

Look not for the error of it; look for the truth of it.

# ELTKA

Devoted to a Realization of the Ideal.

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## Social Work: A New Profession.

BY ROBERT A. WOODS.

Extract from a paper read before the Harvard Ethical Society and published in the  
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TWO things the educated man wishes to be sure of in deciding his life-work,—he wishes to fill the place to which his particular talents are adapted ; he desires to touch and affect what is vital in the life of his times. Let us consider first the particular nature of the demand which one's times make upon one.

It is a truism that it is much easier to write the history of any past era than of the present. It is in particular much easier to sum up the ethical meaning of a situation in the past than of one which is now in solution.

The traditions which are imparted to us in childhood remain, consciously or unconsciously, the standards by which our whole life is likely to be affected, notwithstanding all the later enlightenment that may come to us. Three of the world's greatest geographers were once conversing together when this question arose : If you go to the bottom of your mind, where the most fixed and unalterable conceptions are, what conception do you find there of the world ? The reply of all three was, that sug-

gested by the old square Mercator's projection maps in the little text-books which they had studied in school as children. In a real sense these great geographers were, in spite of themselves, still living in a flat world.

What is it to-day to be a patriot? Being a patriot, to one's sub-conscious, if not to one's conscious thought, is being like those pictures of John Hancock and Sam Adams which we found in our earliest historical text-books. The atmosphere of patriotism is that which we inhaled as we listened to others of ourselves declaim the sentiments of the eighteenth century fathers of our country.

It is one of the most convincing lessons of history that these very patriots were patriots only through a great summoning of themselves so as to grasp with the moral imagination the immediate and prospective bearing of the facts which actually confronted them.

How can one be satisfied, then, that one is not going to miss the whole point so far as the realities of the world of one's own day are concerned? To have had elaborate educational privileges, it would appear, gives no certain assurance on this point. The one indispensable way in which to understand contemporary history is to understand contemporary people. If the first citizens of Boston in Revolutionary days had been more in contact with the sturdy mechanics of the town and the yeomen farmers of the country round about, they might have appreciated much more correctly the meaning of the situation which challenged them. If the cultivated members of the French Court had carried their interest in philosophical discussion to the point of finding out what it came to in the minds of the thoughtful middle classes or even in the passions of the workmen, they might have added to all their other knowledge a better proportioned stock of the most important knowledge of all.

The new type of effort called social work gets its distinctive quality in seeking first to understand, and secondly to affect, the problems of the community by means of direct contact with all sorts and conditions of men. Government, we now know, is not a tradition but a science, which must rely not only upon principles that were once derived from living facts in the past, and remain applicable in so far as these facts continue to be living, but upon principles got by actual wrestling with many new situations. That type of government which subsists entirely or largely upon traditions of the past is naturally much more concerned with the methods of government than with its aims. As the co-ordination of government with the developing needs of the people is imperfect and incomplete, the mere technical efficiency of administration is highly emphasized, while conditions among the people become such as to corrupt good government at its source. It goes without saying also that a government whose vision is fixed on the past is doing little to anticipate the rising issues or to be in a state of preparedness for new needs in the life of the people. In a community whose public standards become thus belated the same lack of vitality also affects its private and voluntary collective life. The institutions of industry and culture, enormously progressive as they may be within certain lines,—and perhaps on account of that very progress,—come to have but a partial and ineffectual grasp upon what is in the last analysis the only issue,—the properly proportioned and distributed welfare of the entire community.

Social work has to do with the building up of a natural federation among all our different racial groups, which will in reasonable degree preserve all that is valuable in the heredity and traditions of each type, but will link all types together into a universal yet coherent and distinctively American nationality.

The social worker thus serves to unite the now scattered

industrial, racial, and religious elements that are thrown together to make up the population particularly of our great city communities. He establishes bits of neutral territory where the descendant of the Puritans may meet the chosen leaders among the immigrants from Italy, Russia, and the Levant; where the capitalist may meet the trade unionist; where the scholar may meet the ingenious practical mechanic, or perhaps the philosopher or poet of the people; where the Protestant may meet the Catholic; where the Christian may meet the Jew; and where all can by establishing friendly relations, aside from and in advance of the conflicts of social sectionalism, come to consider their common interests with regard to particular steps in political development, industrial progress, or the betterment of family life and neighborly intercourse. No mistake can be greater than to think that social work has to do merely with sporadic labors of compassion, with the drudgery of endeavoring to uplift a few individuals only out of the hopeless social residuum while the great forces of society continue all undisturbed to develop directly or as by-products their train of social evils. There is no person who has a greater task upon his hands than the social worker, who touches more sides of life and finds himself in cooperation with a greater variety of people representing all classes in the community.

Social work is in its intention, and to an increasing degree in its results, in the nature of unofficial statesmanship. Here lies the real force of its claim upon the university man. We are told from time to time by some of our foremost public teachers and leaders that under existing conditions politics is to the educated man a duty, but can hardly be a career. We are told that it is incumbent upon every man to give some portion of his time to serving the best needs of the public administration, but that so long as there is so much corruption in politics the man

who not having ample private means enters a political career, involves himself in the risk of having to choose between his honor and a proper living for himself and his children; a risk which the young man is explicitly advised not to take. That the political career of a man without independent means does involve a possibility of this alternative is undoubtedly true, but that for the sake of serving his country, particularly at the present crisis when it is admitted to be thus seriously threatened by internal foes, a patriot should not be willing to confront such a choice is certainly a new and strange sort of ethical doctrine.

This new type of effort stands for the fact that in times of peace the same high patriotic devotion may be as absolutely required as in times of war. It calls upon young men to enter upon a definite and absorbing career of public service at those points where the public need is greatest. It opens the way in some cases to political action and to public office. It brings men into a political activity of that sort which has to do not only with correcting the technique of government in our cities, but with humanizing them through causing them more largely to meet great collective human needs. Aside from direct contact with the government, it undertakes more and more to build up, first in local units, and then in larger federations, a kind of moral municipality and commonwealth, including all existing organizations and institutions that advance the general good, and such new enterprises as rapidly developing conditions require.

Social work within its wide scope includes the extension of all the older callings so as to meet new and pressing needs. The university settlement, located in the midst of a vast congested area of the great city, has been likened to the monastery of the middle ages, which centered in itself resources for every sort of productive human service. One social worker is primarily a doctor, another a lawyer, another a teacher, another a clergyman,

another an artist, another a musician, another a business man, another a sanitary expert, another a politician. The only common requisites for all are human feeling, a sense of humor, and the spirit of moral adventure. In all these spheres of work the effort is not only to push out into new territory, and to bring the best training and capacity to bear upon the needs which exist among new constituencies of those who cannot seek out and command such high-grade service, but definitely to create new agencies, new institutions, new laws, which will in large ways actually shut off at their source the influences which produce great social miseries and iniquities. In social work the lawyer not only defends the victim of injustice, but classifies the forms of injustice which he sees about him and undertakes by appealing in one form or other to the public administration, to reduce or even abolish whole types of injustice. The doctor endeavors to provide better care in cases of illness, but is more intent upon general sanitary inspection, upon training in cookery and instruction in personal hygiene; upon the establishment of public baths, playgrounds, and gymnasiums, so as to make it more possible for the masses of children in crowded districts to grow up into healthy adult life. The teacher, while striving to secure for the people some increase of general educational opportunity, is more concerned about such industrial training as will definitely equip them for the real demands of life, and strives to overcome those economic handicaps which often prevent children of talent, or even of genius, among the working classes from realizing upon their capacities. The moral leader, perceiving that the sort of guidance and inspiration which might serve among the well-to-do has only a partial appeal where there are so many adverse moral conditions, finds himself giving a large part of his time to organizations for clearing the way for the new generation so that the hard environment can no longer so greatly restrict the free outgrowth of the spiritual

nature. The business man, realizing that it is his function to provision the community, endeavors so far as may be to outdo and have done with charity, providing good housing and good food upon the most reasonable business terms, organizing thrift, seeking to better the means by which employment is found, and initiating experiments toward improving the conditions under which labor is done and raising the standard of wages.

The field of effort opened by social work offers peculiar opportunities to women, some of whom have attained the highest distinction in it. To a large extent it is a perfectly natural extension of the interests and duties of the woman in her own home and in normal neighborhood society. It may be said that this type of activity affords women the same opportunity for pre-eminence as does the writing of fiction and the stage, because in the same way it opens up to them an enlarged perspective of their hereditary and accustomed concerns. In undertaking to re-establish healthful home conditions and neighborhood relations in communities where these fundamental social units have become disintegrated, the enlightened woman is simply making new and large adaptations of the specialized capacities which she has by nature and by training. Whatever may be said about the propriety of women's entering the regular professions and public life, and of the possibility of their developing their best capacities and achieving the highest order of success in such callings, social work has provided for them a direct avenue through which by successive and inevitable steps they have permanently and indisputably expanded the scope and deepened the value of home and neighborhood reconstruction so as to make it a sort of semi-public or even public service. In those opportunities of social work which deal with public education, the improvement of industrial conditions and the better administration of social service departments of city government,—here also women are

drawing deeply and with abundant good results upon interests and capacities which in earlier days found their fulfilment only in the rearing of the family, in carrying on a variety of domestic industries, and in the ordering of the material conditions and the internal and external human relations involved in the life of the household.

Not the least interesting aspect of the social work profession is in its bringing men and women together in a common work in which their co-operation is based on an unmistakably sound and real type of equality between the sexes. It is clear on the face of it to the men in such a group of workers that the women have a large range of power and a vital authority not based on any theory, but on the facts of the ages, affecting the whole scheme of tasks in hand and the largest results that can come from them.

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## OUR DUTY.

BY DON F. SMITH,  
FELLOW OF THE ILLUMINATI.

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AT the present time the public is being paralyzed with revelations of "graft" of such nature and magnitude as to cause the serious mind to fear for the future. The exposure of piratical financial transactions, of illicit commercial combinations and corrupt judiciaries follow each other in such rapid succession that well may we enquire, When is the end? The crowing glory of millionaireism seems to be wavering upon the pinnacle of its sublimity, awaiting but the breath of publicity for its certain oblivion with the complement of dishonesty. The



moral and commercial integrity of all classes of mankind need but the sunlight of public exposure to draw from the mantle of supreme indifference the germination of illusion, which, when properly cultured, blossoms forth into crime and duplicity of incomprehensible dimensions.

The facts, astounding as they may be, need no rehearsal at this time, being fairly well impressed upon the minds of all, and daily enforced by new arrivals. Chiefly all our educational periodicals have taken up the cry, some in astonishment by reason of its enormity, and others for pecuniary reasons, perhaps, and are vieing each other in probing the innermost ramifications of certain disordered systems, with the inevitable result of reducing the high name and vaunted integrity of the American people to the common level of dishonest commerce and questionable justice.

We have long known that the legislative function in our government is corrupt to a certain degree. That is, we know its price. We know its possibilities. And we have virtually justified it. We have enrobed its acts with the mantle of purity. Occasionally we have awakened from our lethargy only to suffer a speedy and definite relapse into our formal and customary acquiescence, and the zephyr breeze of civic righteousness has left scarce a ripple upon the sea of iniquity. We are as lovable as Galatea, and as patient as Job.

We have had some occasion for suspicion as to the integrity of our Judiciary. In fact each succeeding day brings forth additional testimonials as to its infidelity. Into the silken warp and woof of perfect equality, there has been woven the glittering strand of Gold. Judas-like have we been failed when we came before the bar of Justice. We have condoned the illegal acts and usurpations of this social factor until, without a qualm of conscience, it reaches farther and farther into the domain of

Individual Liberty, stifling with its octopital mandates the cry of distress, and crushing with its profaned Legal Status all just and honest opposition. Ever and ever encroaching upon the provinces of civic functions necessarily weaker, it has become the dominant power,—a power seemingly governable within itself, without advice or consent,—a power to be feared, but not respected.

We have allowed Vice to become Dictator. We have sown. This is our Harvest. We are reaping the reward of the Sluggard. With us lies the blame. And with us is the remedy. It is simple, certain, and of universal knowledge. It is *ours*.

When Religion ceases to cause the hearts of men to vibrate in sympathy humane, when Honor ceases to be a factor in domestic and public life, when Equal Rights, once venerated and triumphant, is become a commercial product, and when the Sentinels of Justice sleep ceaselessly at the post of Duty, it is time for the individual members of our great Society to rouse them from their indifference and force them to return to their once honored posts.


Then, and then only, shall we be the true exponents of VIRTUE, LIBERTY and INDEPENDENCE. Then, and then only, shall the Government of the PEOPLE stand the test of TIME.

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If you form a habit of thinking kindly thoughts and saying kindly words, in a short time your mind becomes related to all kindly natured people in the world, and it becomes much easier for you to say a kind word than an unkind one, and to do a kind deed rather than an unkind one.—*Mind*.

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The highest of characters is his who is as ready to pardon the moral errors of mankind as if he were every day guilty of the



same himself, and at the same time as cautious of committing a fault as if he never forgave one.—*Pliny the Younger.*

## The Art of Forgetting.

BY MAY JOY LORIMER.

FELLOW OF THE ILLUMINATI.

VOLUMES of ancient and modern book lore have been written on memory training. And the happy possession of a fine memory has been lauded and praised to the highest point of commendation. Many poor souls have exchanged their hard earned cash for some of the extravagantly advertised "memory culture courses." All of which have done their memorizing faculty about as much good as the constant repetition of the English alphabet, in order that one might learn to read.

The memory can, and should be trained, through the use of auto-suggestion (self-suggestion) to be retentive in things it should remember and gladly blot out all that is harmful to growth of character.

No one likes to wear the old style and threadbare garments of last year; though there is sometimes a bit of rare old lace or a gem of great price, which is handed down from generation to generation; but no one with a normal mind keeps and cherishes the old style every-day clothing. Yet how many of us stick to the old, worn-out, made-over thoughts and ideas of the past, trying to make them fit the mind forms of the "Eternal Now."

Before there is a strenuous effort made at memory training, one should take a course in the "Art of Forgetting." How to forget kindly and graciously is more often important than how to remember.

When we have learned how to forget the harsh, unkind word we are walking beside the shadow of happiness. But we must have forgotten the scornful look in the eyes of a loved friend, the unkind cut meant to pierce the heart, and the wrong done to us, before we have mastered the "Art of Forgetting." When we have learned to do this, we are following Christ's law of non-resistance.

Taken from a psychological standpoint we will say memory is that faculty of the mind which retains and brings to light the everyday experiences taken in through sensation and perception. It is through appreciation that the mind is able to take past experiences—work them in with the newer experiences of every day life, in such a manner as to put a wiser and broader interpretation on past and present knowledge. In order to remember wisely and to forget kindly, we should know things best forgotten, as well as the things we should remember.

The nervous, fussy, complaining person is one who is always on the lookout for some present disagreeable occurrence that corresponds to some past experience, and they usually get it; in the never failing law "like attracts like."

Pessimistic and "I never-forget-any-thing" people go hand in hand; they are the ones wearing the same old thoughts of last year, and some cling to hurtful thoughts of half a century past. They have been burdened with "I never forget anything," and I told you so," for so many years it has sapped all the sweets from their lives and hardened their hearts. They belong to the "I'll get even" and "hand out package" class.

Optimistic and "forget it" people belong to the "don't worry" club. They have taken a full course in the art of forgetting unkind and unpleasant people and things; the erring brother and sister have been forgiven, and the wrong forgotten; they never cherish the spirit "Am I my brother's keeper?" in their hearts,

for they know I and my brother are one, and what harms one harms the other.

In many homes, sitting silently by the fireside, we see the aged ones who have outlived their usefulness to the working world, and have never learned to help others by good, pleasant, optimistic thoughts and words. If you get into a conversation with them, you will find they have remembered mostly the unkind things of life. Their chief joy consists now in divulging family secrets, failures and disgraces.

In talking to those who have learned the "art of forgetting," we hear no complaints, no vain regrets, and no unkind words, for their hearts are tender with sympathy for their brother man.

Life is made up of opposites. In our study of memory training, we must also learn the things best forgotten, assimilate and draw conclusions; remembering only enough of past events and experiences to interpret present conditions.

I have heard men and women say, "I could be happy now if only I could forget the past." Be kind to yourself and "forget it." Do not try to do so in a labored, strenuous way, but gently suggest to yourself a dozen times a day, if necessary, that you are happy in the "Eternal Now," and not burdened down with disagreeable thoughts of the past.

In learning the "Art of Forgetting" you will form the wholesome habit of remembering things worth knowing—and thereby bring harmony, peace and contentment into your life.

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It is good to laugh. There is probably not the remotest corner or little inlet of the minute bloodvessels of the body that does not feel some wavelet from the great convulsion produced by hearty laughter shaking the central man. The blood moves

rapidly—probably its chemical, electric or vital condition is distinctly modified, it conveys a different impression to all the organs of the body as it visits them on that particular mystic journey when the man is laughing from what it does at other times. The time may come when physicians shall prescribe to a torpid patient so many peals of laughter to be undergone at such and such a time.—*London Health.*

## The Point of View.

ELIZABETH F. STEPHENSON.

IN THE METAPHYSICAL MAGAZINE.

THE standpoint from which a subject is considered by any group of people varies according to the kind of training each mind has received. Unless the individuality of the man asserts itself to free the personal mind from the shackles of scholasticism which keep it warped in the narrow channels of tradition, there is no hope of originality in that mind, and its point of view will always be narrow and prejudiced. The subject before its consideration is dwarfed to the small proportions of but one side, which is all that such a mind can be made to look at, while the free and unbiassed mind views all sides of the same subject and finds satisfaction and development in so doing.

Imagination, uncontrolled, distorts and exaggerates facts, and leads the person thus handicapped, otherwise truthful, perhaps, to make false statements regarding such facts, and in most instances, he is unaware that he is not speaking the truth, his mind's eye being veiled to such a degree that he cannot see clearly enough to know the real from the false. The responsibility for this state of things rests with the education of the young. The

mind of the youth is always receptive, and the seed planted there either blossoms into beautiful flowers or emerges in distorted weeds.

The spiritually developed man commands the universe, and his piercing look sweeps the wide horizon of the ages from shining heights to lowest depths. With mathematical acumen he directs the forces of his mind to obey the higher law of intelligence and truth—Love.

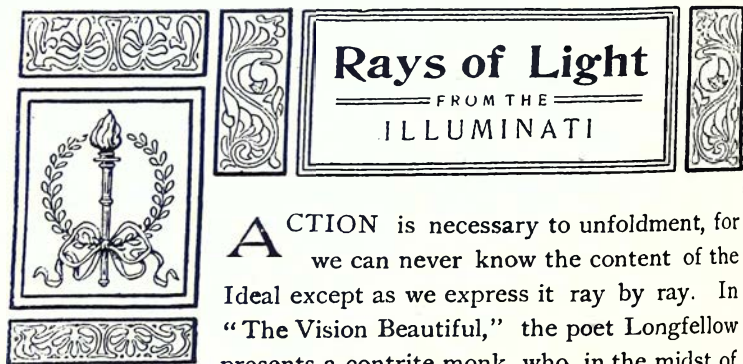
The Undeveloped Mind, on the contrary, dwells among the weeds of sensuousness, drinking the cup of self-desire to the bitter dregs, and the man, bound materiality, as with links of steel, stumbles along the narrow path of limitation until weary and heartsore he falls among the dry husks of an empty life. But his guardian angel never deserts the struggling soul, and, although he may weep at the sight of the wrecked life, yet he knows that it is only for a time—that the new-born soul will stand again at the gateway ready for a fresh start, with the memory of past mistakes a warning and a guide, if only, in its new environment, it may have a better chance to follow its higher impulses and so develop rightly.

The calm and quiet state of mind which emanates from spiritual development enables the individual to see clearly and judge rightly all questions concerning the ethics of life which are so vitally important to the soul-growth of every man; and these must always begin and continue within the divine circle where reality has its home.

And so the point of view resolves itself into love, truth, and justice, for without these no man can live rightly or act nobly toward his brother man. The fountain of love never dries, but springs eternal in the heart of man, and as he refreshes his brother or withholds from him will he be held accountable by the divine law which is at the foundation of all things and

compensates every man according to the use he makes of his opportunities.

“All our moments are propitious. The lost opportunities we most regret were opportunities for loving. A new light in our heart makes an occasion; but an occasion is an opportunity, not for building a tabernacle and feeling thankful and looking back to a blessed memory, but for shedding the new light on the old path and doing all duties with new inspiration. The uncommon life is the child of the common day, lived in an uncommon way.”



**A**CTION is necessary to unfoldment, for we can never know the content of the Ideal except as we express it ray by ray. In "The Vision Beautiful," the poet Longfellow presents a contrite monk, who, in the midst of a splendid vision of Christ, is interrupted by the summons to discharge his daily duty of feeding the poor at the convent gate. Unwilling to leave the vision, he hesitates between his duty to go and his desire to stay, but finally obeying the voice of the former, he sees in the wretched faces before him a light he had never seen before, and upon his return to his cell, he finds the vision still standing.

“And he felt his bosom burn,  
Comprehending all the meaning,  
When the blessed vision said,  
Hadst thou stayed I must have fled.”

We see that action not only reveals the Ideal, but it both defines and limits the revelation of Truth; for only as we act out what



we know to be right, can we hope to have a larger perception of the divine radiance.—*Frances Allen Ross.*

—[ Friendship. ]—

Rare is the union of kindred souls. As chemic elements commingle in due proportion to bring forth richer forms and complex substances, and thus from Primal Chaos evolve the World of Beauty which enchants us ; so mingle the elements of Friendship in kindred spirits ; changing oft the rude contour of life into a landscape, bathed in rich and mellow tints of softened splendor. The mingling of emotions, that flow through sympathetic channels, makes music to the quickened heart, rarer than the murmuring of moonlit streams on pebbly shores, or the laughter of wind among the tree-tops, when dreamy mists o'erveil the dew-wet eyelids of the dusk. When friendship knits two souls as one, in perfect peace and trust, their Dual Lives are an impregnable intrenchment against combined assaults of all opposing foes. The radiance of their Pacific Eyes illumines their mutual paths, the tremor of their Claspings Hands through each soul sends swift messages of reassuring hope : the soft, low note of Kindly speech, which bounds from lip to lip, is like the lingering echo of a full-toned Chime, dying on the evening air.—*Henry Frank.*

—[ Character. ]—

The future of a movement whose watch-word is the belief in the essentially moral nature of man, and in man's power to shape his life according to his own ideals, is a future which will have as its tasks, first, that of deepening and consecrating to high uses man's ethical energies, and, secondly, that of attempting to or-

ganize his moral life on the basis of this supreme regard for character. As to the first of these objects, it cannot be too strenuously insisted that men have as yet hardly begun to realize the depths and heights of experience to which they may be borne by this sole reliance upon their moral natures and their moral endeavor. Of the implication of this idea, we cannot here speak at length, but we would emphasize the fact that beneath any moral mechanism, beneath any of the finer formularies of the moral life is the very spirit of life itself, manifested in the conscience of man, and in his power, nay, his inevitable destiny, to shape ideals and to find his best happiness in the brave pursuit of them.—*Percival Chubb*.

—[ Character.]—

Growth of character, or soul growth, is expressed through the development of desire, which is ever from the planes of diversity and compulsion toward those of unity and freedom. It is denoted by manifestations of desires that are inherently of greater benefit to all. And this results from an increasingly active, vital, living conception of the Principles of Life.—*Eugene Del Mar*.

—[ Success.]—

Study the lives of successful men ; breathe the atmosphere of success ; get in touch with the spirit of the age and you will project, construct, create and achieve and outstrip all the prophets of progress. A true son of the twentieth century should not harbor a doubt nor 'strike sail to a fear.' Turn your face toward the dawn and greet the rising sun. Stand upright on the earth. Affirm your own convictions and follow them into the future.

Visit happy homes. Talk with strong men and cheerful women. Feast your eyes on beauty and your soul on faith and love. Camp in the wood; walk in the green fields, or climb the mountains, and, sleeping, dream of heroes and heroines. Explore the past; picture it; live it. Think of the great good works that are being done to-day, and clasp the hands that do them; and if there be a spark of greatness in your soul it will begin to blaze and burn.—*N. M. Zimmerman.*

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## Friendship, and What It Implies.

BY CARRIE MAY ASHTON.

**I**N all true and sincere friendship there must be absolute loyalty and tolerance for each other's opinions. Who of us has not suffered untold annoyance from kind and well-meaning friends who have attempted to make us think as they thought and follow in the same beaten and narrow path that they have traveled?

They are not willing to agree to disagree with us, and, while their motives may be honest and kind, they fail to see how they are widening the breach between us.

They are unwilling to grant us the liberty of living our own lives, of forming our own opinions from our point of view.

Not until we can grant to our friend that perfect liberty and freedom of living his own individual life—the liberty without which we can never be happy—will we ever understand what a perfect friendship is.

Anna Robertson Brown has said: "To have a friend is to have one of the sweetest gifts that life can bring; to be a friend

is to have a solemn and tender education of soul from day to day."

Demonstration is meaningless in friendship unless there is a firm foundation back of it. Kate Upson Clark once said: "Life and conduct are the test of love, and all the emotional demonstrations in the world are nothing without the steady devotion implied in the daily doing of the beloved one—whether it be father, mother, brother, sister, husband or wife."

The majority of happy marriages are founded on a deep, abiding inmost friendship, a sort of comradeship that is broad in its scope. Such unions are absolutely free from the narrowness and petty jealousies so common.

As the years slip on the bond becomes closer and stronger and life more beautiful. Emerson said: "It is sublime to feel and say of another, 'I need never meet, or speak, or write to him; we need not reinforce ourselves by sending tokens of remembrance; I rely on him as myself; if he did thus or so I know it was right.'"

Between simple and noble persons there is always a quick intelligence; they recognize at sight and meet on a better ground than the talents and skill they may chance to possess, namely, on sincerity and uprightness. For it is not the talents or genius a man has, but how he is to his talents that constitutes friendship and character."

A friendship which cannot stand separation and silence is not genuine. The old trust is not for a day but for eternity in real and abiding friendship.

How often we are asked the question: "What shall I do to retain my friends? I make plenty of them, but I never seem to know how to keep them."

Wise old Dr. Johnson answers this question most admirably: "To keep themselves from rusting, our friendships should be

kept in constant repair. We cannot always spend time to visit as often as we should, but on occasions of moment a penciled line on a visiting card or a sympathetic wired message will convey the idea that our thoughts are with the friend addressed, and the presence of thought will atone for the absence of body. It is the unneglected care of small details of attention which keeps friendship from rusting and binds closer to us the friends who know our thoughts of them are constant and kindly."

It is the little, kindly, every-day courtesies that mean so much as we journey through life, and cost so little, but, alas, are too often neglected!

A pleasant drive, a bunch of flowers, a simple, inexpensive gift at Christmas or birthday, an invitation to lunch or a cheery letter,—these are the things, trifles though they seem, which keep friendship from rusting.

There is no word in the English language more misused than that of friendship. How lightly we speak of it and how much it implies in its highest, truest sense! Real friendship is usually of slow growth.

There are too many fitful friendships which are not based on the all-important foundations necessary to a strong and enduring affection. There is a charm and fascination about them while they last, but one or the other is shallow, insincere or selfish, and after a few months of close intimacy they awake to the fact that that they are no longer congenial.

In spite of many pessimists who are constantly reiterating the statement that true friendship cannot exist between women, there is a great and growing comradeship among women, especially among working and professional women. They are broader, more sympathetic and tolerant in their friendships than most women, and can more often be relied on under all circumstances.

"The friend who takes account of our daily needs, whose

gentle courtesy overlooks all shortcomings, who gives the word of praise that brightens the eye and makes the tired hands strong again, who cares if trouble and sorrow come into our life, who comforts us and gladdens every day, is the friend who lights the world for us."—*Business Woman's Magazine*.

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## Spiritual Wisdom.

BY EUGENE DEL MAR.

FELLOW OF THE ILLUMINATI.

IN THE BALANCE.

A vital conception of Unity lies at the root of all wisdom. The Universe is a Unit in Being, in purpose and in action; and each part partakes of the essence of the Whole. Wisdom consists of a vital knowledge of spiritual relations and proportions. When one understands his true relations to all else that is, he readily finds his appropriate place and harmoniously occupies it. He acquires thereby a poised mental attitude that renders him flexible, and enables the physical to respond quickly to the mental.

The conception of the Self lies at the root of all that concerns life's experiences. As one expands from the thought of separation to that of Unity, he bridges the chasm that divides the animal from the human. It is the vitality of the thought and understanding of Unity that converts hate into love, competition into co-operation, fear into courage, and discord into harmony. It reveals to one the Universal Beneficence of Principle and Purpose.

With the consciousness of Universal Good, one comes to manifest a life of cheerfulness, and reflect the sunshine of kind thoughts and actions. He lives in the atmosphere of peace and

enjoys the beauty and perfume of the flowers of life. He becomes hopeful and optimistic, he spreads his love about him, and reaps bountifully of what he has sown. It is in this way that Heaven is assured, for he thereby makes it here and now.

It must be borne in mind that the spiritual and physical constitute an essential Unit. While they are inseparable, the spiritual is the directing factor. One's control of the physical should be directed from the mental standpoint, but the discipline of the mental requires the agency of the physical. It is of essential importance that the thought be trained and disciplined, and a normal life may be expressed consciously only to the extent that both mental and physical are wisely and symmetrically developed.

One's permanency of happiness manifests the extent and degree of his conscious harmony with all else. When he vitally expresses the conception of the Unity and Beneficence of the Universe, he no longer harbors thoughts of inherent evil, and affords no abiding place for fear. The higher conceptions of Unity manifest themselves in the greater beauties of health and harmony, and they confer upon one an ever-increasing consciousness of his purposeful direction of life and growth. It is as one acquires thus ability to adjust himself to all else, that he comes to sense his deep sympathy and profound peace with the Universal Self, and in that consciousness attains to that which he is always seeking—Health and Happiness.

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## Keep Your Highest Ideal in View.

**I**T is well to remember that while to the outward eye progress is slow, it may yet be of the surest kind. That which counts largest in the perfecting of a work of art, sometimes demands

the most lingering process. So, too, the delicate task of freeing the soul from its limitations may proceed slowly, yet it is true that

The smallest effort is not lost;  
 Each wavelet on the ocean tossed  
 Aids in the ebbtide or the flow;  
 Each raindrop makes some flowret blow;  
 Each struggle lessens human woe.

Yes, let us hold the high ideal in all things. This is what is meant when we are told to give the best of ourselves to every undertaking, however commonplace that may seem. We sometimes grow weary in well doing. It does not seem to count in what has changed to drudgery. That any necessary duty becomes so is because we have lost sight of the ideal, and are grovelling in the mire of discouragement. There we have brought our work with us, and there it will remain until we once again lift our thought into the light of a high purpose.

You know Tennyson says: "Better not to be at all than not be noble," but there can be no noble living unless the aim is high. I am talking now of the character which is the fruit of a steady struggle towards an ideal, and which is the most valuable possession on earth. After all that is said and done, even with the apparent rewards of wrong doing, that is the final judgment of the world. Those who are remembered the most tenderly, the most reverently, are those whose sense of duty was the strongest; those who were the most unswerving in their loyalty to the best they knew.

Hold fast then, to the high ideal. It pays from every point of view. It shapes character into strength and nobility and such character is power.

Be noble! and the nobleness that lies  
 In other men, sleeping, but never dead,  
 Will rise in majesty to meet thine own.

—Emily S. Bouton.



## CURRENT COMMENT

NEW BOOKS, PERIODICALS, NOTES OF INTEREST.

STUYVESANT FISH, President of the Illinois Central Railroad, in discussing "Economy" in the March "ARENA," cites the wasteful extravagance of the postal department as a terrible example. He refers to the cost of almost \$20,000,000 for government free mails, and mentions the rural free delivery as another example of extravagance which cost the government almost \$20,000,000 last year. The editor of THE ARENA replies to Mr. Fish in some extended notes in which he holds that the great financier has confused justifiable with unjustifiable expenditures, while omitting the most important and the greatest cause of a deficit in the postal department. Mr. Flower holds that there can be no question but what the franking privilege and free government mail expenses represent a large and needless expenditure. He believes that a sum not exceeding \$2,000,000 might profitably be set aside for the distribution of educational matter by the government, but that the bulk of the \$20,000,000 spent for free government mails is indefensible. On the other hand he holds that the rural free delivery is just as defensible and important, just as warranted and rightful, as the free delivery in cities. He shows how these deliveries are not only adding to the comfort, educational stimulation and higher development of the people, but also, by removing one of the greatest drawbacks and disadvantages of country life, are stimulating the cultivation of idle lands and greatly adding to the wealth output of the

nation. He holds that every dollar thus spent is justifiable; but he insists that the greatest and most indefensible source of waste for which the government is responsible is found in the millions of dollars of excess charges paid by the department to the railroads for carrying the mails and for rental of cars. He shows that the deficit of over \$14,000,000 would be wiped out and the department would show a profit of from five to ten million dollars a year if the government compelled the railroads to carry the mails as reasonably as similar service is given by the railroads to the express companies. Thus, for example, he shows that the government pays the railroads over \$5,000,000 a year for mail-car rentals, while the roads charge the express companies nothing for the use of cars; and at the same time the department pays the railroads far more for carrying the mails than the roads charge the express companies for similar service. He cites Professor Frank Parsons as authority for the statement that if the government paid the railroads no more liberally than do the express companies for similar service, the postal department would save, at the most moderate estimate, over \$20,000,000 a year, while the Professor believes the saving would be several millions in excess of this figure.

—  
THERE will be held at Athens, under the presidency of the Crown Prince of Greece, from April 22d to May 2d, the most important

set of Olympic Games since this classic event was revived several years ago. From an American point of view the month chosen is unfortunate, because it will be almost impossible for our college athletes to attend, on account of the date falling upon perhaps the most important period of their academic year; yet the best of American athletic ability is by no means confined to the colleges, and an effort is being made by the American Committee to assure a representative American team at Athens. The Greek Committee at Athens has voted to subscribe something like \$1,500 to the fund the American Committee is raising. Taking all things into consideration this is a most unexpected and liberal offer on the part of the Greeks, in addition to indicating the friendly feeling between the two countries. Those who attended the first Olympic Games at Athens will recall the popularity of the American athletes, and it will be to our everlasting discredit now if, with this generous contribution from the native committee, we of this great, prosperous country fail to raise the sum necessary to cover the travelling expense of a representative team.—Caspar Whitney, in "The View-Point," in *The Outing Magazine*.

**THE CITY OF LIGHT ASSEMBLY**, at Lily Dale, N. Y., will open its sessions for 1906 on July 13th, and for six weeks lectures upon religious, scientific, economic, and social questions will be delivered daily, including discussions on the foremost questions of interest to the public to-day. Arrangements have been made for the ablest speakers, finest singers, and best music they have ever had, and it promises to be a most successful

season. There will be a special Woman's, Peace, Press, Temperance, Labor, and Young People's Day, when some of the ablest orators in the country will be heard. Special low excursion rates have also been arranged for with the railroads.

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**SUGGESTION** has issued an attractive set of postal cards, each one of which contains an inspiring and helpful "New Thought" quotation. The set consists of twenty-four cards, and will be sent upon receipt of ten cents. Address, Suggestion Publishing Company, 4020 Drexel Blv'd, Chicago, Ill.

**"Now" Folk** announce that they will conduct a New Thought Summer School, from May 1st to October 31st, 1906, at their "Now" Folk Mountain Home, near Glenwood, Santa Cruz County, Calif., via S. P. R. R. Narrow Gauge, special campers' tickets from San Francisco, \$3.00 round trip. This will give many an opportunity to spend their vacation where they can combine the most beautiful mountain scenery, with rest and rambles among virgin redwoods, streams, and farms, together with the advantages of a Summer School along "New Thought" lines. Sessions will be held each day except

Saturday and Sunday, with the following instructors: Henry Harrison Brown, Sam Exton Foulds, Leona Beatrice Chappell, and J. W. Wilkes, M. D. Subjects: Soul Culture; Suggestion; Suggestive Therapeutics; Art of Living; Mental Science; Mental Healing; Present and Absent Treatments. Psychic Unfoldment; Psychometry; Inspiration; Extemporaneous Speaking; Composition on New Thought Themes, and the Principles of Success in All Walks of Life. The lessons will be so arranged as to give abundant opportunity for enjoyment of rest and rambles among as fine mountain scenery as the state possesses. Native redwood groves are plenty, and one fine group is prepared where most of the sessions will be held. Terms will be made for more or less lessons as student may desire. Each lesson will be as independent of the others as possible. There will be ample accommodations, and the terms will be moderate for tuition and board. For full particulars address, Everett R. Chappell, Manager and Treasurer of "Now" Folk, 105 Steiner Street, San Francisco, Calif.

IN the April *DELINEATOR*, Mary Hinman Abel, who is waging THE *DELINEATOR*'s crusade for safe foods, says that "the harmful ingredients added to food are in general of two kinds: first, those added as preservatives; second, those added to improve the appearance of inferior materials and these are chiefly coloring agents." Mrs. Abel discusses in full the effect of preservatives on health, because that side of the matter has been brought so prominently before the people. The results may be summed up as follows: No proof is forthcoming

of the harm to healthy individuals of repeated small doses of the milder preservatives, but it would seem from the experiments, that people differ as to their tolerance of these substances and we know little of their effect on those who are not in good health. We must conclude that the buyer has a right to be informed by the label of the presence of a preservative other than the older ones.

"THE magazine editor who first found out that extreme radicalism and pelting, unvaried abuse was a profitable thing, made a great fortune and a commanding position for himself," says James Creelman, who has recently joined the editorial staff of PEARSON'S. "One magazine owner after another joined in the outcry against the successful American business man and the successful American business corporation; denouncing many evils, no doubt, but wickedly and wilfully maintaining a curious conspiracy of silence regarding the other sides of the question." "I have left daily journalism," he continues, "with all its advantages and rewards, because I want to protest through PEARSON'S MAGAZINE against this mob-like clamor against the American business man and to be able to tell the real truth to the people, without extenuation of wrong, individual or corporate, without malice or private interest and, above all, without the fear of ignorant prejudice or passion. I have nothing to ask from the American people—no vote to solicit—no theory to advocate, nothing to sell—simply a fair hearing for the truth. PEARSON'S MAGAZINE will do its share in attacking wrong in high places and in low, but it will not share in the madness which destroys good and bad alike."

NEW BOOKS RECENTLY ADDED TO  
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The following list, entire, has been presented to the Institution by A. N. BECKMAN.

Choice of Pursuits ; or, What to Do, and Why. By Nelson Sizer. Describes seventy-five trades and professions, and the talents and temperaments required for each ; also, how to educate, on phrenological principles, each man for his proper work. Together with portraits and biographies of more than one-hundred successful thinkers and workers.

Wedlock ; or, The Right Relation of the Sexes : disclosing the laws of conjugal selection, and showing who may, and who may not marry. By S. R. Wells.

Mentalism ; or, Mind and Will Training : What It Is, and How It Is Done. By R. Dimsdale Stocker.

Soul-Culture : Self Development ; What It Is, and How It Is Done. By R. Dimsdale Stocker.

The Immortal Manhood. The Laws and Processes of Its Attainment in the Flesh. By Koresh.

Thought-Force ; In Business and Everyday Life. By William Walker Atkinson.

Lives of Eminent Zoologists, from Aristotle to Linnaeus ; with introductory remarks on the study of Natural History. By W. MacGillivray, A.M., F.R.S.E. &c.

The Natural History of Monkeys, Opossums, and Lemurs.

The Natural History of Insects. In two volumes.

Insect Architecture ; and miscellaneous on the Ravages, the Preservation for Purposes of Study, and

Classification, of Insects. By James Rennie, A.M.

Voltaire's History of Charles the Twelfth, King of Sweden.

A Memoir of the Life of Peter the Great. By John Barrow, Esq.

History of the Crusades Against the Albigenses in the Thirteenth Century. From the French of J. C. L. Simonde de Sismondi.

The History of Chivalry. By G. P. R. James, Esq.

The Sacred History of the World. By Sharon Turner, F.S.A., &c.

Outlines of History. By Rev. Dionysius Lardner, LL.D., &c.

The Hindoos : including a general description of India, its Government, Religion, Manners, and Customs ; its Fine Arts, Architecture, and Literature.

Adventures in the Libyan Desert and the Oasis of Jupiter Ammon. By Bayle St. John.

The New Zealanders. (In 1830.)

View of Ancient and Modern Egypt ; with an outline of its Natural History. By the Rev. Michael Russell, LL.D.

Nubia and Abyssinia ; comprehending their Civil History, Antiquities, Arts, Religion, Literature, and Natural History. By the Rev. Michael Russell.

Persia : An Historical Account of its Resources, Government, Natural History, and Character of its Inhabitants. Including Afghanistan and Beloochistan. By James B. Fraser, Esq.

Mesopotamia and Assyria. By J. Baillie Fraser, Esq.

Denmark, Sweden, and Norway. In two volumes. Andrew Crichton.

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SEPTEMBER, 1926

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A Short Account of One of  
the World's Greatest Temples  
of Learning

### ART IN DAILY LIFE

Ernest Newlandsmith

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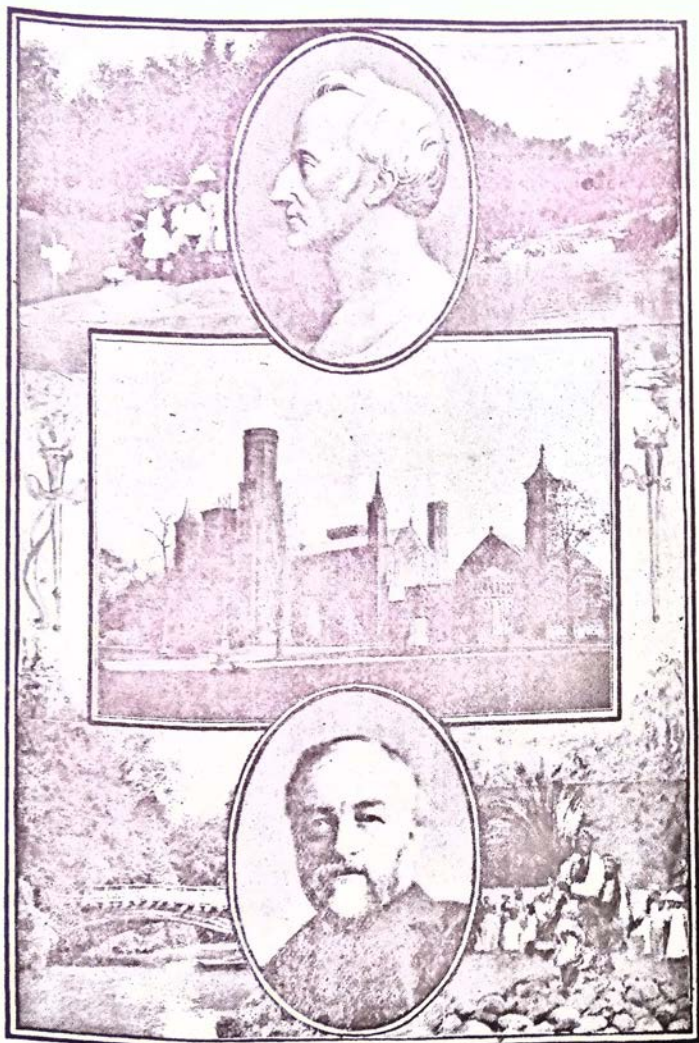
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