providence, R. I. It is not the intention, since our space is inadequate, to give anything that can properly be called a report of the convention. It is expected that this will be furnished in a pamphlet at no distant day. We must be content to give a few of the addresses which bear with special significance upon the growth of the New Thought movement. If practicable, we hope to present other addresses in future numbers.

Charles Brodie Patterson, chairman of the committee of arrangements, and without whose hearty interest in the convention it would not have been, presided at the opening session. He gave a brief address of welcome which follows:

Greetings from Mr. Patterson.

He said, I feel greatly honored in being asked by the Committee of Arrangements to act as Chairman on this the opening session of the New Thought Convention. My mind goes back some few years ago to a New Thought

Convention held in the city of Boston when I acted in the same capacity. I feel in a sense that it is a peculiar position to occupy to be giving words of welcome to a Boston audience when I am from New York, but I want to say on behalf of the Committee that we do bid you all welcome to these different sessions of our Convention, and we hope that the Convention is going to prove a very pleasant as well as a very profitable Convention.

I am not going to occupy your time to any degree this morning because at another session I am going to speak to you on the "Need of Organization," but I should like to say just a few words as to the aims and the objects of this great New Thought movement. I believe this movement to be a Christian movement. I believe that it stands for the preaching of the Gospel of the Christ and of the healing of the sick. I believe it to be a distinctly spiritual movement, a protest against the materialism of the age. In every new movement are found certain elements that do not work for the good of the movement, and in this movement as in all other movements such elements are to be found. But we are to look rather at the principles underlying the movement.

We have stated over and over again that the movement stands for the unity of life, for the oneness of humanity, for the thought of God as Omnipresent in human life. At the present time the world is filled with all kinds of methods pertaining to health, and some of these methods seem to approach our own in certain respects, that is, the power of suggestion is used to a very marked degree. But I want to emphasize this morning that there is something more than the power of suggestion back of this movement, and that is the spirit of God in the life of man that is seeking to find its full and direct expression, the thought that the kingdom of God is resident in the soul of man, and the one great aim in life should be to express that kingdom of God on earth, and that this is our privilege.

This movement stands first of all for a knowledge of the kingdom of God, and secondly for a full and complete expression of that kingdom of God on earth, a full and complete salvation for the individual, and a full and complete salvation for society, and it is distinctly a spiritual movement and the inner spiritual movement must find its expression through strong, healthy bodies and strong, healthy souls. This then is what we meet together to talk about and to devise ways and means whereby we can bring this expression to a greater degree before the minds of the people.

* * *

Among the addresses that it is desirable to publish in fulfillment of the present purpose is that of one who is everywhere recognized as the foremost New Thought author of this day, Henry Wood, of Cambridge, Mass. His theme was

The Present Transition of Thought.

If we scan the pages of history, we find that the evolutionary progress of humanity has been very uneven. The forward march of man follows no direct highway, no steady course. There are sharp turns, hills to be ascended and valleys to pass through, so that from appearances, it is not always easy to determine whether there is an advance or a retrograde. While there is no doubt of the universal ascent from the Adamic state of consciousness toward the high level of spiritual and divine inner oneness, there are periods, such as the present, when to outward observation confusion and negativity seem to prevail.

In many respects, the present era appears unprecedented. There is a general breaking up, a melting of the congealed surface of human thought. There are currents and counter currents which clash and contend for the mastery. Transition periods are always marked by confusion, so that the very land-marks seem to waver. Things which have been supposedly solid, are found in a state of flux.

A long continued era of materialism and spiritual de-

clension is passing, and we are in the midst of the tumultuous waves which roll between it and the coming spiritual dispensation. In the realm of religion, the reign of dogmatism, and external authority is dissolving, while the potentiality of subjective and esoteric ideals is coming into sane and practical recognition.

Never before has there been such an intense activity among beneficent and spiritual forces, never so much altruism, such love, such unselfishness, such ministry, such a zeal for reform, as are now in evidence. But pause for a moment! The opposing forces seem equally aroused. The battle rages between the higher powers and the cohorts of materialism.

If we survey the surface of current events and manifestations, there seems to be some ground for discouragement. Depths of brutality and depravity are revealed which perhaps we have flattered ourselves belonged to past and inferior stages of civilization. Morbid sensationalism, and disorderly suggestion, stare us in the face, and pervade the very air we breathe. Noxious psychic germs find a fertile and receptive soil in unnumbered immature, weak and chaotic minds.

The great tide of materialism surges on with its flotsam of sensuality, antagonism, intemperance, militarism, and avarice, threatening to undermine the very foundations of the social organism.

In the midst of such an exhibit, how shall those of us who are radical optimists reconcile our principles with current events. Are our hopes of a general increase of spiritual development and a higher and purer civilization only dreams? Has our idealism played us false? Have we been trying to build a little paradise of our own, and at the same time had our eyes closed to the sweep of things all about us? By no means.

The world is growing better. Never before was there so much spiritual aspiration, and practical religion in the

lives of men as are in evidence today. Never before were ideals so high. More is expected and more demanded. We have new standards, and contrasts are sharper. Every new era of thought has a troubled infancy.

Perhaps the present epoch may be better understood by comparison with a much earlier transition with which it has a close correspondence. That evolutionary step, the rise of man, formerly known as "the fall," furnishes an illustration of the advanced movement of today. Educational experience is necessary and must include some "missing of the mark," or knowledge of good and its negative. Its ultimate is the ability to voluntarily choose the higher instead of the lower.

So of the transition of today. A new standpoint! New motives! New faculties unfolded! Each evolutionary step always destroys the existing equilibrium and upsets time honored precedents. Commotion is a symptom of advance, while solidity is arrested development. The old Edenic transition from the unmoral up to the moral, from ignorant innocence to the knowledge and choice between the positive and negative, typifies the present passing from the correct outward aspect, imposed by external authority, to that which is coming, the free expression of internal higher thought and character.

The spirit of the retiring dispensation was a general "Thou shalt not." Its forces were from the objective, and therefore relatively superficial. Its religion, ethics, sociology and therapeutics were based upon external and artificial activities. But the life of man is from the center. Everything normal, positive and good must radiate from within by the very law of our being. It is esoteric and spiritual in its essence. The subjective realm is that of causation while the outward and external is that of effect.

Kingly, political, ecclesiastical and other forms of dominion have been strained to hold men in check, and, in a measure, it has given them a moral veneer. Arbitrary

punishment, here and hereafter, has been held over them to keep them in subjection, rather than positive ideals and natural corrective penalty. Thus society has been kept somewhat in orderly form, as viewed from without. Not the luxury and love of right, *per se*, but the fear of vindictive retribution was the moving consideration. This now being in decay, something higher must take its place. But the new point of view has not yet come into general recognition, hence the commotion.

The traditional and arbitrary hell, is to give place to one which is internal, psychological and scientific. Not far away, but subjective and close-fitting. The "day of judgment" does not inspire the old terror, but the inner tribunal, with its indelible record of every thought-form, and mental picture, is a startling truth. The sheep will still go to the right hand and the goats to the left, but both are types of consciousness. By an unerring law, mental creations endure and stand out in high relief in the chambers of the soul.

But scientific and psychological retribution, though terrible is not final or everlasting. Its fires are purifying and not vindictive. They burn only the "wood, hay and stubble," and finally save man from his lower and unreal selfhood. If penalty penetrates through body and soul, and is near and sure, instead of dim and future, it will lessen transgression. Suffering comes only to turn man back from the violation of the laws of his own nature.

By a creative law now well understood, the human consciousness can be renewed, refined, and filled with spiritual ideals of transforming power. Salvation becomes a normal and logical growth and achievement, rather than a purchase, and is not gained through an arbitrary belief. Virtue is to be valued for its own sweetness and harmony, and not as a means of escape from doom.

But turning from our brief survey of general conditions to the more specific movement which is represented by this

Conference, we must be convinced that the New Thought philosophy is the heart and core of the great comprehensive reform which is the promise of the future. It is the embodied system of optimism and idealism, practically applied to the problems of life. It is a renaissance of vital truth, which has ever been true. While it has had many outcroppings and partial recognitions in the past, and in the days of the Prophet of Nazareth and of the Primitive Church, supreme demonstration, yet the understanding of its philosophy and underlying laws is a recent unfoldment. Man is now becoming conscious of his own divinity. God pours himself into every human channel that is consciously opened for him. There is but one place where he is not, and that is the closed human consciousness. Aspiration is divine, and ideal thinking a fine art. Truth is being woven into common life. But with most of the Apostolic commission disregarded or disbelieved, spiritual Christianity is seriously enfeebled.

The application of a practical idealism to the assuagement of human ills could not precede the great discovery of the universality of law. Law is the method through which truth comes into activity and expression. And we may rightly infer that truth is ever seeking recognition and demonstration.

The movement which has popularly come to be designated as the New Thought is symptomatic of a much wider advance of which it is truly the nucleus. Those who proclaim themselves as its adherents, and specifically engage in its promulgation, are but a handful among the multitude which in some measure are living in its light and absorbing its principles. Our poets, clergymen, essayists, literary creators, and even writers of fiction, are catching the glow of its wholesomeness and breathing something of its atmosphere. Its grand philosophy of higher thinking and the cultivation of a spiritual consciousness in their redeeming influence upon human life, is rapidly gaining assent.

The vital subjective and objective influence of every thought is a startling truth which is beginning to be felt. The higher spiritual influences surround themselves with a penetrating aura. There is a psychic atmosphere, and as every constituent drop in a fluid mixture adds something of its own peculiar nature, so every projected thought is a force and has quality.

A story is related of a vessel which after a long voyage was approaching the coast of South America. The stock of drinking water had nearly given out and the passengers and crew were in a great agony of thirst and suffering. They looked out upon a vast expanse of water—water, water, everywhere and not a drop to drink. But at length another craft was seen approaching and now relief was at hand. As the other vessel came within hailing distance, the Captain took his trumpet and cried out "Give us water?" The reply came back, "Throw over your buckets and take your fill." Though yet out of sight of land, they were in the water of the Amazon, the great sweeping volume of which, a hundred and fifty miles wide was projected into the ocean. Every drop added its fresh quality, and not one was lost.

We live in a great psychic ocean, real even though intangible, and into this every addition, large or small, modifies the quality of the whole. While the Amazon finally seems to lose itself in the bosom of the great deep, not a drop is really lost or fails in its legitimate mission. Things may change their form, but nothing can become non-existent. The Amazon of the higher thought is to pour its sweetness, vitality and healing potential into the general abyss of chaotic materialism, until through a coming transformation, spiritual purity and harmony abound, so that every soul may be replenished and receive a divine uplift.

* * *

One of the most encouraging signs of the progress which the New Thought movement is making is the interest which clergymen of different Christian denominations are

showing. Among the speakers were seven of these and one Jewish rabbi. One was a man of nearly eighty-eight years of age, Rev. T. A. Merrill, of Malden, Mass., whose active life was spent in ministering to Congregational churches. He was past threescore and ten when his attention was called to the movement, and how thoroughly he imbibed the New Thought philosophy and what it has done for him was shown in his earnest message called

An Octogenarian's Experience.

It was in the spring of 1891 that I found myself completely disabled physically and mentally. This was after nearly forty years of constant service as pastor of different churches. I was then 72 years of age. I will not attempt to inflict upon this audience a description of the condition I was in. Suffice it to say that my days were dark and cloudy and my nights starless and sleepless. Dark indeed and threatening were the clouds. Not one cheery hour for nearly a year with all that the best of doctors could do, and they did their best I have no doubt. They were kind hearted gentlemen, skilful in their profession and devoted to it. But the clouds grew more dense and threatening. By and by my attention was called to what I will now call the "New Thought method of healing." At first the thought was dismissed with but little ceremony. Mental healing I knew nothing about although my New Testament was full of it, and I thought I knew all about the New Testament.

It was with much hesitation and many misgivings and after many struggles against the prevailing prejudice of the times, against employing "Irregulars," to treat persons seriously ill as I really was, that I finally decided to make the trial. What was the result? A little stanza from Mrs. Felkin's poem, a London lady of note and high position, comes to me now as descriptive of the result. She says,

"Though outwardly a gloomy shroud
The inner half of every cloud,

Is bright and shining.
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

It did not take more than three weeks of personal treatments and verbal instruction by Mrs. — to turn my clouds "inside out." It has not been very hard for me to show the lining, to be bright and shining ever since. I do not say that no clouds have appeared since then. I have learned what to do with the clouds when they appear. My new healer told me how to make them disappear. In less than six weeks I was in my pulpit, and was able to take up the work of the ministry which was interrupted by my serious illness. Though always happy in my ministerial work, yet I never enjoyed the work as I have since that time, and I take the greatest pleasure in acknowledging my great indebtedness to Mrs. — who taught me what to do with my "clouds." I consider myself as very fortunate in being directed to one who has such large success in healing and whose personality commends her to the confidence of people. Much depends on the receptivity of the patient but more on the personal qualities of the healer.

I wish to say that the literature that my healer furnished me was exceedingly useful to me particularly the works of Dr. W. F. Evans, the pioneer author of the modern New Thought movement. Also the writings of Mr. Henry Wood I found very helpful as well as the contributions to the PRACTICAL IDEALS, that ideal magazine. When I find myself approaching the borderland of the old thought I catch up a copy of that magazine. A half hour's communion with it puts me all right again. The editor is entitled to the confidence and thanks of the public for his efforts to make it a model magazine.

When our New Thought healers tell their patients to think themselves well and to act as far as possible as if

they were well, they are proceeding just according to the principles of natural science. There are metaphysical laws as well as physical. The physical should not be ignored, neither should the metaphysical. Many people who think they are obeying all the laws of health in regard to food, air, exercise and other hygienic laws, are still violating the higher "law of the spirit" by indulging in thoughts and feelings that are wrong. Their minds are full of fear or envy or selfishness and other wrong feelings. The law is "Fear not." If I am afraid of the East wind or anything else I am a violator of the law of health. "Fear hath torment." So hath all the rest of evil things with which the mind is filled. Let perfect love cast out fear and all the rest, then come health and prosperity.

I was very much astonished when my healer said to me one day, "Put yourself in harmony with God. That is the trouble with you. You are out of harmony with God." "Why," I thought, "am I so much mistaken as that? Here I have been all my life, almost, trying to get people to come into harmony with God, and yet here I am out of harmony with him myself!" I smiled but said nothing then, but I did some thinking afterwards. I found she was right. At another time she said: "God doesn't want you to be sick." I thought he did. But I found she was right in that case too. I was out of harmony with God. He wanted me to be well. I thought he wanted me to be sick.

This little couplet which I somewhere picked up tells the story about as it is:

"Say you are well (say) that all is well with you,
And God shall hear your words and make them true."

The thought in your mind that you are well, held there, will at length shape itself into outward form because it is in accordance with the law of the spirit of life. The New Thought makes this law of the mind real and emphatic. Because it is ignored to so large a degree, there are fevers and colds and consumption and all sorts of ills.

When I very cautiously called on my healer for the first time simply for a little consultation pertaining to this new method of healing, I was informed that one condition would be the abandonment of medicines in all forms. Said I, "Do you mean that I must not be allowed to take a little tablet to aid digestion, or an anodyne to ease the pain of my rheumatism, or a sleeping powder to soothe my unquiet nerves?" "I mean just that," was the answer. "What!" said I, "do you expect to cure me without the use of means?" "Indeed," came the reply, "using the means is just what we do in such a case as yours. Wrong thinking is the cause of your trouble. Right thinking is the means and the only sensible and efficient means of remedying the trouble. You just abandon this morbid, frightful, depressing, gloomy, disease-producing method of thinking in which you are indulging. Put in its place the cheerful thought, the bright, the gladsome, the generous, the noble, the grateful, the healthful thought. Hold it there until it becomes the all pervading habitual abiding thought. Let a hopeful trust, a quiet repose, a peaceful serenity supplant this despairing and God-dishonoring attitude of thought in which you are now indulging. Do this and your rheumatism, your insomnia, your indigestion, your what not will soon disappear. Certainly use the means. Here you've been treated and advised by wise men, skilful doctors for weeks and months, men who thought, undoubtedly, that they were using the means for your restoration. They meant well no doubt. But what was the result? Worse and worse! Their prescriptions not worth the paper on which they are written so far as any benefit from their use was concerned." When my healer told me to think and to say, "I am well" it seemed very strange. But when the next day I read in Romans, iv:17 that God Himself looks on some "things that are not as if they were," I was satisfied. Things that had no existence except in the thought of God, in due time did assume an outward form as a consequence of God's thought.

The principle which the New Thought makes emphatic is that it is the inner life that controls the outer life. There is power in thought and feeling to mould and shape outward conditions. Know what a man's outward condition is, and you know pretty well what he has been thinking about. Good habits of thoughts will produce good habits of conduct. Thoughts of honesty, benevolence, truth, justice, peace, purity, good will, harmony, generosity, cherished and nurtured in the mind will grow into a character of outward grace and comeliness. One of the world's greatest thinkers has somewhere told us what to think about. "Whatsoever things are honest, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Why? Because deeds are the product of thought. Why? Because thought controls the lightning, making it subservient to human skill in a thousand ways. Why? Because thought moulds and shapes the life of humanity. Why? Because thought is the standard by which the measure of every man is taken. "As a man thinketh so is he." A man's worth, his value in the universe, depends on the quality of his thinking. His own character takes on the true, and the impress, the quality of his thoughts and character, decides the man's destiny. Why think on these things? Because these things are the product of God's thinking. Thinking of these things we are thinking God's thoughts. In every object in nature which our eyes behold we recognize one of God's thoughts. The sun shining in his strength is but a thought of God. He said (he thought) let there be light and there was light. The visible universe with all its objects of beauty and of grandeur, with all its wonderful laws and manifold resources is but the revelation of the thoughts of a mighty thinker. The beauty of the lily and the rose, the majesty of the mountains, the grandeur of the ocean, the splendor of the heavens lighted

up by millions of shining worlds, these all tell us something of the beauty, the majesty, the goodness and the glory of the Divine thought. Happy is the man who can say, "How precious are thy thoughts unto me, O Lord, my God."

The New Thought makes prominent the fact that we all are divine as well as human. It emphasizes the divinity that is in us, giving prominence to those qualities by which we are allied to all high and noble intelligence. Not by bread alone do we live, but by every thought that exalts, by every word that speaks of righteousness and peace, by every aspiration that lifts the spirit upward, by every hope that brightens and cheers the soul in its upward progress.

One word remains to be noticed as of peculiar significance as used by the New Thought. It is a word of small dimensions but of large significance. It takes only three letters to spell it, but it takes volumes of words to tell all that it means, as uttered from the lips of the New Thought believer. "Now" is the word. Now the life immortal is yours. Now the treasure house of heaven contains the riches that belong to you. The door stands open. Now are you the child of a king, the heir to a glorious inheritance. Now are we the sons of God. "It doth not appear what ye shall be." To what heights of wisdom and honor you will attain, into what glad fellowship of bliss you will enter. How great will be your reward. How large your triumph, you know not. But Now your privilege is great, your opportunity is vast, your possessions are beyond all power of description. Take now what belongs to you. Enter now upon your inheritance. Now the sick and sinful ones are sending to us their appeal for help. Now Angels wait to carry our response to the upper courts!

"There's a hand on the helm that will not flinch,
There's no fear in the pilot's face
As he guides the worlds like boats in the storm,
Through the rolling seas of space,

And whether they reach the harbor at last,
Beyond the roll and the swell,
Or sail forever on a shoreless sea,
I know that 'all is well.'

"Then scatter the seeds of love Divine,
In every human soul,
They'll bud and blossom and bear fruit,
While eternal ages roll."

* * *

A Unitarian clergyman who was the first president of the Metaphysical Club of Boston, Rev. L. B. Macdonald, came from his home in Concord, Mass., where he is settled as pastor, to tell something of what the New Thought had done for him. We regret that the convention stenographer can furnish only about half the address. His subject was

A Gospel of Hope.

Ladies and Gentlemen: I think if a stranger unacquainted with the movement which this Convention represents had been here this morning and listened to the inspiring addresses he would have got one very definite and clear impression of what this movement stands for. He may not have known the peculiar doctrine held by the people here, or the peculiar aim which they had in view, but he would have got the impression that they were thorough-going optimists. He might have got the impression that the kingdom of heaven had come, forgetting the evils that exist in the world around us today, in politics and in business, evils that oppress the world in the form of warfare and strife. Here we were all assembled speaking of the kingdom of God as it has been spoken of in all the ages, rejoicing that we have something here with us that is going to help to overcome evil.

I rejoice in it and I want to say today that looking back, as I have in the last few days since I received the invitation to speak to you on my own experience and the im-

pression which this new movement has made upon me in the nearly twenty years in which I have been interested in it, I have tried to determine what peculiar phase of my thought I owe to it, and I came to the conclusion that it was hardly anything new in the way of life at all. It was just a new emphasis which called out the new thought, but really it is a very old thought with a new application and that application has come to me in a very striking way, and perhaps in the few minutes I speak to you I may tell you something of that experience.

I think before I came to it, I was inclined to look on the evils of the world with a good deal of regard for their importance. I was accustomed to see the world in all its gloomy aspects and it rather depressed me as a Christian minister; it impressed me with the sense of my own inability to wrestle with this world, but when I came to know what you people were thinking about, it occurred to me that after all I had as good a right to see the good in this world as I had to see the evil. I was reminded of an experience. I used to be told that I must go to the Bible as the word of God and there get the thought, the substance of what I was to preach to the people, and I soon discovered that you could get out of the Bible almost anything you put into it. Now we all reverence the Bible, I suppose, and go to it in a thousand different kinds of ways, and many by selecting a text find their own beliefs substantiated there.

Now just in the same way as I made that discovery I came to discover the truth about the facts of the world. I said, here we have the evil and we have the good, and I am very sure that the man with the evil in his thought, with the determination to find evil, will find plenty of it to make him a pessimist. And yet just in the same way, if a man goes with a good thought, when he looks squarely at the facts, he will find much good every time. And so in that way I became an optimist, and I am very sure that in

the twenty years that I have been preaching from the pulpit, if there is one new thought that has come to me it is that expression of good in the world that has inspired my words.

Prof. William James says, "Take two men who are to jump a great chasm. Give one man the thought that he is too weak, that he is unable to do it, and that man, if he make the attempt, will almost surely fail, and give the other man the thought that he is a strong man and is able to do it, and filled with the thought of his ability to achieve, the chasm is leaped." Now here is the evil before us, the evil which we ministers are dealing with. Put this thought that God is, that this is God's world, into our work for the suppression of evil and we are going to overcome it. So I believe, friends, that if you have any mission in this world, it is not only to take this splendid optimism into your hearts and lives but to spread it out in the world. Send it out into the world and you will do a great work.

A little while ago a man and his wife who are working among the poor, told me that where they were accustomed to go to church on Sunday they had as a minister a bright young fellow, but as soon as he got into the pulpit he sounded the note of pessimism, the note that was not cheerful, not hopeful, and they said to him one day, "Mr. So-and-So, we are out in the world doing our work in the midst of depressing conditions and when we go to church we want to know that there is hope in this world and we do not find it in your words," and so they gave up their pew in that church. I tell you, my friends, there are many people in the world today in the stress and strain of life who are just longing for this word of hope, and I am sure if the pulpit does not give it I do not know where the people are going to find it: So proclaim this word with all your power and the Lord will bless you.

* * *

Perhaps the most significant address of the Convention

was that of Rev. DeWitt Talmage Van Doren, Ps. D., of Norwalk, Conn., for the reason that Dr. Van Doren occupies the unique position of an active pastor who adds to the usual duties of the office that of a healing ministry. That is to say, he is literally fulfilling the purpose of Jesus as the head of the religious revival of his day to make it a healing movement as well as a preaching propaganda. He gave an impressive sketch of what his experience had been in three churches where he had carried on his healing practice. His message bore the title:

How to Win the Churches.

Mr. Chairman, and Members of the Convention: It is a pleasure to breathe the air of this meeting and to feel its stimulating and inspiring spirit, the spirit of good will which Jesus Christ came into the world to bring, and which since his day has marked every advance movement of mankind.

No higher title, no greater honor can be bestowed upon any man than this, that it should be said of him, "He was a seeker after Truth." The wisest and the best man born of woman said, "Ye shall know the Truth and the Truth shall make you free." This then is the highest prerogative of man, to be free, not to be a slave to any man, or men, or class, or creed, to have the liberty of a son of God, even as he has power to become a son of God.

It ought not to be thought a strange thing that a minister of Jesus Christ should be in your assembly as an advocate for the Truth, and yet it is so thought because the general belief has been and is that the clergy and laity of the churches are opposed to anything and everything that has the appearance of heresy or departure from the established order of things. I have, thank God, the honor, the distinguished honor, of being the only clergyman (so far as I know) who preaches and practices the divine art of healing in connection with, and as an important part of, the great commission of Christ to His disciples. Why

it should be so I do not undertake to explain. I only know that it is so.

In view of the limitations of orthodoxy, the jealous guarding of doctrinal tenets on the part of Christian denominationalism, you may wonder that it is so, but a word I think will explain the phenomenon. The world at large, does not, I think, understand how democratic and liberal is the great denomination of Christians, called "Regular Baptist." It has been advertised as narrow because supposed to deny the other Christian peoples the privilege of the Lord's Supper. Whereas it has only insisted upon Christ's baptism as a prerequisite to the Holy Sacrament, believing that only such as have been baptized are entitled to the Holy Supper. In this denomination the individual church is supreme. What it seeks, shall be, stands fast and there is no coercive power beyond the voice of the people to say, "You shall do thus or so." Practically, the "voice of the people is the voice of God." This being true, I or any other minister is responsible only to his church. The church is supreme. Other churches may withdraw the hand of fellowship from any given church that is walking disorderly, or the single church may withdraw from the body and become independent, but there is no power above the church itself to say, "You shall, or you shall not." Since I have only insisted upon obedience to the Commission of Jesus Christ, "Go preach the Gospel, and heal the sick," and in all other things have conformed to the doctrines and faith of the church, there has been, and can be no reason for condemning me as a heretic. I see no reason why any church should stand aloof from this work of divine healing, I see no reason why every church of Christ should not accept this doctrine and thus make unnecessary still another organization calling itself a church which exists and flourishes, simply and only because this work must be done and because other and ancient churches refuse to do it.

The Christian Science churches, the Young Men's Christian Association, the Young People's Christian Endeavor Societies, all exist and are demanded today because the Church of Christ herself refused to do the work that these organizations are pledged to do and are doing. This same thing is true of the New Thought Movement. You are here assembled, this Convention is made possible, because the Christian world does not, or will not, see that this work of healing the sick and overcoming the world belongs exclusively to itself, is part of the Divine Commission. It has been my privilege to demonstrate that this work can be done, is being done by the Church as at present organized.

I was first induced to consider this subject while pastor of the Emanuel Baptist Church of San Francisco. My wife was very sick, and a friend advised me to consult a certain physician who believed in the power of suggestion. Under this treatment she regained health. I myself pronounced incurable by regular practitioners, regained perfect health. I became a student of phrenopathy, a believer and a practitioner. Called to the First Baptist Church of Albany, N. Y., I preached and practised for nearly seven years the power of mind over matter. Scores of people were healed. The church was blessed and strengthened in every way. It is now nearly eight years since I became pastor of the First Baptist Church of Norwalk, Conn., and during this entire time I have preached this truer Gospel, and have healed the sick, and with results so remarkable as to justify the statement, that what has been done by a single church might be done by all churches and ministers if they would put away all prejudices and in faith believing go forth, as Christ commanded them, preaching the gospel and healing the sick.

There is not such opposition to this teaching in the churches as some would have us believe. The fact is, that in every Christian community scores and hundreds of

church members of every name are reading and thinking along these lines. They are deeply interested. They would welcome any sign in their respective churches of recognition of this higher and truer teaching. They would at once gather around and heartily support any minister who had the courage to break away from stereotyped forms and proclaim himself an advocate of higher truth. They are literally hungering and thirsting for this bread and water of life. I am not speaking at random when I make such an assertion. I know whereof I speak.

I have the evidence of the fact in the church which I now serve as pastor, evidence that no man can dispute. I was called to this pastorate when the church was almost in despair, church property in ruins, wrangling and quarreling among the people, a heavy mortgage with no prospect of payment. So serious was the situation financially that the Executive Board had decided henceforth to pay but a thousand dollars salary to any minister who might be chosen. I demanded one thousand five hundred dollars salary, to be paid weekly: It was voted without a dissenting voice. It has been paid promptly every week for nearly eight years, and with perfect ease. Twenty-five hundred dollars have been expended for repairs on the church building, all paid for when done. There is no floating debt and the mortgage has been reduced until now full provision is made to pay it off. Perfect harmony prevails in a church noted throughout its history for contention and quarreling. Its financial obligations are met easily. Scores of people have been cured of chronic sickness. Elderly men and women have renewed their youth and in such marked degree as to occasion comment and wonder on the part of those who have always known them. Sickness is almost unknown and deaths of so rare occurrence as to be a matter of surprise. Great changes for the better have been experienced by many financially. In fact this whole church has been transformed by a re-

newed mind and is in every way an improvement upon what it was eight years ago. Men and women have been reconverted as it were, and so sweet and Christian and divine is the very atmosphere of the church that strangers attending the services remark upon the soothing and restful influence. Its Christian and healing influence extends to almost every state in the Union, and reports of recovered health and of conversion to the religion of Jesus Christ from all parts of our land are of frequent occurrence. If these facts seem impossible to you, they are facts that you can verify by investigation.

What has been accomplished by our church in a city strongly wedded to ancient forms and doctrines can be done anywhere. This work ought to be and might be duplicated by every church of whatever name throughout the world. All this has been accomplished by faith in God and in the teaching of Jesus Christ. It has not been accomplished without opposition, but the opposition has been so trivial by comparison that it is hardly worth while to speak of it. I have been criticised, misrepresented, and sometimes slandered, but that is to be taken for granted while the world is still in an ignorant and formative state. "The servant is not above his master." If Jesus Christ was misrepresented and abused, no one who seeks to better the world by the introduction of ideas and truths new to the minds of men, can expect to escape. To my great surprise, and yet greatly to the credit of the medical fraternity, I have met with uniform courtesy and appreciation from physicians. I find less prejudice among them to the New Thought than I find among clergymen. Still my brethren in the ministry have almost without exception treated me and my teaching most kindly.

I may be very greatly mistaken in my reasoning and conclusions, but still I believe that every minister of the gospel of Christ, if he were so minded could do in and for his church and for humanity all that I and my church have

done, and more, proportionately to the strength and influence of his church in the community. There is almost no limit to the good that might be done, by a strong, vigorous church located in a great city. I hope to live to see the day when some strong and influential church of Christ will take up this work and demonstrate to the world that the church has in it a power adapted to the deepest needs of mankind, body, soul and spirit, a living Christ in the present, who works with men confirming his word with signs following.

It may be that such hope is vain, that the churches as now constituted will continue to resist the teaching of the Holy Spirit, but of one thing I am sure, if this shall continue to be the attitude of the churches the great Head of the churches will raise up an organization qualified to do this great work. It may be true that even now he is laying the foundations of such an organization in this and similar Conventions where earnest and devout men and women are carefully and prayerfully considering this great question.

The history of Christendom teaches, if it teaches anything, that whenever the world is ripe for an advanced movement, the instrument for such advance is at hand. There would have been no Christian Science church in the world today if the evangelical churches had heeded the divine commission to "heal the sick." God, who is infinitely patient, waited through the centuries for the churches' return to the faith and power of Christ. Then in rebuke of the churches, and to demonstrate the divine power, He permitted that organization which is with us today and which marks the most wonderful and substantial growth of any organization in the history of the world, and that, too, in spite of the startling paradoxes and inconsistencies of its philosophy.

It would be presumptuous in one to criticise this great movement to which I owe so deep a debt of gratitude, yet

I do know that it fails to meet the great and growing demands of a progressive and reasoning world and many turn away from it with vague but earnest longings for something to satisfy the hunger for truth, which alone can free the soul.

Two courses, and only two, as it seems to me, lie open to those who are in sympathy with that which this Convention represents. We presume that most, if not all, who are here present, represent some church or some shade of Christian belief. You have been and doubtless are influential in your respective churches. You still have a deep seated veneration and love for the church of your childhood and choice. You can stay where you are, and by a holy life and a consistent and fearless teaching act as leaven to the meal. You can spread this new thought by scattering the seed on all soils; some will surely fall upon good ground, and spring up and bear a harvest of an hundred fold. You can talk of these things with your pastor and gently yet forcefully press upon him the weight of these truths. You may not always meet with as cordial reception as you would like. You may, at times suffer coldness and even rebuke, but you have the sweet consciousness of duty done. You have the satisfaction of knowing that you are in line of duty and that you are only responsible for the sowing, God Himself caring for the harvest.

There are enough Christian men and women in every church in the world who believe in this truer teaching and better way of living, to convert the churches and my word for it, having talked with many ministers, when any respectable number of church members indorse this teaching the minister will be only too glad to aid the movement. Either this must be the method pursued by those who are in sympathy with this movement or else there must be a positive movement on the part of all who have espoused this cause toward the organization of a church which shall

meet the demands of the time. It would seem a waste of time, talent and money to accomplish the latter, when the instrument is already at hand, fully equipped, most richly endowed and abundantly able to do this greatly needed work for humanity.

I may be greatly mistaken in my diagnosis of the case, but it seems to me that there are indications throughout all Christendom of great and important changes taking place. The old time revival spirit here and there flaming forth, and in most manifested places breaking out into vast conflagration, would seem to be prophetic of a deep seated unrest and earnest longing on the part of the people for the "deep things of the Spirit." It would seem as we gaze upon the signs of the times, that the Church of Christ with its matchless wealth of brain and heart was never more needed in the world than now. The world seems to be, as it were, upon the eve of a great battle and the prudential question arises in many minds, Is it wise in this great crisis to discard the weapons of warfare which in times past have been mightily effective for some new contrivance that must wait long for production and then a still longer time for demonstration of effectiveness?

The spirit of this New Thought Convention infused into the churches would bring again to the help of the world the spirit and power of apostolic Christianity and solve the world's greatest problem of "how to reach and save the masses."



The lily's lips are pure and white without a touch of fire;
The rose's heart is warm and red and sweetened with
desire.

In earth's broad fields of deathless bloom the gladest lives
are those

Whose thoughts are as the lily and whose love is like the
rose.

Nixon Waterman.

THE CONVENTION PROGRAM.

THAT the reader who was not present at the New Thought Convention may see at a glance what the program offered in the way of themes and speakers it is here reproduced. The speakers from Boston do not have their place of residence named.

First Session.—Charles Brodie Patterson presiding: Mr. Patterson, of New York, "Greeting;" Miss Lucy C. McGee, "The Religion of Metaphysics;" Rev. Charles F. Dole, "Righteous Indignation;" Miss Ida M. Sears, "The Ideal Life;" Aaron M. Crane, "What Shall We Do When All Error Has Disappeared?" Miss Caroline E. C. Norris, "The Law of Attraction;" Mrs. Julia Seton Sears, M. D., "The Union of Faith and Facts."

Second Session.—J. W. Winkley, M. D., presiding; Henry Wood, "The Present Transition of Thought;" Rev. Loren B. Macdonald, of Concord, Mass., "A Gospel of Hope;" M. Woodbury Sawyer, "What is Faith?" Rev. T. A. Merrill, of Malden, Mass., "An Octogenarian's Experience;" J. A. Egerton, of New York, "Man;" R. C. Douglas, of New York, "The Gnostic and the Agnostic;" Miss Anita Trueman, of New York, "The World's Need of Heroes."

Third Session.—Rev. Helen Van Anderson presiding: Mrs. Josephine Verlage, of New York, "The Meaning of Pain;" G. D. Ricker, of Washington, D. C., "The Work in Washington;" Rev. W. J. Stewart, D. D., "The Personal pronoun, First Person Singular;" Henry S. Taft, of Providence, "Consecration;" Rev. Ralph Albertson, "The School City Movement;" Rev. Helen Van Anderson, of New York, "The Vital Needs of the Movement:"

Fourth Session.—Charles Brodie Patterson presiding: Charles Brodie Patterson, of New York, "The Need of Organization;" Rabbi Charles Fleischer, "The Peace Attitude;" Rev. M. K. Schermerhorn, of Poughkeepsie. "The New Thought as a Religion of Service and World-

wide Catholicity;" Mrs. Mary E. Chapin, "The Life Radiant," Rev. DeWitt T. Van Doren, Ps. D., of Norwalk, "How to Win the Churches;" Rev. Henry Frank, of New York, "Ideals as Factors in the Making of Individual and National Character."

Mr. Patterson's address was not given as he made way for the other speakers who occupied the time until 10.30 p. m. He delivered it subsequently at a Sunday service which he held in Boston, and it will appear in the published proceedings.

Musical selections were provided for at nearly all the sessions under the management of C. L. Hatch, chairman of the music committee.



A man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affections it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims, in some one particular, to let the great soul have its way through us; in other words, to engage us to obey.—Emerson.



Who is more restless at heart, more frequently fretted, or more grievously enraged, than a lover of himself? This is the case as often as he is not honored according to the pride of his heart, or when anything does not succeed according to his wish and pleasure.—Swedenborg.



The laws of friendship are great, austere, and eternal, of one web with the laws of nature and of morals.—Emerson.

WHAT IS THE NEW THOUGHT?

UNDER this heading the Boston Transcript presented an article from Henry Wood suggested by the convention. It puts in such a concise and comprehensive form the essential principles of the New Thought that it deserves to be kept in circulation.

The large and enthusiastic gatherings which were held in Chickering Hall on the 22d and 23d of February in the interest of the New Thought movement were of more than local and temporary significance. The convention was briefly reported in the daily press, but to the casual reader who had not been in attendance it was not easy to convey much of the spirit and inwardness of the four lengthy sessions which were devoted to the various aspects of the new philosophy of life. The speakers, many of whom were from other cities—including a goodly number of the clergy, both orthodox and liberal—were men and women of broad view and sympathy, far removed from narrowness or even specialism.

It would be impracticable in a brief communication to give any detailed report which would include a personal mention of the speakers or a synopsis of their addresses. Only a very condensed interpretation of the spirit, philosophy and purpose of the meeting and general movement can be attempted. No truth or principle is new, *per se*, though it may have newness in application. As a descriptive term, "Higher Thought," as it is called in England, would be preferable. But a name popularly chosen cannot be changed at will. More concretely, various phases of the subject have been termed mental science, mental healing, metaphysics, mind cure, psycho-therapeutics, divine science, etc. It is an utter mistake to associate any of these, or the more general term, New Thought, with hypnotism. Rather in philosophy and practice the movement is distinctively spiritual.

Man's own opinion of himself is decisive in physical, mental and spiritual shaping. In the past it has been dogmatically taught that he is naturally a fallen and depraved being, prone to sin and disorder, and, as thought is creative, he has filled his own specification. He has grown to his own pattern. His intellectual and philosophical view of himself has been very similar. Science has looked upon him as an intellectual higher animal, material in his being, so that his estimates in general have been essentially sensuous. He has counted himself as a body with a subtle property called mind, instead of a vital soul or unseen ego having a body, which is only outwardly expressive. This has logically made the body the ruler and even tyrant over the man himself. "As a man thinketh in his heart, so is he"—physically, mentally and spiritually. With all his marvelous material, knowledge and invention, he cannot change what he is now manifesting until he changes his standpoint, and this from the very foundation. He must begin to think of himself, not abstractly, but in every-day consciousness, as divine as well as human, as mind and spirit instead of animated matter and form, as normally good instead of bad, powerful instead of weak, well instead of ill, a ruler instead of a vassal, risen rather than fallen, occupied by love rather than the subject of selfishness and hate—the privileged executive of both his physical organism and environment. As he holds and concentrates upon desired ideals he will steadily grow into their likeness. He will manifest this change in due season spiritually, morally, ethically, socially, physically and even facially. He is at present the exact product of all his past accumulated thought and consciousness. The quality of these he can begin to control if he will. Outwardly, he is his own complex mental states manifested and solidified. Think what an unscientific mixture! His material is plastic and he is his own architect. Instead of constructing himself wisely and in accord with

the inner law, he has made himself what he is ignorantly and unwittingly. The structure has risen without any symmetrical design and there is no chance or haphazard in the result. Men have recently discovered the "universality of law" outside of themselves, but "universality" extends within. Law complied with is a transcendent force for good, but otherwise, it is energy turned in the wrong direction.

Instead of being subservient and serviceable, physical sensation has ruled the world. While its dominion cannot be ended by a short-cut, it is practicable to gradually and surely overcome it. Notable victories are possible but they will never be won by supinely plodding along the ruts of the past.

The New Thought is no sect, no cult, no competitive organization and has no sharp boundary lines. It is unequivocally optimistic and recognizes the good in all systems, men and things, and thereby aids in its manifestation. The friction of the present, which is the corrective penalty for violated law in the past, is educationally and negatively good in spurring men on to the recognition of their higher and real selves. The lower selfhood is not man, but only man in the making. What dignity inheres in the true and divinely human, in co-operative creation! Causation is in the realm of the unseen, and every "Word is made flesh," thereby gaining outward articulation. Man lives and grows from the centre, and it is superficial to attempt to renovate him by the manipulation of effects.

The ancients, though not learned in the modern sense, had an intuitive perception of the basis of being, as expressed in their fundamental aphorism: "Man, know thyself!" That is the only path to a real knowledge of God, for man has a divine sample within, while an intellectual search directed outward is in vain. The far-away and disconnected Deity has always been an abstraction. The indwelling Omnipresence is a reality, but not vital in the

consciousness except so far as recognized. The great Reality remains unknown as long as the gaze is turned outward. This is no strange or new doctrine, but is in accord with the highest thought and the deepest religious experience of the ages. Now receiving a fresh impetus, the idea of the normal divinity of man is the present and coming inspiration. It is subtly diffusing itself among churches and institutions. Our poets, clergymen, essayists, literary creators and even writers of fiction are catching the glow of its wholesomeness and breathing something of its atmosphere. But it is awaiting more than general intellectual appreciation. It is yet to be absorbed more deeply and concretely, refining not only theory and opinion, but thought and consciousness, and not less physical expression. Its power to bring harmony out of inharmony, strength out of weakness, health out of disorder, and a living optimism out of depression and servitude, is yet to be generally recognized. The truth brings scientific redemption and is within our reach if we will but grasp it.

The large number who attended any or all of the various sessions of the convention will not soon lose the impetus received, or forget the remarkable experiences and testimonies which there were given. The intelligent training of the deeper or subconscious selfhood through auto-suggestion, aspiration and concentration, as simple and efficient means for spiritual development, was made clear and easily comprehensible. Man may live in the sunny upper apartments of his nature, rather than in the basement, if he will. The practical aid and uplift radiated from the convention should be translated into daily life and experience by all who were in attendance.

Henry Wood.

Cambridge.



Be a gift and a benediction. Shine with real light, and not with the borrowed reflections of gifts.—Emerson.

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

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

The recent New Thought Convention held in Boston has been given so much space in the preceding pages that little remains to be said in this department. The great success of the Convention must impress all friends of the cause with the importance of such rallies, and clearly point out one of the ways in which a needed propaganda can be carried on. If large audiences can be drawn together in Boston at four long sessions, covering two days, to listen to the exposition of the New Thought, we have the evidence that the public mind is taking a lively interest in the subject, and that we may easily believe that a similar response will be made in other cities to the same kind of effort. The New Thought forces are so isolated, so divided into small groups, or circles, or clubs in every part of our country that, strong as they are in the aggregate, they do not make the impress that is to be desired upon the great public. Coming together in a Convention some opportunity is given for accomplishing that purpose. There ought to be such co-operation, at least. It is probably too much to hope that any close union of these scattered forces can be secured. While agreed upon the fundamental principles of the New Thought there are such divergencies of view in the ranks on some subjects as seem to preclude the possibility of organizing for the effective work that only a compact body which consents to be directed by those whom it may clothe with more or less authority can accomplish. But there is no good reason why we may not have a form of organization on the basis

obtaining in the Metaphysical League of other days, and this is proposed in the formation of the new organization that is referred to in another paragraph. Let us have the strength that is to be found in such union, if no greater.

* * *

One of the results of the recent New Thought Convention in Boston was the organization of what it was decided to name the New Thought Metaphysical Alliance. We have not the space in this issue to give such details concerning it as we should be pleased to do. The president chosen is R. Heber Newton, D. D., of New York; the vice-president, J. W. Winkley, M. D., of Boston; the treasurer, Chas. Brodie Patterson, of New York; the Secretary, Rev. W. J. Leonard, of Boston; and the assistant secretary, R. C. Douglass, of New York; the auditor, M. Woodbury Sawyer, of Boston. The purpose of forming this organization is to furnish the Atlantic states with a rallying point for the New Thought cause. There has long been the need of some responsible body that should be authorized to take the initiative in devising methods for co-operation, if for nothing more, among the various groups of New Thought people, as well as the detached elements, to be found in New England, the Middle States and the States bordering on the South. Our country is so large that no single organization can hope to do the work that we speak of and is everywhere needed to be done. The great interest shown in the recent Boston Convention is an illustration of what would, no doubt, be witnessed in other cities under similar circumstances. Any one can become a member of the Alliance by paying the annual fee of one dollar. Clubs and other groups of Metaphysicians can join on special and very favorable terms.

* * *

Cling with all your might to your own highest ideals, and do not be led astray by such vulgar aims as wealth, position, popularity. Be yourself.

Comments and Announcements.

A branch of the New Thought Metaphysical Alliance was formed in Roxbury, early in March, with over a score of persons as constituent members. The officers elected are, President, Mrs. James E. Johnson; vic-president, Mrs. Willard Courier; secretary, Mrs. S. A. Frost; treasurer, Mrs. Mary E. Boynton. The plan of work has not been fully agreed upon. It is proposed to hold frequent meetings at the homes of the members. A few books, forming the nucleus for a New Thought library, have been already gathered. These will be loaned.

* * *

Charles Brodie Patterson closed a series of services in Boston continuing through nine Sundays the middle of March. His lectures were very much enjoyed by the large company who heard him. He may be persuaded to resume the lectures at an early date.

* * *

It is the purpose of the New Thought Metaphysical Alliance to hold a convention in Washington, D. C., the middle of May. It is hoped that Boston will be well represented at the meetings.

* * *

Doctor D. L. Sullivan, formerly of Saint Louis, but recently of Rosedale, Kansas, passed on to his reward on the morning of February 18th. In the next issue of PRACTICAL IDEALS there will appear a memorial tribute by M. Woodbury Sawyer, who knew him well, and was a student under him. Dr. Sullivan was among the pre-eminent apostles of the New Thought.

* * *

The program committee of the New Thought Federation has sent out an advanced list of subjects for the next convention which will meet in Chicago, October 23, next. The committee announces that "In preparing this program, the committee in charge has endeavored to so arrange the subjects that there shall be an unbroken continuity of thought and that a published report of the meeting shall be a complete history and textbook of the practical application of the New Thought. All the speakers, whose names will be announced later, will be

expected to preserve this continuity as far as possible, and if they succeed in this, this year's convention will be a complete Normal Course in the New Thought."



Observations and Events.

THE MENTAL CURE ASSAILED.

Another effort has been made to secure a law in Massachusetts which shall prevent the practice of mental healing. The proposition has taken the form of an amendment to the law regarding "The Practice of Medicine," which amendment provides for the examination by the state and the registration of all mental practitioners, and imposes the penalty of a fine or imprisonment upon any one not so registered who shall practice mental healing for a fee or a gift.

The bill seems to have originated with a Boston lawyer, Frederick W. Peabody, who was the petitioner and the only person who appeared in defence of the measure at the hearing given by the legislative committee on public health. He reported several eminent names like the president of Harvard University and the president of Boston University as signers of his petition. They were all absent from the hearing however.

Mr. Peabody's argument did not present any evidence in support of the claim he made that the public health and safety demanded the law, but consisted of a violent assault upon Mrs. Mary Baker Eddy's personality and teachings, and upon her followers of the Christian Science church. The chairman of the committee objected to the petitioner's method with some vigor, but without avail.

There was a very large number at the hearing, hardly less than 400, including a great many Christian Scientists, many New Thought people, representatives of the Spiritualist body and others who stood for personal liberty.

William Lloyd Garrison, Ex-State Senator Kittredge and Lawyer Elder spoke for the Christian Scientists. The New Thought people were represented by Henry Wood who in a few significant words presented the following protest from the New Thought Metaphysical Alliance of Massachusetts and the Metaphysical Club of Boston:

"At a meeting of these two Societies, held on Tuesday evening, March 6th, 1906, it was unanimously resolved to

offer an earnest Protest, at the hearing of the Senate and House of Representatives' Committee, to be held on the 9th instant, against the Bills No. 882 and No. 883, relative to the Practice of Medicine, as most oppressive, in tolerant and unjust to large numbers of the intelligent and excellent citizens of every portion of this Commonwealth. For many successive years this aggression upon personal and civil liberty has been attempted by a portion of the medical profession of this State, but now more stringently and severely than ever before. Nothing remains now at this late hour to be done but to strongly yet respectfully protest against the passage of these Bills by the Senate and House of Representatives."

The protest was signed by the principal officers of the two societies named, and was further voiced by M. Woodbury Sawyer, ex-president of the Metaphysical Club, and by Miss Myra G. Frenyear, who officially represented the Church of the Higher Life of Boston. Lawyer Simmons, of the Banner of Light, the well-known organ of the Spiritualist body, spoke in the name of that large fellowship a brief, but most telling, word against the proposed legislation. An earnest protest was also made by persons representing the massage method of treatment.

The legislative committee seemed not to require for their illumination any extended discussion of the subject, for the session lasted only a little over two hours. This Commonwealth, it can be safely predicted, is not intending to put upon its statute books a law that denies to its citizens the right to be treated for their diseases by such school of practitioners as they prefer.



A PRAYER.

Ye Gods! Take us out from ruts, from life's treadmill
Into space; let's view the Universe and thrill
At the music of the spheres; in chains have we
Striven with problems sore; banished the world, let be
Its miseries dire, show us only the true.
Let us for one night revel in pastures new,
Show us the mysteries of heaven and earth;
Of life and death, creation too and love and birth.

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 Souls: Everything is packed but my typewriter, and when this reaches you we—the typewriter and myself—will be in the Southland. My address there will be Lawtey, Florida. Communications may be sent to either address.

Vesta's Message; The frozen earth symbolizes the frozen heart of man while it turns to the world seeking knowledge and pleasure. And some souls are white, beautiful, but cold. All possibilities are within, and some day the soul will weary of the world and self-seeking, and turn toward the Creator and Sustainer of all that is, and be warmed and enlightened and the world will begin to be transfigured and the heart to blossom, and fragrant airs take the place of icy blasts. O Infinite Love, shine into our hearts and bring the kindlier season!

* * *

Q. I am in good health but I am growing old. If good health will keep one young why do I grow old? G. H.

A. You may be in good health but you cannot be wholly sound physically or it would be impossible for you to grow old. You cannot be sound so long as you believe that old age is necessary and the law of nature. Nature dies because we do. No matter how good your health may be your mental belief undermines it and disintegrates your body. Read "Perpetual Youth" in January Mind, and learn what is the true law of life.

* * *

Q. One teacher instructs his classes not to practise suggestion. He says it is living in the external and prevents growth. What do you say? S. W.

A. I should say that there is a right and a wrong way to practise suggestion. When you suggest from your own mind without seeking light and guidance from the Infinite, you are a blind man groping in the dark, and you will not work wisely; but when you first seek wisdom from a higher source, or the Highest, you grow in wisdom and can suggest more and more wisely.

For Young Folk.

Edited by Ella E. Morrill.

Dear Boys and Girls:—

Joy cometh! For the springtime is here, the time when all nature awakes to newness of life. The birds, the flowers and the trees put on fresh life and begin their expression of gladness and praise; the birds by their joyous carols, the flowers by their brilliant color and sweet perfume, and the trees by their profusion of living green. How can we best express our joyousness? By having joyous, happy thoughts and the thought vibrations can travel like the rays of the sun and go far beyond our sight or knowledge. We can give happy words of greeting to all we meet. The young and the old, the rich and the poor, even the lowliest among us can gladly give a cup of cold water "In His Name."

E. E. M.

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AN ACCOMPLISHED GIRL.

A girl's education is most incomplete unless she has learned:

- To sew, to cook, to mend.
- To be gentle.
- To value time.
- To dress neatly.
- To keep a secret.
- To avoid idleness.
- To be self-reliant.
- To darn stockings.
- To respect old age.
- To make good bread.
- To keep a house tidy.
- To be above gossiping.
- To make home happy.
- To control her temper.
- To take care of the sick.
- To read the very best books.
- To take plenty of active exercise.
- To keep clear of trashy literature.
- To be light-hearted and fleet-footed.

Selected.

TEDDY AND THE GOLDEN RULE.

"Now, then, there is room for one more," cried Uncle George. "Pack him in and we are off."

Room in the big crowded sleigh for only one more, and, alas! there were two eager little boys left standing on the curbstone, longing with all their hearts to take a ride. "Which of you shall it be?" said Uncle George. There was a moment's pause; then Teddy stepped back. "Let it be Harry," he said. "I can stay behind."

So Harry was swung up into the open place. The whip cracked, the bells jingled and away they went, leaving Teddy alone, winking with all his might to keep the tears out of his eyes. Pretty soon he ran upstairs to grandma. Grandma was sitting by the window. She laid down her sewing and gathered Teddy up in her arms. "My dear little boy," she said, "has been trying to follow the Golden Rule, hasn't he?" Teddy nodded. Presently he said: "Grandma, does God up in heaven notice when a little boy tries to mind His rules?" "Yes, indeed, He does, and it makes Him feel very glad."

Teddy's round face grew solemn. "Can just a little boy like me make God glad?" "Yes, dear." "Isn't that queer?" said Teddy, "and—splendid!"

"And isn't it queer," said grandma, gently, "that when little boys like you, and old ladies like me, can make God glad, we sometimes forget and make Him sorry?"—Maurice Broadbelt, in *Sunshine*.

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THE DREAM FAIRY.

As I lay quiet in my bed
Do I just think while I'm asleep?
Or does a fairy creep,
So soft and still, up to my ear,
And whisper dreams for me to hear?

I dream the very nicest things!
I dream my tricycle has wings;
I dream my doll can laugh and talk;
I dream my woolly lamb can walk.
How do the dreams get in my head?

Cassell's Little Folk.

Book Notices.

Health and the Inner Life. Horatio W. Dresser, G. P. Putnam's Sons, New York. Pages 251. Price \$1.35 net.

This is a very important contribution to the history of the modern mental cure movement. It is in fact the first historical narrative yet written that deals with the subject in detail. No one is so well equipped to handle the question as the author, for no one, in the first place, is so thoroughly conversant with the unpublished teachings of the original practitioner of the new therapeutic methods, P. P. Quimby, and the true history of the movement must begin with its founder. One might as well attempt to give the history of Christianity by beginning with the teachings and work of Paul as to begin the story of the great mental cure movement of today with the work and teachings of Dr. W. F. Evans and Mrs Eddy, great as the part these pioneers have taken in propagating the movement. No one who is really searching for information bearing on the origins of the movement needs longer be in any doubt as to the truth since Mr. Dresser has spoken. Mr. Dresser recognizes the fact, as every intelligent student of history does, that "the mind cure is as old as human belief." He dwells at some length on this subject, but he adds, "When all has been said, however, it is beyond dispute that it remained for a man who knew almost nothing about the teachings of the past to make the investigations which in due course led to the development of what we now know as mental healing. . . . Many have enjoyed the after-benefits who have never heard of this pioneer. But that does not alter the fact that in a peculiar way their beliefs are bound up with the history of the movement." The author very properly refers to the important work of his parents who were the patients and pupils of Mr. Quimby. His father was, in fact, the first expounder of the Quimby teachings, acting for several years in this capacity in Mr. Quimby's office among the patients who desired to understand the philosophy and methods of Mr. Quimby. Mrs. Eddy, then Mrs. Patterson, was one of these inquiring minds that Mr. Dresser helped into the understanding of the Truth. As the years go by this volume will become more and more valuable in the eyes of all who have any interest in historical truth, because it proceeds from the pen of the only person who

has been in close personal touch with the sources from which the facts are to be drawn.

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Right and Wrong Thinking and Their Results. Aaron Martin Crane. Lothrop, Lee & Shepard Co., Boston. Pages 370. Price \$1.40 net, \$1.50 postpaid.

Too much cannot be said in praise of this book as a practical guide to right living through right thinking. The life of mankind could be reconstructed by following its teachings. It is an entirely fresh and unique treatment of the subject by an author who speaks out of a very large experience in guiding people that have fallen under abnormal and discordant conditions into the life harmonious and radiant. We are not surprised to hear that the first edition has already been exhausted. We wish that it might be put into the hands of all young men and young women that they might begin to learn how to live in their youth and not, like the most of us, go blundering along through the years before awakening to the fact that "As a man thinketh in his heart so is he," and that it is in the power of every one to say what his thinking shall be.

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

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