

NO TITLE-PAGE & INDEX ISSUED

Vol. 1

30
112
No. 1

PRACTICAL IDEALS.



DECEMBER 1900

PRICE 10 CENTS
PER ANNUM \$1.00



Published by STARR PUBLISHING CO., Boston, Mass.
At 200 Clarendon Street, corner St. James Avenue

BF638
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Practical Ideals.

VOL. I.

DECEMBER, 1900.

No. 1.

MAN'S LATER REFINEMENTS.

HENRY WOOD.

THE great work of spiritual evolution, in the individual, as in the race, is continuous but not uniform. As the growth of a world from the primal nebulous condition to fitness for human habitation is through storm, upheaval and friction, so the evolution of the spiritual ego is often marked by paradoxical manifestations and the greatest progress by a seemingly backward movement.

This is the law of advancement as suggested by a variety of practical personal experiences which have come to the knowledge of the writer, and regarding which there is much inquiry for a logical interpretation. Careful observers have noted that in certain cases some who have been relieved of various ailments through metaphysical healing, and felt quite secure in their freedom, have been considerably discouraged and surprised by a well marked recurrence of the old conditions. This most commonly occurs in from four to eight years after the time of their first recovery. Any phenomena which become general enough to be noticeable deserve study, and in these occurrences even teachers and healers have not been exempted. One teacher of wide reputation has noted so many cases that she concludes that in a deep sense, such experiences are "a law."

Certain questions naturally follow. Has too much been expected of mental or metaphysical healing? Do these ob-

served events indicate that its results, as generally claimed, are not well founded? One significant fact is noticeable. The recurring conditions appear more stubborn and especially less responsive to the efforts of the healer than in the first experience. It is better to frankly admit the truth than to deny or dissemble, in any degree. A cause that cannot face the light and confront existing facts is unworthy the attention of seekers after truth. If the devotees of any philosophy have become unduly dogmatic, it is time to make a readjustment and set the compass anew. Any attempt to do this is good principle, and in the long run, good policy. "There is nothing covered that shall not be revealed." If the metaphysical philosophy has practical value, it can stand investigation and invite the attention of the world to its claims and accomplishments.

Rightly interpreted, it will be found that these recurrences endorse rather than disprove the reasonable claims of mental healing. They are later and deeper refinements that show necessity for individual work, and in general, indicate some degree of past neglect. The healer is less available because it is better that it should be so. If one by consulting a physician or visiting a mental healer could at once be relieved of all conditions of suffering, spiritual evolution would be at a standstill. In the economy of the human constitution, pain comes when its mission may—if rightly received—be beneficent, and it never appears one moment sooner.

To regard the "New Thought" as a kind of universal anodyne which will permit men to sin, even unconsciously, and yet be happy, is to degrade it. The refining forces, first inaugurated by the healer, begin a good work which reaches somewhat below the surface. But the second experience reaches far deeper. It pierces, even to the dividing of "joints and marrow," and is quick to discern the "thoughts and intents of the heart." It searches as "with a lighted candle" every nook and corner of mind and body. It puts its subject in a crucible.

Is it hard? No, only good. It is the great purifier and refiner and to so recognize it, bidding it do its work, will reveal it as friend. To resist and count it evil will multiply its pains. It is really the operation of the Spirit, coming to confirm and consummate its work. "Our God is a consuming fire." The "wood, hay and stubble" are burned and the lower self feels that life is going.

Every hour of "suffering" eliminates some of the false material built into the structure, leaving less in stock. Selfishness, in all its myriad forms, dies hard. It is so deeply ingrained that only recognition of the real goodness of the purification will mitigate the seeming severity of the process. Pain is not ideally good or to be sought. But when actually in evidence, one must recognize its mission to get the good from it. The second and deeper refinement will then be a resurrection to a higher plane with greater power and usefulness. Only that healing is complete which brings man into conscious and harmonious relation with his maker.



WILL-POWER.

There is no chance, no destiny, no fate,
 Can circumvent, or hinder, or control,
 The firm resolve of a determined soul.
 Gifts count for little; will alone is great;
 All things give way before it, soon or late.
 What obstacle can stay the mighty force
 Of the sea-seeking river in its course,
 Or cause the ascending orb of day to wait?
 Each well-born soul must win what it deserves.
 Let the fool prate of Luck! The fortunate
 Is he whose earnest purpose never swerves,
 Whose slightest action or inaction serves

The one great aim.

Why, even death stands still
 And waits an hour, sometimes, for such a will!

—Ella Wheeler Wilcox.

IDEAL REFORM.

C. M. BARROWS.

TENNYSON called the "Idyls of the King" a tale of sense at war with soul. Human life has always been such a tale,—a story of contest which waxes and wanes in the individual and the body politic. To carry out the poet's thought, wherever there grow great tracts of moral wilderness, there "the beast is ever more and more while man is less and less." In other words, when the animal nature prevails, the letter of the senses seems more real than the spirit that quickens.

Public attention at the present time is directed upon physical life and material welfare. Science is studying man as a very interesting beast, existing on this planet as a mechanism for the interplay of evolutionary forces; it neglects the sources of his power, and leaves the god out of him. But now and then is heard above the din of earthly struggle a grave voice crying in this wilderness of sense, affirming that old aboriginal self, the Soul.

Are the leaders of current socialism hearing this monitory voice? Are they following the true law of all reform implied in the statement of De Quincey that "no doctrine of importance can be transferred in a material shape into any man's understanding from without; it must be an act of genesis within the understanding itself"?

Experience shows that little is to be expected from methods of reformatory work which embody no fresh vital principle. A social millennium may be figured to look very easy on paper; but enthusiasts are prone to forget that the nature of the fundamental units predetermines the character of the aggregate, and no possible combination of such units will produce a higher dynamic value in the compound.

The constant danger is that socialists will accept melioration of existing conditions in place of a root-and-branch

cure. When research draws the line at sense; when political economists hold that civilization can never make greater speed than the rate prescribed in their schedules; when philosophy contends that want is the main spur to endeavor and man is only a better sort of brute; what avails it to beat against the logic of microscope and scalpel? The struggle ends in despair; for 'tis a hard world, this, where life is a burden and man must fight to eat and not be eaten by the ravenous beast of greed.

But let the soul have way, and at once this sad picture is brightened by the lamp of hope. Though sense prevail for a while, the soul cannot be utterly stifled, and every man feels at times that there is a higher law than the brutal maxims of the broker's office and the shop,—that it is possible to live by the law of love. If fate prescribe the inevitable, occurrences which in nature we call caprice, in destiny, chance, are, as Victor Hugo says, "fragments of a law seen imperfectly." There is force which masters fate; and at length some clear-eyed seer discerns the action of that "law which works over our heads and under our feet."

The first great commandment of soul is a homely commonplace, but its logic is sound, its force irresistible: "Every man looks out for himself in obedience to an impulse of self-preservation; let him take an equal care for the rights of his fellows." The last clause is the dictate of unselfishness; did any one ever obey it to his hurt? It is no disparagement to say that it is familiar and old, because it is found in the golden rules of every bible and heard in the treasured utterances of all the great and good. Its universality commends it. This truth, so fresh and lively whenever put into practice, has its root, not in the chemistry of fickle matter or the transient policy of timid men; it is founded on eternal spiritual verities, "set up from everlasting, from the beginning, or ever the earth was." It is so fundamental and axiomatic that no sane mind ever questions its authority, but accepts it without debate.

Proposed schemes of constructive socialism are apt to be complex and difficult to manage; they are too narrow to meet universal approval, and open to grave objections; but any man can practice simple altruism in his dealings with the world without being criticised or making enemies. It is no easy task to adjust the diverse interests of capital and labor, public good and private rights, and the educational and social differences of a people; but any man who sees his own welfare to be identical with that of his neighbor, that no apparent advantage which he does not freely share with his fellows is a real good, can practice the rugged virtues of justice and truth, and so live and act in each relation of life, that others will feel the quiet force of his example, and accept his daily conduct as a standard for mankind. There is invincible power in living up to the famous maxim of Kant, which requires the motive and aim of human action to be such that it may be safely accepted as a universal law of nature.

In these days when the land is given over to the lust of power and private gain, when the sordid spirit of commercialism and injustice is rampant, no man who seriously contends that the world could be reformed by the power of an inward principle would get a fair hearing at the bar of public opinion. He might be considered good, but not smart. There is no popular belief in the power of spiritual laws which act without sensory means. Transcendent influences never impress hard-headed, world-worn men like the frozen facts which appeal to common sense; and yet the universal law of soul is the triumph of the method of nature which science and ethics alike affirm. No person need despair who is content to act from the soul instead of yielding to the demands of sense; for at bottom every sincere man has a sublime faith in the universal, and "in spite of appearances, in spite of malignity and blind self-interest prevailing for the moment," trusts the higher law of necessity and eternal right.

Spinoza wrote: "Our desire is not that nature may obey us, but, on the contrary, that we may obey nature." The wise remnant and the single seer reverse the popular verdict. Within the silent soul of some loyal lover of truth original power is born, and there arises a spontaneous impulse to better living; obedient to these intuitions, he humbly does the duty nearest at hand with supreme regard to the universal good. His quiet influence is contagious, and the leaven of a new life infects others with whom he comes in contact. Drawn by love of a common truth, these responsive spirits counsel together and join in efforts for the common weal. This is the history of every genuine reform, that it begins in a spontaneous thought of an individual, reaches out to co-workers, and evolves orderly reality out of the seeming chaos of selfishness and wrong. But the power which works such changes in a community no less than a single life is what the one man *is* and *lives*, and does not depend on organizations or material aid.

As long as men acquiesce in the existing order of things, believe themselves helpless creatures of circumstances, and drift with the tide, they listen to the popular clamor and simply conform. To achieve a lasting success, each one must stand alone, and take himself for guide and executor; must let his character speak instead of his tongue, and rely for strength on the law and method of nature, of which he is merely an organ.

Every true reformer is such by the abiding virtue and spiritual power of his own life. He discards the religion of enmity and cherishes the religion of amity, forgets himself and loses his selfish aims while acting for universal ends. He trusts the divinity in man, treads "the path which august laws ordain," assured that "the power of God is in them, and groweth not old."



"The elect are whosoever will, the non-elect are whosoever wot."—Bacher.

CHRISTMAS-TIDE

THROUGHOUT all Germany, in every palace and cottage, there is a Christmas tree on Christmas day. In our own country it is not so universally observed as a festival, yet each return of the season shows, perhaps, a larger interest in the holiday. It is a time to be glad, a time to be generous, a time to put into action the theory of the "Love thy neighbor as thyself" creed.

"Hard times" is a plea that may be urged in many families each year, as the reason for a small value in the gifts sent, but hard times need not interfere with simple tokens from friend to friend, which are measured by love and not by cash value. They should not interfere with a remembrance to those who have shown us special kindnesses or consideration during the year, which need cost us little beyond our time and thought. A pot of growing mignonette, a geranium in bloom, any small plant you may have raised through the fall will often be as acceptable as a costly gift.

The old-time simplicity of Christmas giving is dying out, and there are many who feel themselves unable to cope with the standard which has taken its place. If we could return to it, a vital question might be settled—whether Christmas giving shall be a pleasure, or a task that strains our purses beyond their capacity.

There are those about us to whom Christmas is hardly more than a name, whom Christ said "ye have always with you." If we can send a bit of comfort and cheer, to brighten these last few days of the old year, to one less favored than ourselves, count it as a privilege, for it can not fail to give us, in return, something of that "peace on earth and good-will to men" sung to this gray old earth nineteen hundred years ago.

—E. F. H.

MUSIC FOR HEALING.

ERA A. VESCELIUS.

IN his very interesting book "The Influence of Music Upon Health and Life," Chomet says: "I do not believe there exists a human being who cannot feel an affinity for certain sounds that meet his ear." With this opinion we agree, for the soul is a harp of many strings, played upon by every passing emotion, giving out uncertain tones and discords in its search for the perfect.

References to the music of the Egyptians credit them with the belief in the union of music and prophecy, and its power over disease. So great was the influence of music esteemed by the Greeks that no social function was considered complete without it.

Brocklesley in his "Reflections on Ancient Music" says: "This science was not cultivated merely for amusement, but they attested their veneration by its indispensable use on the most sublime and solemn occasions. It accompanied the praise of their gods and heroes. It was employed at the founding and fortifying of their cities. Their forces by sea and land were disciplined and regulated by martial music."

The influence of music on animals is remarkable. We have heard of a horse that would stop eating and prick up his ears and listen with every evidence of pleasure whenever low G was sounded and sustained, showing this horse was evidently keyed to G. The Arabs have a saying that the song of the shepherd fattens the sheep more than the richest pasture. Seals are so susceptible to music that some authorities say that the seal hunter would be more successful if accompanied by a piper to attract them, as they are fond of the bagpipe.

The first instance recorded where music exercised a beneficial influence upon a mind diseased we find in the story of King Saul. "And it came to pass when the evil spirit from

God was upon Saul, that David took a harp and played with his hand, so Saul was refreshed and was well, and the evil spirit departed from him."

An interesting case was that of Philip the Fifth of Spain, who was afflicted with insanity. The queen called in Faranelli, the greatest of tenors. By his voice he could quiet the king, and in time he restored him to reason, and also the king's son, who had inherited the same tendencies. There were four songs especially agreeable to the king. These he wished to hear every evening. Faranelli stated to Burney the musical historian, that during the ten years he remained at the Spanish court, he sang these four songs three thousand six hundred times.

Bourdelet, in his history of music, writes of a woman insane restored to reason by a number of musicians playing at different times during the day for eighteen days. Luther recommends music, saying, "The devil is a saturnine spirit and music is hateful to him, driving him far away."

In one of his letters to a friend, Emerson writes: "You and I, my friend, sit in different houses and speak all day to different persons, but the differences make the most we can of them are trivial; we are lapped at last in the same idea, we are hurried along in the same material system of stars, in the same immaterial system of influences, to the same untold, ineffable goal."

Let us exchange now and then a word, or a look, on the new phases of the dream. Musical therapeutics is a new old phase of the dream. I am but another voice calling your attention to the deep beneficent power of music, for it is far more than an anodyne. It is a great universal force; when employed by one enlightened with an understanding of the divine healing power of the spirit—knowing how to diagnose mental conditions, and how to harmonize them, it finds its highest expression. Resting in Infinite Harmony, sending his thought out upon the sound waves or sonorous fluid, he cannot but exercise a healing influence through his music.

This is not the work for the musician whose standard of excellence is perfect technique and execution. He would fail where another with less ability would succeed if filled with the healing power, combined with perfect sympathy for the work—with judgment to select the right music, and tact to know when to apply and when not to. Let the music be free from all that touches upon sin, sickness and death, for the mind should be relieved of all emotional excitement, should be calmed of fear, sustained by hope, and aroused by interest or joy as the case may require.

One of the features of musical healing that has come under our observation is that the best results are not gained by variety of compositions, but by the right selections and keeping to them for certain mental disorders. Find the right key and rhythm and use them frequently. The mother does not sing a new lullaby to her baby every evening, but the one the child is familiar with and will yield to most readily. The singing voice expressing health inspiring words exercises the most potent influence; after that the stringed instruments, particularly the violin.

America possesses many beautiful voices and gifted musicians—an army of students full of high ambition to attain first rank or nothing. Many when they realize they cannot attain first place drop into a state of indifference, close the instrument, cease to practice, seldom giving their friends any pleasure with their gift. Could they know that in the new thought they would find inspiration, that with their art they could relieve pain, rest the tired, harassed mind, by changing the mental atmosphere, they would have a worthy motive for keeping up their study.

We would say to these—have an individuality of your own in your music, do not waste time wishing you were like some one else—or had more leisure to study and become famous, use what you have now, and more will be added. Your own small talent is as much God-given as the greatest—vitalize it with the healing thought. Love

your gift and give expression to it. Each bird has its own note, and the charm of the forest choir is in the diversity and blending of many tones. When you have the desire to help and to heal by your musical gift, you have joined the choir invisible, "whose music is the gladness of the world."

All students of Mental Science have not the gift of healing by the silent word—there are diversity of gifts but the same spirit. The therapeutic value of music has gone beyond the experimental stage, and is no longer a theory—so many and so varied are the nature of the diseases influenced beneficially by it, that it is impossible to draw the line and say it is better for this or that disorder, for music acts directly upon the mind and mental states are mirrored forth in the flesh.

Let us hope that in the near future, music fraught with healing power, sung by soft, sweet voices, blending and harmonizing; and sweet tuned instruments will be heard in our hospitals and asylums—that the work will be so systematized that it will cease to be haphazard, and the calling of the musical healer will be understood and appreciated and have its recognized place.

Some one has given a definition of the necessary requirements of a physician as perfect singleness of purpose, freedom from ambition, vanity, envy, unchastity, pomposity and self-conceit. This is a good definition of the requirements of a musical healer, and one worthy of being committed to memory.

We do not hold music to be a cure-all, but an adjunct, and that it should have honored place in the homes of those who would heal—in sanitariums, hospitals, asylums and prisons. In this great metaphysical movement music will yet find its highest service to humanity.

A HUMANE CUSTOM.

In most of the provinces of Norway there is a pretty custom of feeding the wild birds on Christmas Day. All the animals belonging to a family have double their usual dinner, and share in the great festival.

The kind-hearted peasants also fasten up wisps of oat-straw all about their houses for the birds, who are quick at telling each other the news, and flocking down in great numbers to peck at the grain.

In the towns, great bunches of unthreshed oats are brought to the market-place, and no matter how poor the people are, they will be sure to have one bit of money saved to buy the birds a feast.

The little sheaves are seen fastened on the housetops and outside the windows, and nobody in Norway would frighten a bird that day if he could help it.

It certainly is worth while to make the least of God's creatures happy, and many of those fowls of the air who do not gather into barns are good servants of the farmer, and eat up the insects that would destroy his crops.

Might it not be well if some such festival could be instituted in our country, for birds and animals? Perhaps at Thanksgiving, so that it might be a feast and thanksgiving for both man and beast, drawing them nearer each other.



"To divert a little of the large current of English charity and justice from watching disease to guarding health, and from the punishment of crime to the reward of virtue; to establish here and there exercise grounds instead of hospitals, and training schools instead of penitentiaries, is not, if you will slowly take it to heart, a frantic imagination."



I never knew any man in my life who could not bear another's misfortune perfectly like a Christian.—Pope.

MAN'S POWERS AND POSSIBILITIES.

DR. J. W. WINKLEY.

IN recent years great additions have been made to our knowledge of man. Nothing has contributed more to this result than the new philosophy of healing and its wide-spread practical application, in which we are all interested.

We marvel at his works,—the wonders of the ancient world slowly crumbling into ruins,—the science of our modern day that utilizes the latent forces in nature,—but man himself is greater than these, as the creator is greater than his creations.

The wonders of antiquity have been surpassed by what man has wrought since: mountain tunnels, suspension bridges, the mighty steamship, iron railway, ocean cable, telescope and telegraph. With his telescope he has swept the heavens, and explored celestial space. Marvelous material creation indeed! but "the greater marvel," as a noted astronomer has said, "is at the little end of the instrument—man, for the human mind can study and comprehend that cosmos."

Man's first mastery is of his body. What astonishing feats he performs under the mind's supremacy. We have only to think of Blondin walking the wire in mid-air over Niagara, of the strength of the self-made giant, Sandow, of our expert western marksmen, the noted Dr. Carver and later Col. Cody and others. Theirs is the seeming miracle which the mind can train the eye and hand to perform.

Higher is the harmony that our great musicians have given us, Liszt, Rubinstein, and a score of others who by their magic touch render the music of their souls into melody for human ears; still higher, the genius of the consummate musical composers, Beethoven, Mozart, Wagner;

and the famous painters and sculptors, Phidias, Raphael, Angelo, who converted their ideals into outward forms to delight mankind.

Think of the achievements of the world explorers,—Columbus, Cook, Livingston; of what has been wrought by noted inventors, Watt, Morse, Fulton; the celebrated scientists, Newton, Galileo, Copernicus, Humboldt; the poet immortals, Homer, Virgil, Shakespeare; the renowned orators, Demosthenes, Cicero, Burke, and we must add our own Philips. Of the deep wisdom of the philosophers, prophets and seers: Plato, Isaiah, Kant and Emerson; of the heroes and saints and their undying deeds and lives; of the illustrious leaders of mankind, Moses, Luther, Washington, Lincoln; yes, of the saviors of the world, Buddha, Confucius, Zoroaster and greatest of all Jesus Christ.

What sublime souls and how sublime their deeds! Not only has man shown himself capable of directing his own mind and controlling his own body, but in an important sense, as Emerson says, he is creator of his own world. He subdues the earth, possesses himself of the land, sails the oceans and tames the elements in a measure, the soil, air and waters. He has weighed and measured the planets and explored the stellar systems. He has drawn the light and the lightning into his daily service. He has harnessed the forces of nature, wind and tide, heat and electricity, to do his bidding and serve his purposes.

The earth was turned over to man originally a wilderness; all change therefrom has been wrought by him. All the arts, industries, tools, machinery are the works of his hands. Institutions of every kind, educational, social,—the church, state, government, all literatures and the sciences, even the languages he speaks are man's achievements. All things that make up human civilization man has thought out and wrought out.

All these achievements, this greatness, this wonderful power of man thus exhibited betoken, far beyond and above them, his possibilities not yet realized. They are potential-

ties latent but inherent in his nature. These human possibilities lie in two directions. Are they not for all men? For is it natural that the few pre-eminent souls of history are exceptional? Are all the rest of mankind so created they are impotent to attain this height? The old saying, generally used to disparage, "Human nature is about the same the world over," is applicable in a better sense. Human nature is the same. All men have like powers, faculties, differing only in degree and not in kind. What one man can do or has done shows an open door that all other men may enter. Whatever any man possesses must be potential in all others, and if time and opportunity were allowed might unfold and reach thereunto.

Every soul has the germ, the latent ability, the inborn capacity of philosopher, artist, poet, musician, is a possible hero, prophet, seer, saint, as Plato, Angelo, Beethoven, Shakespeare; and it may be that Jesus is not wholly above and beyond the possibilities of all others of God's children.

And if this theory of human evolution be true are we not entitled to expect that this wonderful being will manifest still greater and higher and even wholly new powers in the course of his future development; powers mental, moral, spiritual and psychical? The cropping out here and there of those strange phenomena we name telepathy, clairvoyance, clairaudience, the subliminal consciousness, intuition and impressional faculties, and the susceptibilities to mental "suggestion" may be manifestations of powers, though exceptional and feeble now, yet to become strong and universal in the years to come.

Progress is a fact; evolution is a law, to which man as nature is subject. And never was the advancement of humanity so rapid and so universal as to-day. Human development is making its way with transcendent scope; with ever accelerated velocity does the world move on. And the end is not yet, only the beginning.

We have had in the past a poor opinion of mankind generally. That time has passed. The recognition of the

"humanity," of the "dignity of human nature," was a stride forward from the older conception of him. But the infinitely higher and truer view of him to-day is, "the Divinity of human nature." The old Scriptures spoke and sang the great truth. Men are offspring of the Infinite. But the inspired word of the New Testament is yet higher keyed. The mystic St. John said, "Now are we the sons of God and it doth not yet appear what we shall be."

Man's possibilities reach out into Infinitude. All goodness, all divineness are within him. Latent, we know, but there. Inherent we are sure; they only need unfolding. Evolution is God's law and determines human destiny. Forward and upward leads the path. The 19th century has been the century of material progress. That is well, a necessity, all good. May we not believe the 20th century is to be the century of moral and spiritual progress? Evolve, unfold into the highest; onward toward the ideal; upward toward the perfect, is that not to be the conscious aim and effort of men in the century now dawning upon us?

"Back of the canvass that throbs,
the painter is hinted and hidden;
Into the statue that breathes
the soul of the sculptor is bidden;
Under the joy that is felt
lie the infinite issues of feeling;
Crowning the glory revealed
is the glory that crowns the revealing.
Great are the symbols of being,
but that which is symbolized is greater;
Vast the create and beheld,
but vaster the inward creator."



"Good thoughts are no better than good dreams unless they are executed."—Emerson.

"The soul of God is poured into the world through the thoughts of men."—Emerson.

CHRISTMAS IN A GREAT CITY.

A PEN PICTURE FROM LIFE.

A MAN emerging from the market-place shifts a bundle from the right arm to the overburdened left, and pulls his coat collar high about his ears, as he turns homeward. Again the bundles are shifted, this time not without mishap, for three rosy-cheeked apples escape from the plethoric sack and roll gutterward, from whence they are rescued by a dirty little urchin, who carefully wipes the mud from the fruit with his ragged sleeve.

"My eye! what a find!" he ejaculates. But his good fortune has been remarked; two grimy bootblacks put in an appearance, and urge a division of the spoils forthwith.

"Yer ain't a-goin' to eat all them yerself, be yer, Jakey?" says the elder. "Does yer 'member how I divvied that bananer with yer last summer?" the other insinuates.

"Eat 'em all!" retorts Jakey, replying to the first question. "I reckon I could do it easy; ain't had a bite since mornin'."

Two pair of wistful eyes regard the fruit longingly for a moment; then, as the boys are turning away—"Here, you felleys, I was jes' a-foolin'," and tossing an apple to each, Jakey hurries off.

"Reckon I'll go an' warm up a bit in the waitin'-room, an' eat my apple thar, comfor'ble-like," he says to himself. At the very door of the "waitin'-room" he brushes against a smaller boy, whose ragged attire is a counterpart of his own.

"That you, Jim?"

"Yep," answers Jim, laconically.

"Janitor fire ye out?"

"Yep, I got good'n warm, though; bein' hungry ain't so bad when yer warm." Jakey's hand goes down in his

tattered pocket, and he fingers the apple irresolutely. "I'll give him a bite," he reflects.

"Ain't had yer dinner, I s'pose?" he inquires, at length.

"Naw, er my supper, an' I ain't 'tall sure 'bout breakfast."

The apple is out of Jakey's pocket now—Jim shall have half of it. Jim, with a dirty fist screwed in either eye, is sniffing audibly. One longing look at the tempting fruit, and with sudden decision Jakey places it, untasted, in Jim's hand.

"Stop yer sniv'lin', young un," he says, roughly. "Here's a Christmas present fer ye."



EMERSON'S VIEW OF IDEALISM.

CHARLES MALLOY.

IT seems strange to those who follow plain common sense, that one should doubt or dispute the existence of matter. The doctrine that matter does not exist has been called idealism. This doctrine received a great impulse from the writings of Burkley, and is sometimes called the Burkleian Philosophy. The Burkleian Philosophy, at a time quite early in his life, received great attention from Emerson, and the color it gave never quite left his thoughts. But, in his first writings, this philosophy was understood by only a few, consequently it made Emerson more obscure, and hard to read. The little treatise called *Nature*, his first book, was written in the Old Manse, and published in 1836. It devotes a chapter to "Idealism." But few readers knew what it meant.

Turgot, in "*Nature*," is quoted as saying: "He that has never doubted the existence of matter, may be assured he has no aptitude for metaphysical inquiries." It would seem as if the opposite of this ought to be true, and yet, one who

cannot understand the reasons for this doubt may perhaps be a little wanting in "aptitude for metaphysical inquiries."

Emerson, in "Circles," presents Idealism as a larger "circle"—a circle drawn outside and beyond the older philosophies. He says: "There are degrees in idealism. We learn first to play with it academically, as the magnet was once a toy. Then we see in the heyday of youth and poetry that it may be true, that it is true in gleams and fragments. Then, its countenance waxes stern and grand, and we see it so, and that it must be true. It now shows itself ethical and practical. We learn that God is; that he is in me; and that all things are shadows of him."

The phrase above, we learn that "God is," could be made a little plainer by adding "and there is nothing else but God." All else, and of course matter and even ourselves, "are shadows of him."

Now there are some good physiological grounds for saying these strange things. This carries us into a consideration of familiar facts in the history of cognition, and particularly facts connected with Sensation and Perception in their double connections with physiology and psychology. We must be very brief here, for the story is a long one. What is Sensation? A rough answer would say, Sensation is a phase of experience, coming from the action of the senses. But there is more to it than this. Why do the senses act? We say they are prompted to act by a blow or impulse from some form of matter. How does matter reach the senses? We used to say "Matter makes impressions upon the senses, or influences the senses." We now interpose the mediation of "vibrations." Vibrations of air extend from things to the ear, vibrations of light extend to the eye, and so forth. These vibrations, by a kind of impact, strike the peripheral nerves, leading from the ear or the eye into some form of reception where they are judged, and if found worthy, they are there followed by the events we call sensations. But sensations are still a mystery. This physiological process has not accounted for them, nor especially for

the Perceptions which give us the illusion that they are things as we think them. There are no things in consciousness or in the mind, and it is wholly a jump in judgment that the initial end of the vibrations are things. What the mind sees is not things, but only its own states or modifications. If there are things—if there is matter, we do not know it.

The mind sees only itself. In this state of our knowledge of an objective world, therefore, we call what we think to be things as only phenomena. We now believe there is something real under the phenomena. Extreme Idealism held that nothing but the mind exists. Hence Emerson says, "God is." "All things are shadows of him." But the doctrine in that form will never prove quite satisfactory. Let us say rather, that the shadows are real. They too are God. Let us at least treat them as real. Perhaps they are. Since we converse only with phenomena, and since we also are phenomena, it does not become us to flout phenomena, and still it is a great thought, the good care God has taken of the soul, for nature is never allowed to touch it.

"An innavigable sea washes, with silent waves, between us and the objects we aim at and converse with."

This is the foundation of Emerson's faith that the soul can never suffer any essential harm, in its brief period of connection with the material world, and has many powers making it "immune" even now, to transient, so-called evil.



'Tis with our judgments as our watches, none
Go just alike, yet each believes his own.

—Pope.

Unblemished let me live, or die unknown;
O grant an honest, or grant me none!

—Pope.

There lives and works a soul in all things, and that soul
is God.—Cowper.

THE COMING CHURCH.

SAMUEL RICHARD FULLER.

I THINK the day approaches when preachers and prophets will speak to their fellows as did Jesus—without any formal creed, without ecclesiastical endorsement, without even church or pulpit. They will adopt the simple method of Jesus. They will appeal direct to the religious consciousness of the people, to the highest ideals man holds within his breast. Here was the secret of Jesus. Their sole purpose will be to arouse, to inspire, to encourage, to guide, to direct men and women to higher conditions of life.

Out of a state of mere infancy, out of indifference, of degradation or of crime, out of the condition of Publican or Pharisee, or wayward prodigal or heart-broken Magdalene, their sole motive and effort will be to start men and women on the upward path towards the realization of divine ideals. The wayside or the market place—this is pulpit enough—the cornfield or the fisher's boat, the street corner or the house of the friend, the marriage feast or the home of a Bethany. Filled with this holy spirit, men will speak as they are moved; as religious reformers have ever done, as did Confucius we must believe, and Isaiah, as did Gautama the Buddha, and Jesus Christ. What God said to them, that message they delivered.

Through the long centuries these inspired messages have indeed lost much of their color, their brilliancy, their values. But this loss is the fault of the followers, not of the masters. This loss men are now trying to make good. We in these latter days are on the threshold of a world religious movement of this sort. In the far East already there is a turning from the crystallization of the religions of centuries to the founder himself—from Buddhism to Buddha; and in the West, from time-worn systems to Christ himself.

What was the secret of their power? they are asking. What was the secret of the power of the Galilean who seemed to solve soul problems, who brought peace to perturbed spirits, health and strength to enfeebled bodies, rescue and release to men in bondage to evil ways and vicious living? What was the secret of this lover of men?

But one answer is possible. The power of all lovers of men has been and always must be, the appeal direct to the spiritual consciousness. An appeal which in the nature of things is not without swift and sure response in the aroused and quickened soul. New marvels today await a similar method, a similar appeal. Preachers of God, daring to trust the message of higher things to the spiritual consciousness alone,—a message answerable to no other authority than the power of truth in the human soul,—and believing in man's highest in God's life-school for men, and hospitable to the new revelation of truth that must come to the receptive spirit open to new thoughts and new ideas, become the new prophets of the new day, again bringing more abundant life to men. I think there are hundreds of men and women in every city who are ready for such a return to the simplest conditions of a religious life. They do not feel the need of any creed, or of the authority of the clergy in their personal affairs—how can they?—or of an organization to insure them against loss in another world. All that is past. But they do need the words of inspiration and courage, the words of truth and soberness on the great problems and daily experiences of the soul. They will form groups which, as ideal churches, will spread in number and in influence, but yet only as torches flare the path, till by the suffusion of many lights the brightness is as the noonday. Their first concern, as it was with Jesus, will be the man himself, his daily needs. How fares it with thee, in the market-place and forum, in business and politics, in social life and the home?

HABIT.

"We are creatures of habit," runs the old and true saying, and we cannot be too much so if only the habits are good. The more of our actions, physical, mental and moral which can be performed by sheer force of habit and requiring little or no thought or effort, the better. For thus the mind is liberated to give the more thought and effort to other and perhaps more important things.

Habits are formed, grow upon us, and often become next to irresistible in accord with a law of their own.

The law can be simply and briefly stated in this way: Things become easy and agreeable by repetition; even difficult things become easy and disagreeable become agreeable by repetition long continued.

The value of good habits cannot be too much or even enough estimated to young or old, especially the young.



HEALTH.

The healthy soul, the sane mind, the spirit in a state of wholeness, cannot long possess a disused body—all other things being equal. For, if the body be sound and well under that right psychical condition it will keep so, if it be disordered it will be restored or if it be incurable it will be cast off.

Is disease only a concept of the mind? No—disease is altogether a too positive and common fact in this world, an evil which needs to be displaced with good health.

Physicians well say: "The mind has a powerful influence over the body for health or disease." The body becomes healthy, graceful and beautiful, when the attributes of the soul or spirit have their natural "influence" upon and through it unhindered. The soul of man stands above and can rule the physical organism for health and is a mighty resource ever ready at call to cure the body when ill.



Open thy hand at Christmas tide,
Open thy heart to Christmas chimes,
Open thy soul to thoughts sublime.

Editorials.

There should be a reason for the advent of any new magazine into a field already well occupied by others upon kindred subjects—such having proved themselves acceptable and helpful. PRACTICAL IDEALS enters existence with a purpose to extend the theory and practice of Metaphysical laws beyond the circle of those already interested in them.

That these laws pervade everything in life that bears the stamp of true success is well known by those who have made a study of them, and that failures are due to ignorance or disobedience of these laws is also known. It would seem then that a more extended knowledge of what will contribute so largely to our well-being here, is desirable, and that the hands of more men and women shall be laid upon the thread of what has only been unravelled a little way during the past centuries. A magazine whose pages are filled with purely metaphysical writings, takes a chance of being read only by those interested along that line. Others may pass it by as unpractical for everyday use, or requiring time and study for comprehension, and it is only by including variety in its pages that we can hope to appeal to different classes of people. A variety, however, that will have a bearing on our philosophy, which is not a new one, though we call it so, for the roots of it are as ancient as man's aspirations.

PRACTICAL IDEALS will not expose the doctrines of any one school of this philosophy or the creed of any one religious belief, but will heartily endorse the good in all, recognizing that help can come from many sources.

* * *

THE SPIRIT OF CHRISTMAS with its manger-cradle is the spirit of the little child—with its toys, its laughter, its glee—the spirit of joy. It is also the enlarged spirit of the family, with its calm and peace and good-will. It is the still

greater spirit of the human brotherhood, a brotherhood inclusive of the race, sweeping in each and all into one great race-family of every nation, every people, of every color, from the four quarters of the globe—a great inclusive family of human brothers where each will strive for all, and all will strive for the welfare of each, as in a model home and household and united family of peace. It is the spirit of human rights, this spirit of Christmas, which is one day to master the nations of the earth, the right of each man to his own life, to his own liberty of thought, to his own liberty of action, up to the point where the freedom of his acts does not infringe upon the freedom of another's. It is a spirit of reciprocity, of doing to others as you would wish others to do to you, which overpowers all privilege—all privilege of caste, or of social distinction, or of monopoly or of aristocracy—all privilege which gives advantage to one member of the great family at the cost of the others. Happy is the man who catches this spirit. Happy is the nation that abides by this spirit of Christmas. It is yet to revolutionize the world. Its rule is a golden one. It leads to an abiding peace, and to a prosperity abounding beyond the dreams of man. And so the spirit of Christmas is the hope of mankind. To the homes which PRACTICAL IDEALS will enter this month, it carries its Christmas wish from the editors.

May God's peace rest upon your home throughout the coming year.



"Every war leaves a country with a burden of three armies—one of wounded and sick, one of mourners, and one of idle men easily tempted to vice or crime."—German Proverbs.

Practical problem: Each one of us is an individuality, but we are also made social beings. We must unite the two in happy wedlock.

SUGGESTIONS FOR HEALTH.

God wishes us to be well—we wish to be well—health is our birthright, life is our inheritance from the Father, and all good things of life, health of mind, soul and body, sanity and soundness. His gifts are good, there is no disease in them. "Every good and every perfect gift is from above." The source is exhaustless, and we may freely have all we will receive—life, love, wisdom, righteousness, health and happiness.

The real "I" that the Father created is sound and whole, and if we realize this, every part of us, thought, feeling, consciousness and the body itself will come into harmony therewith.

* * *

The subject of physical training is receiving much attention at the present time. Physical defects are remedied, and general health improved by exercise rightly directed, and it is one of the signs of the times that physicians in many cases are recommending gymnasium work for patients in place of medicine. A teacher in a well-known gymnasium in a letter to the Boston Transcript says:

"Progressive development, mentally and physically, comes through concentration of all the powers of mind and body upon the object to be attained, whether that object be great physical strength, or high attainment in literature, art or music.

"This development in its broadest and noblest sense, is well demonstrated among the graduates of the normal school of physical education, which trains mentally, morally and physically, so that a woman is better fitted to meet the exigencies of life because of her constant physical improvement during the course. Here she is taught the value of punctuality, the power of concentration of thought and action, the excellent effects of complete relaxation and the decision and promptness of action that only follow a well-trained mind. Because she is taught a practical application of the theoretical knowledge that she has acquired as a means of increasing her value as a teacher, and thus benefiting the world at large. Because she acquires the ability to prescribe for the needs of the individual and to consider in this line the heredity, temperament and predisposition of

the individual to disease, thus giving her ample opportunities to carefully consider the pupils' environment, that it may be conducive to a cheerful state of mind, and healthful condition of the body!

"Every year, women graduates of these schools are sent out into the world, thoroughly equipped to meet the important problems of life, not because they are acquainted with the circulation and nutrition of the body, understand the gross and minute anatomy of the tissues, are prepared to take measurements and make out anthropometrical charts and thus prescribe for each individual case; not because they have mastered these, and many more technical facts, but because they are equipped both physically and mentally to help every human being with whom they come in contact, to become strong and useful men and women.

"What is more important in this transitory existence than health of mind and body? What more satisfactory career for woman than that she may be the means of not only helping others to give health, strength and longevity, but of preventing the inroads of disease? Though a woman understand the construction of every organ in the body and fail in a thorough knowledge and appreciation of the simple laws of hygiene, that govern the life of every human being, though she abound in technical knowledge, and fail to study the temperament, disposition, heredity and present surroundings of the pupil, she must necessarily neglect that most valuable and interesting portion of her education.

"Physical training as taught at our normal schools equips a girl to become the salvation of womankind. To so encourage, enlighten and broaden the views of her daughters, that we shall see in the future generation a line of sturdy and powerful men and women! The work of a normal graduate as a teacher of physical training is the prevention of disease and the establishment of sound physical and mental health. She is a well developed, intelligent, healthful and broad-minded type of womanhood of our nineteenth century, carrying with her wherever she goes the assurance of better conditions of life, nobler aspirations, and helpfulness to all who come under her jurisdiction."



Law grinds the poor and rich men rule the law.—Goldsmith.

THE INTERNATIONAL METAPHYSICAL LEAGUE.

WARREN D. RODMAN, SECRETARY.

THE recent convention of the League in New York has proven the place which this great movement has taken among the uplifting influences of this age. Even those most familiar with its rapid growth have not yet fully realized the strong hold which the philosophy has taken of the minds of the thoughtful and earnest in all lines of work. Clergymen, physicians, lawyers, teachers, lay members of most of the different sects were present either on the platform or in the audiences that flocked to the meetings.

Rarely has such a strong list of speakers been gathered at a single convention, remarkable from the fact that the organization was formed only a year and a half ago. Not only has the League drawn to its service many of the wise workers for the world's upliftment, but it has won loyal and active support all over the United States, in Canada, England, France, Switzerland, India, Australia, New Zealand and New South Wales.

The spirit of the convention was harmonious and wholesome. The dominant notes were universal love and freedom; the love that manifests itself in true service, and the freedom that leads naturally to a broad and generous human fellowship. There were four phases of the practical application of the philosophy, most strongly impressed.

First, the development of the spiritual nature of the individual, the gaining of the kingdom of serenity in the inner life.

Second, This inner peace, this strength which comes from quietness and confidence, flows naturally into outward expression in the form of health of body and harmony with environment.

Third, Education can only be truly so-called when it fully recognizes the triune nature of man and seeks to harmoniously develop him on the three sides.

Fourth, The social problem is to be solved only in accordance with the laws of the individual life by working from the within outward. The working in externals, while it has its

beneficent side, is not of the vital and permanent value of the development from within outward.

If any suggestion were to be made as to a possible improvement in future meetings, it would be to reduce the length of the sessions by limiting the length of the addresses. The convention to be held in Chicago next year, in October, promises to be of even greater value and interest than those already held. In the meantime all friends of the movement can advance its interests by formally joining the League, and calling it to the attention of others.



DO YOU KNOW?

Do you know that every cruelty inflicted on an animal in killing, or just before death, poisons to a greater or less extent its meat?

Do you know that every cruelty inflicted on a cow poisons to a greater or less extent its milk?

Do you know that fish killed as soon as taken from the water by a blow on the back of the head will keep longer and be better than those permitted to die slowly?

Do you know that birds destroy millions of bugs, mosquitoes and harmful insects, that without the birds we could not live on the earth, and that every little insect-eating bird you may kill and every egg you may take from its nest means one less bird to destroy insects?

Do you know that a check-rein which will not permit a horse to put his head where he wants to when going up a hill is a cruel torture to the horse?

Do you know that the mutilation of a horse by cutting off his tail compels him to suffer torture from flies and insects every summer as long as he lives?

Do you know that every kind act you do and every kind word you speak to a dumb animal will make not only the animal but yourself happier, and not only make you happier but also better?

—Geo. T. Angell.



His best companions, innocence and health,
And his best riches, ignorance of wealth.

—Goldsmith.

WRITERS, BOOKS AND MAGAZINES.

Mr. Seton Thompson, whose "Wild Animals I Have Known" has reached beyond its fiftieth thousand, is to contribute several stories for Scribner's Magazine the coming year, and Mr. Kipling is at work upon a series of animal tales supplementary to those which have appeared in the Ladies' Home Journal. Tales of animal life are taking a strong hold on the reading public, and Mr. Kipling's wonderful "Jungle Books" may be said to have started the movement. One of the most fascinating novels of recent days, with which the public is not as familiar as it should be, is written by Mr. Charles G. D. Roberts, a Canadian, and is entitled, "The Heart of the Ancient Wood." It is a story delightfully told, in which Kroof, a black bear might almost be considered the hero.

* * *

In Mr. Warren Rodman's book, "Fate or Law?" is presented the triumph of mind and will over the obstacles that would in the ordinary conventional way be regarded as insurmountable. Henry Vaughan, sickly and deformed through prenatal influence, becomes expert in a mechanical way, but is likely to pay the penalty naturally exacted for the possession of an intensely active mind in a frail body. His apparently hopeless love for a young woman, beautiful in both body and soul, who has come beneath his mother's roof, well nigh completes his despair. How he is enabled to secure in a great measure the mastery over his physical ills, and in time win the noble girl who has all along recognized the grandeur of his nature, forms the story, the interest of which is sustained to the end.

The book deals sympathetically and sanely with a problem which is today attracting world-wide interest, and deals with it from the standpoint of a large experience and clear judgment. It is not a series of essays strung on a tenuous thread of fiction; it is a live story based on actual experiences, and pulsating with human feeling. It is free from the morbid and abnormal, abounds in beauty of description, it not without a lively play of humor, and sounds a clear note of high hopefulness which stimulates courage, and gives to life a richer meaning.

"Fate or Law?"—The Story of an Optimist, by Warren Rodman. Published by Lee & Shepard, Boston; 12mo. cloth, \$1.00.

* * *

A new volume by Horatio W. Dresser, entitled "Education and the Philosophical Ideal," abounds in practical suggestions for teachers, parents, authors, philosophical students, and all who are investigating the higher nature of man. It applies the spiritual ideal not only to the problems of education, but to the problems of later life. It will appeal both to the thinker and the practical worker, and, because of its strong plea for high ideals in life and education, is sure to stimulate helpful thoughts and lead to valuable results.

"Education and the Philosophical Ideal," by Horatio W. Dresser; published by G. P. Putnam's Sons, New York and London; 12 mo. Price \$1.25.

* * *

Two large volumes of the Life and Letters of Phillips Brooks are about to be issued. They have been several years in preparation, and Dr. Allen, the author, has so arranged the letters that they tell their own story and reveal the mental and spiritual character of the great preacher's life in a simple, natural way, giving us a grand picture of the man as he worked among us.

Life and Letters of Phillips Brooks, by Alexander V. G. Allen; 2 vols. octavo, with portrait and illustrations; cloth; in box, \$7.50.

* * *

"The Living Universe." A synthetic generalization of the significance of recent scientific discoveries regarding the Ether Matter Evolution and Oneness of Life, by Henry Wood. Published by Lee & Shepard, 202 Devonshire Street, Boston, Mass. Price 10 cents.

It may be truly said of this little brochure, that no greater value was ever offered in exchange for the humble dime. It is a masterly summary of the latest conclusions arrived at by scientific discoverers and profound thinkers along every line, and presents, in a few pages, a perfect consensus of the most advanced modern opinions on this momentous subject, and with the eye of a seer he indicates the natural outcome of this convergence of thought and discovery. It

is written in the author's usual style, which is synonymous with excellence; powerful, incisive, logical and brilliant. It forms a valuable addition to the literature on the subject, and will be welcomed by all earnest seekers after light and truth.

* * *

"The Discovery of a Lost Trail," by Charles B. Newcomb, is like a song of victory, a bugle note of rejoicing from the mountains and at the same time a challenge to all dwellers in the lowlands to "come up higher." The sublime faith that inspires the book from beginning to end is far stronger than any argument can be. The conviction of such faith is contagious and its challenge not to be mistaken. The author has suggested no way of escape in appealing to those institutions that are above reason. Though I marked many passages as I read, I found no place for an interrogation. Its logical consistency and synthetic wholeness are remarkable.

"Discovery of a Lost Trail," by Charles B. Newcomb. Published by Lee & Shepard. Price, cloth, \$1.50.

* * *

"Suggestion Instead of Medicine," is a study of physical treatment of disease as a transaction between healer and patient. It shows what it means as physical and as mental experience for each of the two parties, and answers the deeper questions which thoughtful persons so frequently ask.

The author brings to his task broad scientific and medical training, and intimate, first-hand knowledge gained by long and varied practice of his art. He pursues the investigation by logical steps easy to follow, arranging the facts and sifting the evidence according to the scientific method which he well says, "is neither more nor less than the stanch old method of commonsense armed with the weapons of the times."

The main propositions laid down in the book are: (1) Sickness is departure from the norm of health. (2) Sickness is physical experience and recovery a bodily change. (3) Cure is a phase of biological evolution. (4) Nature, the true healer, evolves health by evoking in patients the inherent, plastic energy known to physicians as *vis medicatrix naturæ*. (5) The use of drugs is to arouse and set going this faculty of self-help, by acting slowly through

the blood currents; "suggestion" evokes the same power more intimately and quickly by direct appeal to the nerve centres. (6) Suggestions made for therapeutic purposes are physical stimuli which evoke in a patient the kinetic energy called *vis medicatrix naturæ*.

Mr. Barrows proceeds to show that the recovery of the patient constitutes the physical element or factor in the transaction between healer and healed. He explains how suggestions produce curative changes within the body, and claims that such action originates in the occipital lobes of the brain in response to appropriate physical stimuli.

The writer's practice for the most part has been among chronic patients, and he describes in detail the treatment of a large number of cases, discussing with marked candor his failures as well as successes.

Taken as a whole, this monograph is a unique, scholarly study of therapeutical suggestion, and practitioners will find it a very helpful handbook, and invalids will discover in its pages the key to their recovery.

"Suggestion Instead of Medicine," by Charles M. Barrows. Sold at bookstores, at the rooms of the Metaphysical Club, and by the author, 142 Massachusetts, Ave., Boston.



God gives us always strength enough and sense enough for what he wants us to do. If we either tire ourselves or puzzle ourselves, it is our fault. And we may always be sure, whatever we are doing, that we cannot be pleasing to him if we are not happy ourselves.—Ruskin

To be without material wealth is not necessarily to be poor. To uplift humanity is to enrich oneself with unfailing abundance.—Anon.

* Necessity is the argument of tyrants, it is the creed of slaves.—Pitt.

Charms strike the sight, but merit wins the soul.—Pope.
 The soul of music slumbers in the shell,
 Till waked and kindled by the master's spell;
 And feeling hearts, touch them but rightly, pour
 A thousand melodies unheard before!

—Rogers.

COMMENTS AND ANNOUNCEMENTS.

Our readers will be glad to find in this, our initial number of PRACTICAL IDEALS, the name of Mr. Henry Wood, and an article from his facile pen. Nothing further need be said to turn their attention thereto.

The Future Church, all religious-minded people are concerned about in this "age of transition." We are especially favored in being able to present the timely article in our pages from a Boston clergyman on this subject. The Rev. Mr. Fuller, as most of those who may glance at these Notes already know, is pastor of the Independent Church, worshipping at Pierce Hall, corner of Huntington avenue and Dartmouth street, every Sunday morning. Our readers will find him as interesting a writer as he is eloquent preacher.

Mr. C. M. Barrows, who long since attracted the attention of the Psychical Research Society by his method of "suggestion," in relieving pain and in the cure of disease, and whose new book is reviewed in another column, favors us with a paper in this present number.

It is with great pleasure also that we can present so early in the history of PRACTICAL IDEALS, an article on Emerson by Mr. Charles Malloy, the well-known, life-long student of our great American philosopher. We are glad to mention in this connection that the Boston Emerson Society, of which Mr. Malloy is president, will soon open its winter lecture season, probably at No. 200 Clarendon street.

Miss Vescelius' paper was given before the New York International Metaphysical League, and attracted much attention, not only on account of interest in the subject matter of the address, but also the grace of the authoress herself and her delivery of it. Our columns will doubtless contain more of her thoughtful and expert treatment of her favorite subject.

The able writers whose articles fill our present pages we can count upon almost without exception as our future contributors. We have also on our list numbers of other well-

known writers of wide reputation who will grace our future issues by articles, interviews and poems on metaphysical, psychical, spiritual and kindred subjects.

The "Departments" to have place in PRACTICAL IDEALS monthly are: Suggestions for Health, Questions and Answers, The Instincts and Psychical Faculties of Animals, The Flowers of the Seasons, Comments and Announcements. We wish to mention here that the able practitioner and teacher of healing, Miss Minnie S. Davis, the writer of the article "Interpretation," will conduct the department, Suggestions for Health. There will be able editors in charge of each special department.

Illustrations of noted works of artists will appear from time to time in its pages and will be accompanied by short sketches descriptive of the work, and other conceptions of the artist.

Beginning with the March number will be published a series of illustrated articles entitled, "The Procession of Birds." Every one who lives outside the cities has a chance to know something about the life and habits of the birds who frequent their neighborhood, and yet it is not a common thing to meet one who can talk intelligently of a dozen of the most common species of the birds who come back regularly each year to build their homes near us.

Beginning with the April number will be published a series of articles on the wild flowers, by one who has made a study of them for many years. The object of this series is not to supplement any scientific study of botany, but is merely intended as a help to recognizing some of the most familiar faces of nature's little wild blossoms that we pass in country fields, in woods and by the roadside.

In the regular departments there will be space allotted each month to Questions and Answers upon subjects that pertain directly or indirectly to Metaphysical Science and Philosophy, and it is hoped that the subscribers will make use of this department in seeking help upon points that may be obscure, and that will be of benefit to the readers generally.

In the department entitled Practical Suggestions for Health, it is purposed to give only such suggestions as may be readily understood and put into practical use for health.

ANNOUNCEMENT.

PRACTICAL IDEALS

*To be issued monthly, beginning
December, 1900.*

Yearly Subscription \$1.00.

PRACTICAL IDEALS will be made a magazine of high character as an exponent in a broad way of the great spiritual or so-called metaphysical movement of our time.

In accord therewith, as the name denotes, its aim is to keep before its readers those lofty and pure ideals which mankind need, and withal truly desire, to realize in life and practice.

To this end the management will seek contributors to its pages who can set forth most ably and clearly a true philosophy of life and health.

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