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THE AIMS AND OBJECTS OF NEW THOUGHT.*

By J. W. WINKLEY, M. D.

LADIES and Gentlemen: The task of your present speaker is to present what seems to be the purposes of the new spiritual healing movement called New Thought. In the development of the movement, the time has probably arrived when some idea can be formed as to what the movement possibly can do, as to what it may accomplish. In a word, What are its aims and objects? There is a prior question to this, however, upon which this depends, and that is, What is the New Thought? We can only determine what the movement can accomplish, determine its aims and objects, from what it really is.

Let us try to summarize briefly or give a condensed synopsis of New Thought. Its development has brought forth prominently certain great truths, principles, discoveries and knowledge of laws, which together constitute the essentials of New Thought.

The Infinite Spirit.

Of these, first of all, is the New Thought conception of the Supreme, Indwelling and Outdwelling, Infinite Being. He is One, All-Inclusive, All-Immanent, Spiritual Being. He is not God with an attachment. He is All-Good and includes no real evil or evil being. He is not a God of evil, wrath or displeasure, but is One, All-Perfect Goodness, Perfect Love, Infinite Joy, and creates and bestows these and only these.

And here is what is especially prominent in New Thought. It is that God, thus found really and practi-

*An address delivered at the New Thought Metaphysical Alliance Convention held in Washington, D. C., May 20 and 21, 1906.

cally immanent in His creation, is the One and only Healing Power and that He is directly available to restore and preserve the health of his children, physical health as well as mental and moral wholeness.

The first main aim, therefore, of New Thought is not only to teach the conception and to help men to the conviction and consciousness of the reality of the All-Healing Power, but to further the use of the higher healing and thereby displace the old and erroneous methods of cure.

Here it should also be said that New Thought seeks and seeks only to find and deal with evil causes. It neither meddles with, opposes or fights, treats or doctors or deals in any way with evil effects, symptoms or diseases, but trusts wholly to destroy evil effects by the removal of evil causes. Therefore its system of mental or spiritual therapeutics is one of simple prevention. Prevention is the only true and ultimate cure of disease as of all other evil.

Man, the Child of God.

The next advanced conception of New Thought is in regard to man; it is that man is really the child of God, made in His image and partaker of His nature. He is fundamentally good and can be nothing else. He has not any bad constituents in his nature, but he is subject to certain conditions and laws. To understand him, we must remember that he is in the process of development. In the whole Universe, absolute perfectness is involved. All good is thus involved. Experience and all Natural Science teach us that this All-Perfect Universe is subject to a process of evolution, of unfoldment. The Solar System and all Creation, so far as we know, is subject to this unfoldment.

Man is subject to the same process. All good is within him, is inherent in him, as offspring of the Infinite. He is subject to this unfoldment on his way to a Perfect Being, when at last he is expressed and made fully manifest.

Meantime he is subject to his immaturity. If this conception of man be any way true, then one great and main aim of New Thought is to bring about his unfoldment. This is true education, the educing of the real man, the unfoldment of all his faculties, qualities, attributes, instincts, intuitions and even his passions and appetites; all are good and natural to him. The unfolding of his real nature, faith, courage, trust, joy, magnanimity, nobleness, all virtues, moralities and spiritualities; this is true education. The acquirement of knowledge is good but secondary to this. Give him all the acquirements possible to him, but the main thing is to unfold the whole man.

In this view is seen what we mean by healing. We mean freeing him from all his imperfections by displacing them with perfection. In his immaturity, all his mental and moral ills can be summed up in selfishness or the lacking of, or undeveloped state of, the unselfish quality, or Love. Selfishness is the great disorder of the world, and the New Thought healing means, therefore, to heal this, man's main disorder, by unfolding his real, orderly and healthy nature. Upon this, his main disorder, depend and out of it come his mental, moral, spiritual and even physical ills.

Unfoldment.

Unfoldment is the universal process, mode of procedure, manner of God's working in His Universe. We do not know why, we find it a fact; and He does all things well, works only for good out of His goodness and love. New Thought believers are the evolutionists of evolutionists. It is a fundamental thing in their philosophy. They believe it is God's process of creation. They believe, however, in Involution as well as Evolution and the first as prior to the latter. All things are involved in God and His Universe. All perfection is infolded therein, and is inherent and potential in the Universe. All power, good, reality,

all life are thus infolded. All is of and in and through God. He is all and in all and All-Good. Unfoldment follows from this. Evolution is the process of unfoldment of that which is infolded into outward expression. It is the pathway by which all things come out from God; out from Him into infinite creation.

Man is subject to the same world process, but man is God's great instrumentality in His creation. Man working by God's power, in accord with His law, took the earth as a wilderness from the hand of its Maker and has made it all it now is, a new world, and he is destined to transform it in time into a garden, a dwelling place fit for the gods. So man working by and in harmony with the God-power is the great factor in the unfoldment of himself.

Method of Healing, or Law of Cure.

This fact of evolution, the process and law of unfoldment of themselves reveal the true method of healing. It is explained by the simple word, Displacement. It gives a law of cure, may we say, the law of cure, for can there really be any other? The Scriptures put it into the phrase, "Overcome evil with good;" that means displace, eliminate, extinguish evil by good; disease by health. By good destroy and end all forms of evil; by light put out the darkness; by virtue end vice; by wisdom, folly; by knowledge, ignorance; by love, all selfishness. Before love, selfishness vanishes. Would we think of curing these ills in any other way? There is no other way. Why do we attempt by any other method to cure physical disease? This is the New Thought new method;—cure disease by health, and it will come to trust in and to use no other.

In New Thought this spiritual healing movement has had its modern origin and is having its practical application, thereby proving by actual demonstration its truth

and effectiveness. Thus, we are further shown the working of the New Thought method of healing, of healing the ills of man, physical, mental and moral, ills incidental to his immaturity or lack of development. It is by appeal, appeal to the real true, divine, God-nature of man. Touch that, awaken that, call that into activity, into unfoldment and so health. How appeal? By what means? By the great power of all powers,—love. Will it fail? Can we say it has failed? It has never been tried to any extent. When tried, we believe it has not failed. Man, even when least matured, when lowest fallen or in direst disorder, will respond first or last to that appeal. To follow the method thus essential in New Thought would be to supplant force by love, supplant brute force now rampant in the world, making misery and working destruction, by the energy divine, the power of love, which ever creates and blesses. Man is ultimately everywhere to be ruled, guided, inspired, unfolded by the power of love out and up into his true self.

Unity.

The next important conception in the New Thought is Unity; the unity of all things; the unity of all the Universe, spiritual and material. This is a basic conception in New Thought. It is fundamental in its philosophy. It is a thorough conviction with New Thought people. New Thought means unity in all things; means that the unity of nature, of the Universe, makes possible Physical Science, as all scientific men know. Again, the unity of all minds makes possible philosophy and helps us to a true philosophy of life. New Thought emphasizes the unity of God and man especially, and that thus only is made possible religion. God and man are one. "I and my Father are one," declared the great Teacher. It applies to all mankind. They need only to have the consciousness of it as He had. The unity of mankind makes possible morality or ethics and is the foundation of the

brotherhood of man. New Thought accepts the real brotherhood of man as a basic truth. This shows another principal aim of New Thought. All men, nations, races are one brotherhood. This is not only a principle theoretically held in New Thought, but is to be made actual in the world of mankind, New Thought people believe. Thus interpreted New Thought, therefore, if put in practice, would end all war, strife and antagonism between man and man, nation and nation, and inaugurate peace throughout the world. This would change the old order of strife into a new order of peace, love, fellowship and real brotherhood among men.

The New Christianity.

New Thought holds an advanced conception of Christianity, and yet holds that it was the Christianity of Jesus Christ. His was a two-fold gospel, a gospel of the word and a gospel of "works" or healing. He emphasized the "works" as much as the word, but Christendom has neglected one-half of his gospel and the other half has, therefore, been largely ineffectual. Christendom accepted his word but neglected his "works," or healing. New Thought accepts the whole gospel of Jesus and aims to put it into practice. "Go ye into all the world, preach the gospel and heal the sick." New Thought accepts Christ's Christianity as truly practicable and believes it would bring about the actual unity of mankind. He showed us the method: "Love thy neighbor as thyself;" "Resist not evil;" "Love thine enemies;" "Return good for evil." This would be putting in practice Universal, Divine Love. God's love made man's love would heal the disorders, ills, diseases, bodily, mentally and morally of mankind. This is the healing gospel New Thought aims to teach and make actual in the world.

Good and Evil.

New Thought has a new conception of good and evil. It magnifies the good and minimizes the evil. The evil is

negative, is the absence of good. The evil is transient; good is eternal. Man's moral evil, vice, sin is incidental to his immaturity but is no permanent entity. With his unfolding, it disappears. The unfolding of his inherent goodness, divinity and real deific nature as child of God will end all his moral evil. Jesus proclaimed man's real, divine nature: "The kingdom of heaven is within you;" "Be ye perfect as your Father in heaven is perfect." Thus is indicated man's potential perfection that is to be made actual by unfoldment. This shows us again the practical method which New Thought holds and aims to put in practice; to overcome evil with good, to displace all evil by good. Therefore, it would appeal always to the good in man, appeal to his real nature to educe his attributes, faculties and qualities which are all good and he has no other than good.

New Thought holds, as true Christianity teaches, that not only the greatest thing in the world but the greatest Power in the world is love, or unselfishness. By this sign it would not "conquer" but build a good world, evolve a real Divine mankind, make this old earth a beautiful dwelling-place and man its beautiful inhabitant. New Thought holds that unselfishness, or love, put in practice, would multiply wealth, welfare, happiness and health and thereby end poverty, disease and the ills of mankind.

The Great Words of New Thought.

New Thought is expressed by its great words, it will be seen, God stands first of all these. It means the Infinite Indwelling and Outdwelling Being; All-Good, All-Love, All-Perfect. It means that He is the only Power, the One Mind, the One Life, the Healing Power that cures all diseases and all other ills.

Another great word in New Thought is Man. It means he is a child of God and therefore partakes of the Divine, Deific Nature. It means he is potentially all-good and

all-perfect. His real inherent nature needs only to be unfolded into actual perfection, and this unfoldment of man is one of the great aims and objects of New Thought.

So that another great word in New Thought is Unfoldment. It applies to all things. It means the unfolding of the infolded perfect nature of things, and so it is equally applicable to man.

The next great word in New Thought is Unity; the oneness of all things and the real unity of all things is to be made manifest by unfoldment.

Still another great word in New Thought is Christianity and stands for the highest interpretation of religion. New Thought people are thorough believers in true Christianity, and aim to put it into actual practice.

New Thought—New.

It has been said that New Thought is not new but old. In a slight sense this is true. We have today few great truths absolutely new, for some great prophet, seer or saint has stood on the Mount of Vision and flashed them across the world. But they were spoken to deaf ears. Mankind was not able to receive them. It can be truly said that New Thought is largely new.

Take the New Thought conception of the All-Being. Has any other body of people had such a conviction of His reality? Has the conception ever been held of His real immanence, absolute goodness and love? Has the conception of Him as the one All-Healing Power ever been held before as in New Thought? Has any body of people taken Him as the true, All-Healing Power available always and everywhere? Has any other body of people, except those of New Thought, relied directly upon His healing power to cure diseases and all other ills, God using the mind of man as His instrumentality for cure?

New Thought has given the world a new therapeutics.

P. P. Quimby solved a great therapeutic problem. The medical profession long ago discovered and proved that mind could kill, but knew little of the power of the mind to cure, and nothing at all of any practical method of applying that mind-power effectively to that beneficent end. What the ability and genius of the prominent minds in the regular medical profession for centuries had failed to do the genius of this irregular, non-professional, though profound, student of therapeutics, health and healing laws, P. P. Quimby, readily accomplished. Through him and the two others supplementing his work, Dr. W. F. Evans, the pioneer New Thought author, and Mrs. Eddy, "credit where credit is due," the practitioner, we have this new therapeutics of mind; perhaps destined to supplant all other methods. This is something new, certainly.

Is there nothing new in the New Thought conception of man? It is largely different from any that has before been held. In fact, New Thought has practically discovered man. It has found him really the child of God, of Divine, yes, Deific nature. He is wholly good, that is, he has infolded in his nature all Divine perfection. He has no bad nature. He has not bad qualities, nor faculties, nor attributes, nor evil passions, nor appetites which are bad. He is simply yet immature, not unfolded. The unfolding of his nature will bring forth all his perfection. Jesus told him of this potential perfection when He said, "Be ye perfect as your Father in heaven is perfect." He told him that he was wholly good when he said, "The kingdom of heaven is within you." Is this not the new man according to the New Thought conception?

So New Thought has an advanced conception of Christianity. It holds that Jesus gave us a two-fold gospel, a gospel of "works" along with His gospel of the word. New Thought puts in practice his gospel of works, or healing, which has never been done in Christendom. This is the new Therapeutics, the healing of the bodies, minds,

hearts and souls of mankind, and it is believed it is destined to make a new era in the health and happiness of the world.

Again, a principle of New Thought, if true to itself, is to rely upon the Power of Love to move the world, the greatest power of the world, new surely in application, and New Thought believes if this power is invoked it will create a new order of things, the new order of peace, welfare and brotherhood among mankind. Out of these great principles of New Thought, its great aims and objects naturally are revealed.

The Ideal.

Thus it is shown that New Thought people are truly idealists, practical idealists. New Thought would put the highest ideals into actuality. This has never been done. It has never been attempted, and would it not be really something new in the world? There can be no higher aim or object than to put the highest ideals of man into practice. The Ideal is one of the great words in New Thought. God shows man thereby His ever-present, moving, healing, inspiring Power. Man is moved forward from within by the Inspiration of the All-Good, loving God, and the Ideal is placed by God in the firmament of man's soul to lead, to draw, to guide, to win him ever upward and onward.

Surely this fittingly called Spiritual Healing Movement is fundamental in its character and of deep and far reaching significance. Its aims and objects, therefore, at least in possibility and potentiality, must be of almost unlimited scope, its practical application verily unbounded. Held up, as we know, an exalted Ideal, centuries ago by the great Soul of that day and rejected by men, we ask is the present age ready for it? Are we ready and worthy to be blessed by it and ready and worthy to be its humble but devoted instrumentality to bless others?

BEAUTY.

By WILLIAM BRUNTON.

WHEN June comes we cannot but think of beauty. We have the spirit of the Psalmist that hears creation sing its songs of praise; we have the mind of the Greek to worship the harmony and proportion of all that is.

May inspires us with the refreshment of liberty, the breaking of bonds, the giving of new life to the earth. The miracle of sunshine is wrought before our eyes, and we are in the wonder world of the ages, and very near to God, as God is verily near to us. It is pleasure new as our latest breath, and glad as the last seeing of the eye. To keep in touch with this is the test of the spirit if it be alive or not. It is the poetry of the world; it is the painter's power to read and understand the glorious richness of things.

Do you not suppose that another slave by the side of John on Patmos, when he was in the spirit on the Lord's day, and the disciple had such glorious visions, that the companion toiler in the mines brought to a resting time and looking out on the landscape, and hearing something of what the dreamer had to say—might reply, "Yes, the sunrise is lovely on the ocean as it lies like a mirror reflecting its glow, it is beautiful in the clouds, but your city is a pageant of the mind. It is not there." And the disciple with the large hopes would have to allow that the inward eye must be quick or no beauty of the unseen is.

In June we have the full rounding out of flower and forest. I watch the leafage as I watched the bloom a little before, and I am very glad to behold it, it is so very good. The arching elms overshadow the streets and highways; how bowery they are, how they spread and enlarge themselves so wonderfully. Well may the birds hide in the branches, and make their song there!

Nature takes on a new look in the process of arraying herself so gorgeously. We are surprised at times when wife or daughter dresses a little better than common, putting on ornament, and looking like my lady indeed. We fall in love anew with such revelation of grace properly set forth, and we say, "How handsome you are!" The same effect is produced in our minds when we see the blush and excitement of some joy in the face, and the like glow of good adds beauty we had not observed before. In this season a like transformation is visible in nature and we cannot but enjoy it, if we are trying for life's success.

This is the open secret of blessedness and is the most eminent success for the living man, as this belongs to God, is part of the privacy of his benefactor. It has its utility of allurements and education, but the ox does not know it, nor the brutish man, only the soul that allows the soul its own good.

Some lament their circumstance that they cannot see the great galleries where the world's best pictures are kept. It may be a loss in a way, a real way of course to the artist mind. But what was for the seeing of centuries ago abides yet—the face in the home or the street, and the hills and dales of the growing world always young and ever fair. To make pictures of our own by seeing them is part of the creative gladness of great souls, and is culture the very best in the knowledge of beauty. It is an inspiration to consider this and to see that nature is not partial but greatly glad to give to all her children. You may study color and form constantly, and you will find that new appreciations come to you and inspire you.

And when this is done, or being done all the while, then there is one step further to take, and that is to think of matching the outer with interior beauty.

And while there is mystery in this—it is yet plain to us who are seeking it. It follows spirituality of hope and

intent and endeavor. We are working at it for years to grow into self-command, patience, purity, sweetness of life. We are doing it with the thoroughness of nature who is working in the interests of the Eternal. We eliminate the undesirable and the unclean; we manfully seek the true and the strong, the enduring. And this of itself is beauty, even if it is a flower of the forest and the eyes of no other may see it. But it is very beautiful when it is in the common way, breathing fragrance to the passer by. We live for the reality but others do see our good works and glorify God. Beauty has a constraining power to worship and then to work, and behind it in its fading is the seed of celestial beauty, as behind the setting of the sun is the glow of a million stars!



Faith, both in the operator and patient, is desirable. It is a spiritual force that has accomplished wonders. The power of faith, of which we might give numerous illustrations drawn from the recorded facts of ancient and modern times in restoring both mind and body to a healthy state and the law that governs its action and influence are but poorly understood by the world at large. It is a subject worthy of investigation by thinking minds. It is an element of strength in the will, and an essential ingredient in a sound and harmonious mental state, and thus necessary to a restoration to life and health. It is an actual psychological, or spiritual, force. To believe that we can do a thing, especially if that faith is the result of an understanding of nature's laws, empowers us to do it. To believe that we are well, or that we are becoming so, excites a spiritual force within us that goes far towards making us so.—Warren Felt Evans.



Discontent is the want of self-reliance: it is infirmity of will.—Emerson.

LANDMARKS IN METAPHYSICS.*

By SARAH F. MEADER.

WITH their first instruction in metaphysics every one is a healer of disease or assumes to be. Some succeed in this particular line and many fail. If we would change the word healer to helper, making every metaphysician a helper, we should speedily find out just where we belong, and fall readily into the place we are best fitted to fill. Having found our place, let us train our best energies to our expression of this wonderful truth.

Many a fine healer has been ruined by leaving his legitimate work and seeking to become proficient in this or that 'ology. Without prejudice, and with no desire to offend, I must speak from my own point of view, on this, to me, all important phase of metaphysics, the healing.

The first duty is to teach people to keep well, to understand the power of right thinking as the means of perfect health. To insure, through the outworking of the God within, such a recognition of God in the circumstances which environ us, the best which life affords.

The healer's province goes beyond this. It is helplessness and infirmity with which the healer has to deal. Mental healing of dis-ease and physical suffering is no longer an experiment. It is demonstrated sometimes by seemingly miraculous cures. Still it is true that we have many healers in the field who are not properly equipped with knowledge—and who achieve only meagre results. This is because we do not properly define the helpers and the healers. The world ranks us by results. Metaphysical healers ought to take rank with the practitioner of the "regular" schools. Sometimes they do, but it also happens, because of inability to stand the test in critical cases, they are charitably or uncharitably set aside in favor of the "regular" who knows, or claims to know, just how to manage.

*Extracts from an address given before the Metaphysical Club of Boston.

How many of our healers are posted on the management of a sick room? How many are able to discern the state of the case from the symptoms? How many can speak understandingly on matters of diet? If we are equipped with that tactful knowledge which inspires courage and hope in times of trial, why should we be set aside in an emergency, when some poor soul is feebly fighting the great conflict between life and death? It is the healer's business to know what is best to do in order to help the fainting energies express life and health. "In quietness and confidence (emphatically confidence) shall be your strength."

In the practice of healing we shall find a use for every talent we possess, and we shall succeed the better if we do not try to be too much. It is no help to me to feel that the natal planetary aspects of the patient or myself conspire against the good I am striving to do. It is rank hypocrisy for me to speak words of cheer and comfort to the patient when I am inwardly prodded with the grave prognosis of some disembodied spirit. It is hard for me to bring my mental batteries to bear when I am conscious of some uncanny vibration from hither or yon, which is stirring things up so that we haven't half a chance. I have seen too many such disturbing elements in a sick room to have any faith in such helps to healing. I know after such experiences, what a relief it is to see the honest, sensible face of the good old family doctor. This is no overdrawn picture and is worth the consideration of our metaphysical healers.

In the line of healing, we have another point to consider. Where are our metaphysical nurses? Like angels' visits, few and far between. The good nurse is an important factor in the healing. That modern sage, Mr. Dooley, thus sums up the case with his confrere, Mr. Hennessey: "If the Christian Scientists had more science and the doctors had more Christianity, it would make no difference

which ye had, provided ye get a good nurse." We have no special training school for metaphysical nurses, but we can find out the regular nurses, and make them better acquainted with our principles. There is many a metaphysician, not successful as a healer in the hard work of a general practice, who would with a little technical training succeed admirably as a nurse.

We are often asked, "Where are your established schools and colleges?" They are yet to come. We still sit at the feet of individual instructors, like the primitive Christians. There has been little attempt at organization. Once in a while a Metaphysical Association, world-wide in its scope, or a New Thought Federation, blossoms into life, bears its little fruit and, for want of coherent elements, is lost in the great current of events.

At long distances apart are New Thought centres, a church maintained by a minority of the people, Metaphysical Clubs, Noon Day Clubs, Societies of Silent Unity, Homes of Truth and Truth Students' Associations. Summer Schools of Advanced Thought, like Green Acre, or Oscawana-on-the-Hudson, lift like shining landmarks here and there, but how inadequate the means of enlightenment to the great needs of the people. Truly the harvest is plenteous but the laborers are few.

We may well be proud of our literature, which is so gladly welcomed in the homes and hearts of the people. It is a matter of self congratulation that so many helpful writers have been members of our own club. Henry Wood, Horatio W. Dresser, R. C. Douglass, Warren Rodman, Aaron M. Crane, J. W. Winkley are becoming household words, because of their helpful publications. There is no more welcome visitor than the little Unity, so easily handled, and so helpful in its ministration. Emily Cady, Fanny M. Harley, Jane Yarnall and others of greater or lesser note are like angels' visits in a quiet hour. Charles Brodie Patterson and Ralph Waldo Trine

walk into the heart, while that sturdy old New England pioneer, helpful, conscientious and broadly educated, Warren Felt Evans, stands without a peer. Our own club member, Rev. W. J. Leonard, has earned our lasting gratitude in placing before us the only authentic biography of this noted leader, happily obtaining from yet living witnesses important facts in the history of his noble life. To New England, in the persons of Phineas P. Quimby, Julius Dresser, Warren Felt Evans and Mrs. Eddy the world is indebted for this great mental movement or Metaphysical teaching.

It belongs to us to make people better acquainted with the books and periodicals along New Thought lines, not forgetting to include that excellent monthly of our own city, PRACTICAL IDEALS. One method of doing this work is to send forth broadcast, like good seed in the hope of a harvest, such books and periodicals as we may be able to part with.



In the morning of life's year, be a child in the fields gathering flowers to the songs of the birds; in the noon, be busy for the blossoms of knowledge on the outreaching branches in the orchard, and then at eve you will be a harvester of wonderful things that grew not on the trees, and flourished not among the ferns and grasses.—William Brunton.



I awoke this morning with devout thanksgiving for my friends, the old and the new. Shall I not call God the Beautiful, who daily showeth himself so to me in his gifts? —Emerson.



No man has ever yet properly applied himself to the performance of a set task without meeting with success.



"On earth there is nothing great but man; in man there is nothing great but mind."—Kant.

WHY ARE WE HERE?

By MABEL GIFFORD.

THESE can be but one purpose in creating human beings, and that must be that they may enjoy the delights of existence. As we look about this wonderful earth we find that everything is created a delight and a blessing to man. We see that life is growth, progression, unfoldment, evolution. We see that everything in creation ministers to man's growth. Looking back through history we find that in that compilation from the most ancient of books of which we have any knowledge the same fact of the goodness of all creation was recognized. In their allegorical account of the creation of the world they say, "And God saw everything that he had made, and behold it was very good."

In this most wonderful of books which men have named the Bible, we find that it was the ignoring and perverting of the laws of creation that caused inharmonious conditions. Creation is the unfolding of the order of life in its development to the consciousness of man. "Order is heaven's first law." Heaven is the condition of harmony, the natural unfoldment of life. To maintain that harmony in the earth the same order must needs be observed. When man chose not to follow heaven's law but sought out his own imagination he brought all manner of disorder and inharmony into the world, just as we see them doing today, just as they have done in every age.

Whatever man is, that the earth and the world is, and so we find the perversions of man reflected in the poisonous plant, the blighted flower, the ferocity and cruelty of animals, the warring of the elements, the upheaval of the earth's crust, the rise and fall of nations, the shedding of man's blood by his brother man, the sick, the poor, the desolate; splendid piles and wretched hovels, the revelry of the rich and the moans of the starving. This is man's world; how different from God's!

Hence it is that our growth is painful and slow. But the joy and hope of it is that we are growing; that we are moving on toward that condition which is the order of God's creation. The despair of the past has been that we were born into these conditions and must endure them as best we might, and that was all of earth-life, but today we have the blessed revealing of the possibility of man's release from these conditions. We have learned that the individual is not a slave to his race, but that each and everyone, no matter what his man-inheritance or his environment, can by the power of his God-inheritance raise his life into such harmony and blessedness as he will. We have discovered that thought and feeling create, or form life into their image and likeness. In the face of these possibilities we begin to realize the glory of living. We can choose the harmonies instead of the inharmonies that exist in the world.

As life is growth we must be ever in the endeavor to grow, and to grow in the image and likeness of God. It was thought of old that man was wound up like a watch and placed on the earth to run down with greater or less speed according to chance and circumstance and his own conduct, but now we know that thought and feeling create, we see that it is our own fault if we run down instead of ever on to a larger and more perfect life.

God being perfect life, all his creations are perfect, man and the world are perfect, they never can be otherwise except in man's sensing or realization of himself and the world. He can pervert true thought and feeling and thus create to his consciousness perverted effects. The only way he can get into the consciousness of the true is to seek it and practise it.

Many have thought and still think that we are created to work. That the great object of creation is to give men the privilege of not only suffering for the space of their earthly life but to work unremittingly for the like space of

time. The universal idea of the noblest-minded is to wear themselves out in service to their fellowmen. So they go about bearing grievous burdens and trying bravely to smile the while. But we are beginning to see that tearing down our bodies and minds is not the plan of the Creator, but only an outcome of man's perverted ideas. Growth is the result of life; growth is the developing activity of life. Nothing is in line with the perfect life except it be constructive; work that is exhausting, that tears down instead of building up is not in God's order, and is not the truest service to mankind. The primal service of mankind to man is to develop himself as perfectly in God's order as he is able, so will he be able to accomplish for mankind both spiritually and physically what he could never accomplish with a feeble, diseased or over-worked body. The greatest work of man is not in doing, but in being. Being inspires doing; doing is a result of being. Men who have not learned the truth, estimate their own or another's value to the world, and their own growth by the visible work they have accomplished, while the greater and more important work is invisible and cannot be estimated. Every man who has practised being the true has accomplished his part both for himself and the world, though he may never have performed any service of any seeming value. Or his life may look like a great failure as to spirituality, morals, learning, arts, business, and mechanics, or even as a common laborer, and yet actually be a glorious achievement.

And once more, we are here to enjoy the delights of living, of unfolding into ever greater delights. To find these, we must grow and be; seek the true and to live it. The true is not disease, not poverty, not inharmony, least of all old age and death. Life is an ever more glorious existence, and the soul creates the body like itself when the mind of man is not through man's beliefs perverting and reversing its effects to his senses. The trouble is not

that we are born into inharmonious circumstances and conditions, but that we remain in them. As soon as we live out of them in our thoughts and feelings we get out. It is not living in thoughts and endeavors of self-seeking for pleasure or profit or aggrandizement that creates harmony in the world, but the co-operative activity which seeks that which is of mutual benefit to one's self and to others. This is the one law of harmony, the law of life, the oneness of mankind and of God and man. Against our perverted inclinations we compel ourselves to observe this law, and when the Christ-child is grown and comes forth into our external lives the law ceases to exist; it is no longer serious effort to live the true life but a privilege and a joy; love now inspires us and guides us and the kingdom of God has come on earth as it is in heaven. We live to love and we love to live.



REVEALING HIM.

By WILLIAM BRUNTON.

The great big Heart of all the world,
Has had each heart of man in mind,
And when the universe unfurled—
He sought himself in man to find!

And one by one he calls his sons,
To dream with him a golden dream,
To last this life and far aeons,
Till each shall sweeter, sweeter seem!

'Tis man he crowns with power to rule,
With power to work and wait each day,
He makes all worlds to be his school,
And leads him on in hope away!

And in each gain of thought and will,
In knowledge true and conduct kind,
The good great Heart doth love fulfil,
And see himself in his child's mind!

BREATHING DURING SLEEP.

THE importance of proper respiration during sleep is dwelt upon by Dr. J. H. Kellogg in an article on "Unconscious Respiration," contributed to Good Health. Dr. Kellogg notes that during sleeping hours the breathing movements are more superficial and slower than when one is awake and active. The lungs influence the activity of every organ and every cell in the body, and consequently lessened breathing during sleep slows down every function. He goes on:

"It is necessary that activity should be lessened in order that sleep and rest may be secured, but the work of the liver, kidneys, and the repairing work of the living cells goes on during sleep, and this requires oxygen. Hence the body should be supplied with an abundance of fresh air during sleep by proper ventilation of the sleeping-rooms. The lassitude experienced on rising in the morning after sleeping in a close, overheated room is evidence of the injury resulting from such practice. The temperature of the sleeping-room should never be above 60 degrees F. when a higher temperature can be avoided, and a lower temperature will be found beneficial. Sleeping in cool air, provided the body is kept warm, is far more refreshing, invigorating and energizing than in a warm atmosphere. Cold air has a tonic effect upon the tissues which is highly beneficial."

The amount of air taken in during sleep may be remarkably increased, Dr. Kellogg goes on to say, by developing the vital capacity and the activity of the lungs through suitable exercise. He says:

"An eminent French physiologist found that the amount of air taken into the lungs during sleep was doubled in students whose general breathing capacity had been increased by exercise. Exercise in a gymnasium, chopping and sawing wood, digging, laundry work, scrubbing, running of errands—all sorts of active housework and farm

work—are excellent means of developing the chest. Any exercise which accelerates the breathing, compelling deep, full breathing, is valuable as a means for developing the lung capacity.

“Languor, nervousness and mental cloudiness are driven away by the increased ventilation of the body secured by deep breathing. The pure oxygen taken in burns up the rubbish which obstructs the brain and the tissues, while the deep-breathing movements accelerate the circulation, drawing the impure blood toward the chest for purification, and so cleansing the tissues of the paralyzing poisons which are sure to accumulate in them unless constantly removed by vigorous movement of the blood and energetic breathing. The heightened color of cheeks, the increased lustre of eye and general buoyancy of feeling which follow a brisk walk on a frosty morning are evidences of the benefits that are to be derived from taking into the body an increased supply of oxygen through active breathing.

“While the lungs are to some extent subject to voluntary control, their action is, like that of the heart, automatic. During sleep, as well as during the waking hours, their movements are carried on with rhythmical regularity, except when necessarily interrupted by speech, and without any conscious or voluntary effort.”



It is right to “uphold the majesty of the law,” but we should be sure to have majestic laws, worthy to be upheld.

“’Tis not what man does which exalts him, but what man would do.”

“The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about,
And always wear them inside out,
To show the lining.”

THE WASHINGTON NEW THOUGHT CONVENTION.

THE copy for this issue of the magazine has to go to the printer before the New Thought Metaphysical Alliance Convention, arranged to take place May 20 and 21, is held. The New Thought Centre of Washington, D. C., had all the planning left in their hands, and they entered upon the work with zeal. There were three sessions provided for in the program, two of them for Sunday, May 20, and one for the evening of Monday, the 21st. Two hours on Monday afternoon were set apart for a reception.

Copies of the program have already reached the Alliance headquarters in Boston, and it is here reproduced: First Session—J. W. Winkley, M. D., of Boston, presiding; Eugene Del Mar, of New York, "The Realization of Unity"; Mrs. Josephine Verlage, of New York (subject not given); J. A. Edgerton, of New York, "The Son of Man"; Miss Eva A. Vescelius, of New York, "The Importance of Music upon the Health."

Second Session—Eugene Del Mar, of New York, presiding; R. Heber Newton, D. D., of New York, "The Significance of the New Thought"; Julia Seton Sears, M. D., of Boston, "Healing, a Corner Stone in the New Thought Structure"; Charles Brodie Patterson, of New York, "What is New Thought?"; Henry Wood, of Boston. Mr. Wood could not be present, but promised to send a letter to the convention which we know, at this writing, is in the hands of the committee.

Third Session—Charles Brodie Patterson, presiding; Rev. Henry Frank, of New York, "The Problem of the Individual and Society"; J. W. Winkley, M. D., of Boston, "The Aims and Objects of the New Thought"; R. C. Douglass, of New York, "The Mysticism of Job"; Rev. M. K. Schermerhorn, of Poughkeepsie, "The New Thought as Religion, Catholic and Universal."

The editor of PRACTICAL IDEALS being one of the speakers of the Convention, the readers of the magazine may expect as full a report of the Convention in the next number as space will permit.



Moral irritability comes from the soul, and is the result of our wanting our own way. The immediate cause may be some physical disturbance, such as noise, or it may be aroused by other petty annoyances, like that of being obliged to wait for some one who is unpunctual, or by disagreement in an argument. There are very many causes for irritability, and we each have our own individual sensitiveness or antipathy; but, whatever the secondary cause, the primary cause is always the same,—resistance or unwillingness to accept our circumstances. If we are fully willing to be disturbed, we cease to be troubled by the disturbance; if we are willing to wait, we are not annoyed by being kept waiting, and we are in a better, more quiet humor to help our friend to the habit of promptness. If we are willing that another should differ from us in opinion, we can see more clearly either to convince our friend, if he is wrong, or to admit that he is right, and that we are wrong. The essential condition of good argument is freedom from personal feeling, with the desire only for the truth, whether it comes from one party or the other. Hurry, worry and irritability all come from selfish resistance to the facts of life, and the only permanent cure for the waste of force and the exhausting distress which they entail is a willingness to accept those facts, whatever they may be, in a spirit of cheerful and reverent obedience to law.—Annie Payson Call.



Nature forever puts a premium on reality. What is done for effect is seen to be done for effect; what is done for love is felt to be done for love. A man inspires affection and honor because he was not lying in wait for these.
—Emerson.

VALUE OF DEEP-BREATHING.

THE first essential to the effective functioning of the breathing apparatus is that the lungs be practically emptied at each expiration, and the second is that they be completely filled to their utmost capacity at each inspiration. Where this is done in a well regulated rhythmical manner, the improved condition of the blood is felt in an increase of warmth and energy, and a quickening of all the bodily senses. Improved memory follows; the brain becomes clear and strong, and the whole muscular and nervous system vibrates under the new vitality.

To get the breathing apparatus under the control and direction of the will is not such a difficult matter as it may appear at the first glance. A good posture is necessary. It may be either standing or sitting, but must be erect, with chest untrammelled and held well forward, shoulders thrown back and the hands grasping the sides of the waist.

The endurance and marching powers of the deep-breathing Japanese and the wonderful control of the Oriental peoples over their thoughts and emotions illustrates some of the effects of trained respiration and will power combined with mental concentration. The Indian child has his Yoga exercises as the preliminary elements of his education, and the results are found in their finest development in the marvelous powers, intellectual, moral and physical, possessed by the genuine Yogi.

We cannot expect Europeans, with their hereditary limitations, to reach the same altitudes of occult development, but much benefit may be derived from the cultivation of such power with the definite aim of evolving the higher nature, and seeking our own spiritual progression in the good of others.

Thus it will be found, as a result of such exercises, that all the bodily senses tend to become alert and active, and are ready for any call that may be made upon them. The nerves become firm, the will strong, and the mind clear

and receptive. The weak organs of the body regain a healthy tone; the feeble functioning is strengthened; the mind glories in newly found power, and finds it more possible to receive from the higher spheres by spiritual influx and communion with the unseen, the wisdom which words cannot utter, but which is as the breath of life to the soul.

—Laurence Gilbertson.



BRAVEST SOLDIER OF ALL.

The bravest soldier that I know
 Carries a wooden gun,
 The battles he fights are long and fierce,
 And he is never known to run,
 No matter how strong the enemy is,
 Or how loudly his cannon roars;
 And such fearful things as bursting shells
 This soldier of mine ignores.

The sword he carries is made of tin,
 A marred and twisted blade,
 That faithful service has performed
 In many a desperate raid;
 When, all alone, this soldier of mine,
 Boldly sets out to fight
 Ten thousand strong, determined men,
 And put them all to flight.

A noble steed this soldier rides,
 Faithful, strong and good;
 He has no need of food or drink,
 For he is made of wood.
 Oh, they're a valiant, fearless pair;
 Battling to them is play;
 For this soldier, you see, 's my only boy,
 And he's four years old today.

—New Jersey Gazette.



"The really disgraceful Ignorance is that of our own willingness."—Socrates.

"He that is of a cheerful heart hath a continual feast."—
 Proverbs.

A LESSON FROM THE BABIES.

Some people increase their own suffering, and make life unendurable for those who take care of them when sick, or who serve them when well, by futile regrets for the past and useless anxiety for the future. It is hard to emphasize too strongly the advantage of cheerfulness and hopefulness. It oils the wheels of any movement, makes a long day seem short, lightens the burden, no matter what the burden be, and may easily become a habit, even for those in suffering, pain, and weariness.

Cheerfulness is one of the characteristics of all healthy children. "Babies," says the New York Journal, "have troubles that are as real to them as any that write wrinkles on the faces of Wall Street men, but the brows of babies remain serene."

While they are in trouble they are unhappy, but they never worry.

Once past, the cause of grief is forgotten. Smiles follow tears, and the evil is regarded as a closed incident.

Even the little sufferers in hospitals—children who, perhaps, are never free from pain from morning till night, find much to enjoy during the long days.

Nurses in children's hospitals will tell you that their most patient sufferers are young children. They accept pain philosophically, and are willing to enter with all their little hearts into any plan the nurses may have to amuse them.

Most adult sufferers are morose and pessimistic. They are surly when waited on, demand a great deal of attention, and often resent any effort to brighten their spirits.



NO ONE TO TAKE THE DOG'S PLACE.

A traveler was once passing on horseback through a backwoods region where the inhabitants were notoriously shiftless. Arriving at a dilapidated shanty at the noon hour, he inquired what were the prospects for getting dinner. The head of the family, who had been absorbed in "resting" on a log in front of his dwelling, replied that

he "guessed ma'd hev suthin' onto the table putty soon." Thus encouraged, the traveler dismounted. But to his chagrin, he found the food to be such that he could not force himself to partake of it. Making such excuses as he could for lack of appetite, he happily bethought himself of a kind of nourishment that he might venture to take there. He asked for some milk.

"We don't hev milk any more," drawled the head of the house. "The dog's dead—died week afore last."

"The dog!" cried the traveler. "But what has that got to do with it?"

"Well," explained the host meditatively, "the critters don't seem ter know 'nough ter c'm up ter be milked their-selves. The dog he used ter go 'n fetch 'em up."—Youth's Companion.



SAYINGS OF MRS. WIGGS.

"I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid and smile."

"You never kin tell which way any pleasure is a comin'. Who ever would 'a' thought, when we aimed at the cemetery, that we'd land up at a first-class fire?"

"I believe in havin' a good time when you start out to have it. If you git knocked out of one plan you want to git yourself another right quick, before yer sperrits has a chance to fall."

"The way to git cheerful is to smile when you feel bad, to think about somebody's else headache when yer own is 'most bustin'; to keep on believin' the sun is a shining when the clouds is thick enough to cut."

"Don't you go and git sorry fer yerself. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry for 'stid of yerself. Ain't you proud you ain't got a harelip? Why, that one thought is enough to keep me from ever gittin' sorry for myself."—From "Lovey Mary," The Century Magazine.



Never be satisfied until you have understood the meaning of the world, and the purpose of our own life, and have reduced your world to a rational cosmos.

Your worth consists in what you are, and not in what you have. What you are will show in what you do.

Practical Ideals

A MONTHLY MAGAZINE.

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NEWSPAPER SUGGESTIONS.

A Boston philanthropist, whose communications often appear in the columns of the city newspapers, has taken up his pen in a new interest, and recently sent the following letter to the Herald:

"The influence of 'suggestion' as a cause for human action is pretty well recognized. Interesting statistics were gathered in London some years ago indicating a distinct relation between the increase of certain kinds of crime perpetrated by the dramatis personae of popular plays like 'Jack Sheppard' or 'Oliver Twist' and the periods of their production. It is probable that what are called epidemics of crime are due largely to the suggestion which comes from the perhaps necessary publication of their details. The recent increase of the runaway marriages of children of irresponsible age must have been generally noted. Is it not probable that these disobedient, licentious, precocious youngsters of both sexes are acting under the 'suggestion' which is offered by the correspondence which is now admitted into many newspapers from persons, often of tender years, who exploit their petty fancies and vanities as though they were great passions and affairs of public importance? No sensible person would read these effusions except by chance, but those whose eyes have accidentally lit upon them will perhaps agree with me in the probability of their influence upon

boys and girls, whose conduct must be often more or less tragic in its effect upon their future lives, and upon their parents, friends and guardians. May a public sentiment be aroused which shall lead to the discontinuance of this abuse of the functions of the press!"

The writer of this protest is Erving Winslow. This subject has been repeatedly treated in these pages and in other periodicals of a like character. This is the first time, however, that we have observed any allusion to it in the public prints which are daily disregarding the principle referred to. On other occasions we have urged upon New Thought societies the importance of making a systematic and persistent effort to keep the subject before the managers of the newspapers of the land. If this was done in the right spirit and with the backing of the most widely known New Thought representatives, there is little doubt but the best newspapers of the land would respond to the call for a change in the method of treating the criminal news in their columns. In time, we might even see the "yellow journals" dispensing with their poster type and moderating their other sensational features in the interest of good morals.

It might be said in this connection that New Thought conventions could be turned to a very important use by devoting some of its time to voicing the New Thought attitude on this needed reform as well as on other questions of reform whose solution, it is believed, would be nearer could they be dealt with according to the higher philosophy of the New Thought.

• • •

It is plain to be seen that the mind-cure movement in its liberal, unorganized form has had its name permanently fixed as the New Thought movement. That branch of it which has been crystallized into an ecclesiastical system under the leadership of Mrs. Eddy has also its name permanently fixed as Christian Science. While both these

descriptive terms may refer to movements that have a common origin in the discoveries and healing work of P. P. Quimby, there is no reason for any confusion in the use of them. Christian Science is not New Thought, in the technical use of that term, and New Thought is not Christian Science. It is not a fair use of either term to apply it indiscriminately to both phases of the one movement. Neither is it a fair use of the term New Thought, which has now been definitely appropriated to describe what the first New Thought author, Dr. W. F. Evans, called the mind-cure movement, and which later was named metaphysical, to divert the term from this special and restricted application, and make it include any line of thought that may properly be called "new."

* * *

An acceptance of the sentiment of love throughout Christendom for a season would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service. . . . This great, overgrown, dead Christendom of ours still keeps alive at least the name of a lover of mankind. But one day all men will be lovers; and every calamity will be dissolved in the universal sunshine.—Emerson.

* * *

It is—is it not?—the essence of courtesy, of politeness, of religion, of love, to prefer another, to postpone one's self, to protect another from one's self? That is the distinction of the gentleman, to defend the weak and redress the injured, as it is of the savage and the brutal to usurp and use others.—Emerson.

• • •

When mind is in a negative state it is easily impressed by thoughts or conditions from below; when in a positive state, it is easily impressed from above. What we receive from below is always detrimental; what we receive from above is always beneficial.—C. D. Larson.

Comments and Announcements.

Headquarters of PRACTICAL IDEALS in Boston: The main office of the magazine will hereafter be at the offices of the Alliances, New Century Building, 177 Huntington Ave., where it can be freely seen and read and can be bought and subscribed for. PRACTICAL IDEALS was started and has been maintained ever since, going on six years, wholly for the furtherance of the New Thought cause. And now in taking up its new quarters it will continue just the same that devotion, only we believe under better conditions and with larger opportunities of usefulness. The magazine is at the service of the new general alliance of the east and of the local, Boston and other societies, branches thereof.

* * *

In saying this we also take occasion to urge those, our present and tried, and as well our would-be friends, to come to the support of the magazine. That its support is and always has been inadequate, it goes without saying. It is too good to pay financially. But it has steadily gained in circulation, in favor with readers and in wider influence and usefulness. The good ever triumphs ultimately in all things and everywhere.

* * *

Another word: Will the good friends, our subscribers, allow us to remind them, those to whom it is applicable, that their payments for this year are due and that they will save us a deal of trouble and expense—and facilitate much our work, by remitting promptly their indebtedness. A word, as reminder, to the wise is sufficient.

* * *

The headquarters of the Boston New Thought Alliance in the New Century Building, 177 Huntington Ave., Boston, are open every day from 9 a. m. to 5 p. m., barring a noon recess, where the secretary, or some one who represents him, will be found to greet all Alliance members and friends of the New Thought whenever they may find it convenient to call. When the headquarters are fully equipped a New Thought library, free to all members of the Boston Alliance, will be an attractive feature, to say nothing of a full assortment of the best New Thought books, to be sold to members of the Boston Alliance at co-operative prices. Some of the periodical literature of

the New Thought movement will also be kept on sale and furnished also for temporary use in the free reading room that will be sustained by the Alliance.

* * *

It is proposed to maintain an informal meeting, free to the public, every Tuesday afternoon during the summer months in Sewall Hall, which the Alliance controls for such occasions as part of the headquarters in the New Century Building. Some practical New Thought subject will be presented and opened to discussion.

* * *

It is also the purpose of the Boston Alliance to maintain a religious service in Sewall Hall every Sunday evening through the year, when an address will be given by some speaker qualified to expound the New Thought philosophy. This meeting is open to the public, which is cordially invited to participate in the services.

* * *

The general organization formed in the interest of the work at large during the late New Thought Convention in Boston and named the New Thought Metaphysical Alliance, has its headquarters in the same office as the local branch. It has issued a circular setting forth its aims, which will be found elsewhere in this number. If the co-operation among the friends of the cause therein contemplated is realized, and there is no good reason why it should not be realized, we may expect to witness such an increased interest among the people in the Truth for which the New Thought stands as will surprise the most sanguine advocate of this forward movement. Already two new branch Alliances have been formed in the Boston district under the stimulus proceeding from this national organization, and several others will no doubt be formed in the vicinity of Boston at an early day. Let all New Thought individuals in the country and all New Thought organizations of whatever name rally to this work of propagating our truth as proposed by The New Thought Metaphysical Alliance.

✿ ✿ ✿

"Wheresoever the search after Truth begins, there Life begins: wheresoever that search ceases, Life ceases."

"It is the impossible that comes to pass."—Chinese saying.

Observations and Events.

THE NEW THOUGHT ALLIANCE.

A statement has been issued by the New Thought Metaphysical Alliance from its headquarters in the New Century Building, 177 Huntington Ave., Boston, setting forth the objects that the organization has before it. It is herewith appended:

Boston, Mass., April 26, 1906.

Greeting:

The initiatory steps were taken at the late New Thought Convention held in Boston to form a working association of those who are in the New Thought movement. As designed, it is to be made up of the organizations, clubs, leagues, centres, or whatever the name may be, as well as individuals, in any way identified with the noteworthy spiritual cause named the New Thought, especially in the Eastern States.

This associative union has as its leading purpose (not to speak of many minor ones) to bring about the better acquaintance, the closer fellowship and the active co-operation of all these societies and individuals for their mutual benefit and, especially, for the general furtherance of the great work to which all are devoted. One method of carrying out the purpose named will be through conventions held under the auspices of the association in the larger cities and centres of population.

It was voted, on the report of a committee to select a name, to call this association "The New Thought Metaphysical Alliance," and to establish its headquarters in Boston, for the present at least. A Constitution was adopted, a Board of Directors formed, and officers chosen, consisting of Rev. R. Heber Newton, D. D., of New York, President; J. W. Winkley, M. D., of Boston, Vice President; Rev. W. J. Leonard, of Boston, Secretary; R. C. Douglass, of New York, Assistant Secretary; Charles Brodie Patterson, of New York, Treasurer; M. Woodbury Sawyer, of Boston, Auditor. The Constitution also provides for the formation of an Advisory Committee to share in the general management and to consist of a large number of members, representatives of and chosen by the various New Thought societies in different parts of the country.

Individual membership in the Alliance is conditioned simply on the annual payment of \$1.00, which will make one an actual sharer in the active propaganda to be carried on, as well as in all other privileges and rights of the association. It will also entitle the member to all reports of the conventions and to all other literature issued by the Alliance, including a copy of the Constitution as soon as it is printed.

Societies, as such, are made members by the payment of an annual fee of \$5.00, which entitles them to copies of all the publications of the Alliance for the use of their headquarters. These affiliated organizations, under the Constitution adopted, will be further entitled to representation in the annual meeting in the proportion of one delegate for every ten Constitutional members, the organization paying to the Alliance \$1.00 for every representative so delegated.

No member of the Alliance has his liberty restricted in any way. The Constitution distinctly declares that "the Alliance shall in no wise interfere with, infringe upon, or be responsible for the interpretations, methods of work, either of New Thought individuals or organizations."

The individuals and organizations receiving this communication can signify their purpose to join in this forward movement, if they have not already done so, by sending their names and annual fee to the Secretary, at the office of the Alliance as given above.

In behalf of the Alliance,

R. Heber Newton, President.

Wm. J. Leonard, Secretary.

The Board of Directors is composed of the officers, whose names have been already given, and the following additional members: Ralph Waldo Trine, New York; Mrs. Harriet A. Sawyer, Boston; Mrs. Josephine Verlage, New York; Rev. M. K. Schermerhorn, Poughkeepsie; Mrs. Sarah F. Meader, Lynn, Mass.; Mrs. Louise B. Randall, Boston; Miss Anita Trueman, New York; Rev. Helen Van Anderson, New York; Rev. DeW. T. Van Doren, Norwalk, Conn.; Rev. Henry Frank, New York.

In the blank form prepared for those applying for membership and which is sent out with the circular, the pur-

poses of the Alliance are set forth in the terms of the Constitution as follows:

"The purposes of the Alliance are: To aid human development through unfoldment of the consciousness of the Unity of Life and to assist in the manifestation of this consciousness by means of co-operation; to stimulate faith in, and the study of, the higher nature of man in its relation to Health, Happiness and Character; to teach the principles of the Universal Indwelling of the Divine Being and the all-inclusive Brotherhood of Man; to secure rightful liberty in pursuit of the purposes of this Alliance; to foster the New Thought in general; to publish such literature as may be found necessary; and to take an active part in all matters appertaining to education along the lines proposed. In accomplishing these purposes the Alliance shall in no wise interfere with, infringe upon, or be responsible for the interpretations, methods of work, either of New Thought individuals or organizations."—Article II of the Constitution.

* * *

The new Christian Science church in Boston is fast approaching completion. It is a large structure and costs a large sum of money, from one to two millions. Of its architectural merits we leave the experts in that line to judge. At any rate it towers aloft an imposing pile in spite of its unfortunate location. But aside from all that we cannot rid ourselves of the impression as we look at it that the whole thing is not a little pretentious and incongruous, especially at the present time and under existing circumstances. At some later date, when the Spiritual Healing Movement, of which Christian Science so-called is a part, has so grown as to justify the hopes and expectations of its friends and proves a really great movement, such a building would be perhaps a fitting memorial to the trio of noteworthy leaders of the movement, P. P. Quimby—whose genius gave it birth, W. F. Evans, its equally remarkable pioneer teacher and writer and, "credit to whom credit is due," Mrs. M. B. G. Eddy, who followed these with the equally necessary work of reducing the healing to a system and method of practice.

* * *

A writer lives by what he can get out of himself; a publisher by what he can get out of others.

Suggestions for Health.

A DOCTOR'S RULES.

A famous New York physician, now hale and handsome at seventy-five, sums up his half a century of medical practice and observation in these simple rules of health:

First.—Be temperate in all things, in matters of amusement or study as well as in regard to foods and drinks. To be temperate in all things, however, does not imply that one must be a prohibitionist about everything.

Second.—Don't be afraid to go to sleep, for sleep is the best restorer of wasted energies. Sleep a certain number of hours every night and then remember that a short nap during the day is a safer rejuvenator than a cocktail.

Third.—Don't worry either about the past or the future. To waste a single hour in regret for the past is as senseless as to send good money after that which has been irrevocably lost. To fret one's self about what the future may have in store is about as reasonable as to attempt to brush back the tide of the ocean with a broom. Worry, of whatever kind, banishes contentment, and contentment is a necessity of youth.

Fourth.—Keep the mind youthful. Live in the present with all the other young people. Don't get to be reminiscent. Let the old people talk about the past, for the mere act of thinking about old things reminds the mind of its years. Reminiscences are dangerous, whether they be soothing or sweet or sad, for they characterize old age and must be sedulously avoided by those who would be ever young.

Fifth.—Keep up with the times. Don't fall behind the procession. To accomplish this learn one new fact every day. The mind that is satisfied to live upon the lessons it learned in its youth soon grows old and musty. To keep young it must be fresh and active—that is, abreast with the times. The old methods of thought and the old facts may have been correct enough once upon a time, but that time has passed. Today they are obsolete and only amusing as relics of antiquity. To remain young, therefore, one must keep the storehouse of the memory clear of all such rubbish. Throw away one of the mildewed relics every day and replace it with some newer, fresher and more up to date fact. Here, then, is this New

York physician's secret of perennial youth in a nutshell: Be temperate! Don't be afraid to go to sleep! Don't worry! Keep the mind youthful. And—keep up with the times!

It is not a difficult rule of life to follow. It is ever so much easier than wandering about strange lands in search of hidden springs. It is somewhat pleasanter than stewing over ill smelling crucibles. Moreover it has the advantage of being thoroughly practicable, which makes it well worth trying.—New York World.

* * *

Forms of treatment.—There are four forms of Mental treatment, two special and two general—as we would designate them. The first two are the special and general treatment of one's self; the latter two, the special and general treatment of others. The special treatments are the ones that first gain attention, but the general treatments are of more ultimate importance. A good and indeed quite thorough treatment of one's self, giving account of its principles as well as method of working, is set forth in the little volume called "First Lessons" by Dr. J. W. Winkley. As therein shown this general self-treatment is simply a constant, unvarying attitude of mind, thought and feeling, an attitude of peace, trust, courage, good will, joy, love and of all other soul qualities. It's living the health treatment with mind, heart and soul. The general treatment of others is like unto it and, in fact, inseparable from it. It is the same attitude of mind, in no way differing except in its application. That is, it is held purposely, consciously and sub-consciously, too, by one toward all others of God's children, our brothers and sisters.

* * *

The position of the United States Board of Health in regard to colors and chemical antiseptics, is this, and it is a common sense one: Exclude from foods all artificial colors and all chemical antiseptics such as boracic acid, salicylic acid, formaldehyde, etc., save in cases where the consumer demands on his own accord their addition for special purposes. In other words, no man should not be compelled to eat a chemical preservative in a food because one man wants it there.

For Young Folk.

Edited by Ella E. Morrill.

Dear Boys and Girls:—

Let us be our best today. Do not wait for larger opportunities, better environment, or greater leisure, but begin today to be the best we know. We are each of us in the right place to work out our unfoldment. Learn to do by doing. Learn to be by being. Each tomorrow is better for the good of yesterday. The little flower on your window-sill sheds its perfume and gives out its brilliant color quietly, without effort. We awake some fine morning and behold the apple tree near our door has bloomed out, in the quiet of night the petals have unfolded. Let us stop struggling and striving to be,—and let the Divine within grow as the life within the flower grows, gently, quietly. Let us be positive and strong and brave, and yet “consider the lilies how they grow.” Let us be still and know what this Life is. —E. E. M.

* * *

TODAY AND TOMORROW.

By ELLA E. MORRILL.

Today is bright with blessing
For the good that we have done;
Today is what we have made it,
Tomorrow all error we'll shun.

Today we have basked in the sunshine,
Tomorrow we'll work with our might;
Today has been fraught with pleasure,
Tomorrow will also be light.

Each day is filled with our thought-forms,
The beings of our brain;
If we're sad they are dark and fearful,
If glad, they're a brilliant train,

Flooding our presence with rapture,
With joy and pleasure anon,
For then the gladness we capture
And Life is one grand song.

"There are nettles everywhere,
But smooth, green grasses are more common still;
The blue of heaven is larger than the cloud."

—E. B. Browning.

There are nettles everywhere, but we need not look for them, and we need not see them as we pass by, just avoid them and look at something else. There are wild roses growing near and we can look at them and inhale their perfume, and enjoy the beauty of their petals, and if perchance we touch a nettle, just go right along, but say in passing, "I do not need you and therefore I will not recognize you;" the nettle is not a friend, so we pass on. Smooth, green grasses are soft under our feet, and sometimes we have need of softness and smoothness, it rests us and then we can take heart and go on again with brave thoughts to meet the hard uneven things which sometimes obstruct our path.

By and by we shall have learned so many of life's lessons that we shall need no more the hard lessons, we shall have so much of the "right understanding" that all lessons will be easy, or they will seem easy because we have gained the mastery. We do not gain the mastery until we have the right key to everything. It is easy to get into the house when we have the key, and it is easy to become an inmate of the Father's house when we possess the right key. The right key is Love, and it animates all those who are on the right road to the Happy-land, and the Happy-land is where Harmony dwells, and Harmony and Love greet people on every side when they are seeking the heavenly mansion.

The heavenly mansion is not a faraway home beyond the blue where saints and angels dwell, but it is right here and now, and we are building it in our every day homes, if we are doing right thinking, if we have loving thoughts, if we are doing helpful things for some one,—by so doing we help ourselves.

Say each morning, "Green pastures are before me," then though winter's snow covers all the earth, we can close our eyes and fancy ourselves in the green pastures, and beside the still waters; when we see the green pastures even in fancy it is because we are longing for the fresh, pure life, not only in the outward, but that inward life of the Spirit which is fresh every morning and new

every evening. The blue of heaven symbolizes the Truth which shall make us free, and when we come to the right understanding of the laws of being there shall be no more darkness for "The blue of heaven is larger than the cloud."

—E. E. M.



A LITTLE BOY'S POCKET.

Do you know what's in my pottet?
Such a lot of treasures in it!
Listen now while I bedin it;
Such a lot of sings it holds
And all there is, you shall be told;
Everysin' dat's in my pottet,
And when, and where, and how I dot it.

First of all, here's in my pottet,
A beauty shell—I picked it up;
And here's the handle of a tup
That somebody has broke at tea.
The shell's a hole in it, you see,
Nobody knows that I have dot it,
I keep it safe here in my pottet.

And here's my ball, too, in my pottet,
And here's my pennies, one, two, free,
That Aunt Mary gave to me;
Tomorrow day I'll buy a spade,
When I'm out walking with the maid.
I can't put that here in my pottet,
But I can use it when I've dot it.

Here's some more sings in my pottet!
Here's my lead, and here's my string,
And once I had an iron ring,
But through a hole it lost one day;
And this is what I always say:
A hole's the worst sing in a pottet,
Have it mended when you've dot it.

—Hearth and Home.



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