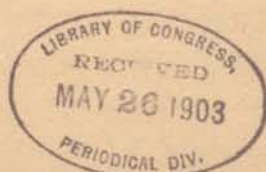


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PRACTICAL IDEALS.



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Practical Ideals.

VOL. I.

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No. 2.

THE HIGHER STOICISM.

BY LOREN B. MACDONALD.

MUCH of the evil of life is due to the free play of circumstances on man's emotional nature. Good fortune comes and the soul is thrown into an excess of joy; ill-fortune comes, and there follows a corresponding excess of grief and pain. Every petty annoyance disturbs and ruffles the feelings. A trifling incident has power to blot out the sunshine, and destroy for a time the spirit's right to peace and happiness.

Man, said the ancient Stoics, is thus like the rudderless ship, tossed about by every wind and wave of circumstance, going nowhere, and finally worn out, and sinking into early decay by force of this useless buffeting.

"There must be a pilot somewhere," said the Greek philosophy. Man's God-given reason and power of will must be that pilot. Reason and will shall rebuke and check all excess of feeling, whether it be of pain or pleasure. "Nothing too much," shall be man's motto. He shall aim for lofty self-control, a perfect poise or balance of soul that shall not be broken into by any outward fate or fortune.

Such, in substance, was the ethical doctrine of the Stoics. It was a philosophy that found embodiment in some of the purest and severest characters in Greek and Roman history. And in Epictetus and Marcus Aurelius, so-called pagans, it rose to beauty and grandeur of thought and action seldom equaled, and hardly excelled by any who have been favored with the light of the Christian gospel.

Aiming at the same delightful freedom from the emotional effects of the "happiness and misfortune," what does later Christian thought add to the Stoic philosophy? What more or better would Marcus Aurelius or Epictetus have been if they had lived at the opening of the twentieth century, and appropriated to themselves the best light of this modern age?

We have discovered that the control of feeling which the Stoic thought to gain by a negative method of repression can better be gained by a positive method of displacement. The action of reason and will alone is negative. It tends to make human character merely cold and indifferent. The life of the Stoic was repellant, because it lacked warmth and color. Not so with the Christian method of displacement. It proposes to lift the soul above the play of circumstances by giving it something great and inspiring to do, and something beautiful and absorbing to think about.

First, something to do to help the world along, and assist in the glorious work of bringing to earth God's kingdom. Fill men's minds and hearts with the blessed enthusiasm for humanity, inspire them with some clear ideal of society as it is yet to be, and an intense longing to realize it, and you have something better than mere force of reason or will in its power to free the soul from the wearing effects of petty annoyances.

The man who has a great work to do has not time or energy to waste on trifles. He loses his life in service that he may find it again in exemption from a thousand troubles that assail the life that is self-centred and introspective. Herein lies the possibility of a beautiful Christian Stoicism. But instead of the colder light of reason and the will it shall glow with the warmer light of love and service.

If Zeno, the founder of the Greek school, had lived three or four centuries later, he might have found in Palestine one who, with a different philosophy, attained to a temper of life not wholly unlike his own. Was not Jesus, in the

highest sense conceivable, a Stoic? To those living on the lower ranges of emotion, he must have seemed cold and indifferent. The ordinary passions of the multitude; their absorbing fears and hopes; their mad impulses of love and hatred; their shallow excitements and enthusiasms; all these moved him but little.

Why so calm, imperturbable, serene, did he move among the frenzied life of his time? It was because he had meat to eat that his followers knew not of. It was the calmness and serenity of a soul that lived in the hourly consciousness of the Eternal. His was the stoicism of a pure spiritual enlightenment, the clear vision of God, and the perfect assurance of his real presence.

Something great and inspiring to do, something beautiful and absorbing to think about—in these two are the possibilities of the higher stoicism. The merely emotional life must give place to the spiritual life. For in ever deepening love to man and love to God must the soul find its own peace and rest.



SERVICE.

It was good King who gave his people gifts,
Most wonderful for blessedness and worth;
They had the richness of the great round earth,
With visions that the sky like sunlight sifts:
Cried one, "This, this, my heart in joy uplifts,
We well can spend our days in manly mirth,
We well can praise the blessing of our birth,
For heaven itself shines through these golden rifts!"
And he was wise, his friends approving said,
Therefore they did their task in royal way,
And all their dreams of good were gladdest gain;
By pleasant paths of summer were they led,
Nor wished in wild of wilderness to stray—
Where thorns were found and fell the sleet and rain!

—William Brunton.

INTERPRETATION.

BY MISS M. S. DAVIS.

TWO persons read the same book. The first reads with indifference, sees nothing which appeals to him and marvels why it is winning such general favor. The second is held spell-bound from beginning to end. He is in touch with the mind and heart of the writer.

Two persons stand before a picture. "That picture worth many thousand dollars?" exclaims one, "I'd scarcely take it as a gift!" He sees form and coloring and looking only for commercial value misses the meaning and the beauty. The other stands long before the picture; for him it is a revelation. He interprets the thought, and rejoices somewhat in the same vision which came to the artist, and guided his hand to bring out the ideal.

Have you never spoken to a friend, out of the depth of the heart, some word that meant much to you, yet seemed to fall on empty air? Your friend did not catch your thought, and, chilled and disappointed, you turned away.

And on the other hand have you not sought in vain to get at the inner springs of some loved child or friend that you might the better understand him?

"There is an inmost centre in us all
Where truth abides in fulness; and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry
for a light supposed to be without."

The principles of our new philosophy of thought help us to solve life's problems, for as science is formulated knowledge, spiritual science must include the whole of life and give us the key to the true interpretation.

The calamity which overwhelmed Galveston is one which needs the light of the spirit to rightly interpret. In reference to it, some Evangelical pulpits rang with the thunders of the Almighty. It was declared more than once that it

was thus an outraged God, seeing the sins of the people, poured out His wrath upon the earth.

Was this a wise interpretation?

By the light of our spiritual philosophy we must look at it on the natural plane. The plant is evolving; is still in the process of making. In earlier stages of formation the earth was in a constant state of perturbation. Gigantic movements were stirring it from center to circumference, and making the enveloping atmosphere stormy and wild beyond our conception. But in these later ages the earth is more nearly in a state of equilibrium, and though the forces are still actively at work, we do not on the surface often feel any disturbing effects. On this occasion, pent up forces found their vent in a great commotion and a tidal wave and a mighty corresponding storm in air swept over sea and land, submerging and destroying Galveston and neighboring hamlets. The operations of law could not be changed and there was nothing moral or immoral, kind or unkind, in the processes of evolution on this plane.

"But the people, the men and women and children that perished in this great catastrophe, what of them?"

We answer, "Each one that was thus taken away, or was bereaved, was and is a child of God immortal and destined to attain sooner or later perfection and ideal happiness through discipline and experience. The change which we call death must come sooner or later to each and every one, and in many cases in a much more painful manner. Was this sudden passing the worst that could come to them?"

The tidal wave that brought human sorrow in its movements stirred a corresponding tidal wave in the realm of mind—hearts and hands and purses were opened to pour out their treasure upon the stricken brothers and sisters. A larger sense of brotherhood is felt than before and through these sufferings and gracious humanities, the unity of the family of man is more fully recognized. With our little light, we must admit that it does take courage and faith

always to see and interpret the good in the seeming evil.

A story which has been often related gives the keynote for the interpretation. A certain learned judge was skeptical of the good, and of the great Source of Good called God, and so in the pride of his superior discernment put this inscription on his library wall, "God is nowhere!"

One day his little granddaughter came into his room and climbed upon his knee. Her arms were about his neck and the rugged heart of the stern judge was softened by the companionship of the little one. Her eye caught sight of the motto on the wall, and pointing with her finger she began to spell it word by word, "God is now here." "No," cried the grandfather, it reads this way: "God is nowhere!" And so the little one read again, and with the same result, "God is now here!" The startled judge saw that his denial of God could easily be turned into a declaration of faith, and he put the child aside with new thoughts in his mind.

When you put your head on your pillow at night say to yourself, "God is now here." He is not far off, not everywhere in an abstract sense, but just now with you, the God of love and peace. This thought takes away all sense of burden and responsibility, and relaxed and peaceful and safe, you fall asleep. And in the morning again make your affirmation, "God is now here, the God of strength and wisdom!" and you arise to the day's duties and privileges, strong in mind and body. You are electrified and overflowing with life from your consciousness of the Presence of God, and your power to co-operate with Him. If you feel pain or disease or discord, gladly affirm "God is now here, the healing, comforting, chastening God in whom I trust. He is with me and I with Him." And so the balm and the calm come to you.



"Men are disturbed, not by things themselves, but by their thoughts of those things."—Epictetus.

Learn the luxury of doing good.—Goldsmith.

WHAT ARE PRACTICAL IDEAS?

BY CHAS. B. NEWCOMB.

“**I**DEA” is a term of the old Platonic philosophy. It means “a mental image.” “Practical” also comes from the Greek and means “that which may be done.” Every idea is practical, because every mental image can be brought into the objective life. The important thing is to choose the best.

The only real purpose of existence seems to be the development of the soul power to express itself in matter. We are spiritual alchemists trying to transmute everything into gold, changing the baser into the better nature. We do not always understand how to distinguish between gold and the baser metals, and consequently our results are often a disappointment to us; and we sometimes find we have reversed the process and changed gold to baser metals.

We are very apt to call that “practical” which results in material gain only, and to call that “spiritual” which appears to have no relation to material life. Our definitions have been often very vague and our ideas of the relation of spirit and matter very much confused.

We hear the remark made by thoughtless persons, in commenting upon certain philosophies, “Those ideas are very beautiful; but they are not practical.” Nothing is beautiful that is not true. All truth is practical. Goodness is applied principle. It is an achievement: not a purpose only. It is something substantial and real: not an unfulfilled ideal, a mere matter of imagination.

We are good only to the extent that we have mastered spiritual power, and not to the extent that we have longed for it. We are practical only to the degree that we have manifested goodness in our lives. A good man is not careless and neglectful of any of the ordinary responsibilities or courtesies of daily existence. He is not indifferent or blind to any of his true relations to his fellows.

Motive power is in the head and not in the foot. It is

in the spiritual, and not in the material, nerves. If we identify ourselves chiefly with the body we draw to ourselves bodily ills: we become helpless and dependent upon material things. We fall into the illusion of thinking that our discomforts are a necessary part of life's experience. The illusion is not in life itself, but comes through our misunderstanding of it and the perverted conditions we attach to it.

There is no element of suffering in the realities of life. Poverty is an illusion. Disease is an illusion. Death is an illusion. Not that these things do not exist, but that they do not need to exist and are only the expression of mistaken thought. In our true selves we are never really poor—really ill—or really dead. These are only nightmares evoked by our sense dreams when the spiritual consciousness is asleep. If we should truly awaken we would find it possible to put all things under our feet.

We never become really practical till we identify ourselves with our higher nature. Then for the first time do we become conscious of our power over life: we yield to no difficulty; we see ourselves as masters; we walk erect and freed; what we desire to know we learn, what we desire to have we possess, what we desire to do we find a way to accomplish, what we desire to be that we become.

If our life seems crippled and helpless it is because we have closed our spiritual eyes. Mind force shows itself in all the cruelty of diseased conditions and suggests the wonderful power of that which really causes our pangs. When rightly applied to the development of our highest possibilities the superlative man, as compared with the pigmies of our present human race, will be as a god whom if we could now behold we would worship as a higher being, transcendent in power and beauty.

I have said that every idea is practical. It is literally true that every thought awakened in the mind produces sure results upon the body—even though we fail to per-

ceive them in our sense life: just as every pebble thrown into the water produces ripples which spread in ever widening circles. Some day we shall know how truly is the thought creator of the body and how accurately the body responds to every mental impulse. We awaken to consciousness of suffering before we arrive at consciousness of power and our richest lessons are often learned in the school of sorrow.

Life is not a penalty, it is a privilege. It is not a fitful fever, it is a force. The body is not a fetter or a prison house, it is a power house.

Spirituality is not something quite apart from matter: it is the highest intelligence applied to matter. It is practical wisdom. It is manifest principle in daily living.

We have prided ourselves on being practical when we were only irrational for want of spiritual wisdom. We have imagined ourselves spiritual when we were only emotional. We have been playing gods and heroes on the stage and relying on the paint and tinsel to make the parts effective. We have depended upon the costume rather than the character. The "property-man" has been the most important member of the company.

Birds are as practical as creeping things, and as spiritual beings it is time that we discovered and plumed our wings. None of us have yet flown even to the lowest bough upon the tree of life; while the boundless ether stretches far above us and about us upon every side, tempting us to higher flight. We scratch like barn-yard fowls and creep like Saurians—who have been forgotten in the march of Evolution. Man has power to bind and to loose in earth and in heaven—in both his lower and his higher nature. He has power to shut out and to draw in, to destroy and to create. The will and the imagination are of equal force, and our highest ideals are the most truly practical.

When the elements of earth, air, fire and water are confined by man and measured out for his limited use he fails

to realize their latent power. When the avalanche begins to slide, the hurricane to blow, the forest fire to sweep through the pines or the tidal wave to roll upon the shore, man sees forces in motion that are vastly beyond his puny measurements and calculations that are irresistible by any of his material devices. We draw upon our spiritual powers in dribblets.

If we were to remove the barriers of our ignorant doubts and allow a free expression to these forces in their mighty volume we would from that hour marvel that we have ever allowed ourselves to suffer through the fear of weakness, poverty or sin. We would begin to realize that we had lived the lives of spiritual paupers with untold wealth at our command, that we had learned to look upon ourselves as dwarfs while all the time we held the strength of giants.

Man thanks his gods for what he esteems his blessings and blames them for his discomforts until he understands that all experiences of joy or sorrow spring from inner causes. Then he takes his idols from their niches and begins to work intelligently in the unfoldment of his spiritual nature and show forth the Deity within himself. He vows himself to a new knighthood and enters upon a new crusade against the infidel hosts of poverty and vice.

But first he cleanses his own purposes and faith as the knight of old first bathed himself before he presented himself at the altar of consecration. The knight of the new thought seeks not the conquest of an empty sepulchre, but to win a throne which is his birthright and to wear a crown not through the grace of God, but by virtue of a purified and enlightened will.

His fortune is not a fungus growth attached to the trunk of his life as an external thing. It is the rich fruit of an inward ripening and is itself prolific with the seeds of power. When he has reached this point in his development he has found the philosophers' stone. He has made the highest idealism truly practical today.

RUSKIN'S SOCIAL IDEALS.

MISS G. LILLY FOOTE.

THE New Thought movement in its early years, was largely concerned with methods of realizing health in the individual. We aimed at establishing habits of thought which should bring as their fruit, relief of pain and of physical disability. We learned to use our energies in building up conditions of health, instead of wasting them in fighting disease; we recognize the dynamic power contained in thought, and saw the body take on new life and vigor with the adoption of new ideals of conduct.

One might call this holding the individualistic or personal ideal, for the object to be attained was a betterment of the individual's own condition. And the holding of the personal ideal is and always will be, most necessary and important. But those who have by experience come to realize the transforming power of right ideals when applied to their own lives, should go on to enlarge the field of operation of these ideals and should endeavor to apply these principles in the life of the community in general.

No personal ideal of health and happiness can be complete, nor can it be effectual for even the welfare of the individual, unless it have reference to that larger whole to which we are so intimately related. Society is like an organism, and as the welfare of each part contributes to the welfare of the whole, so the condition of the whole affects that of every unit in it. We ought each one of us to be helping in the establishment of higher social ideals, not only that by studying earnestly ways of bettering present conditions we may know how to regulate our own conduct more intelligently, but also that by having positive and noble ideals, we may contribute something to the general thought atmosphere, that shall tend towards forming a more enlightened public sentiment.

Society is confronted with numberless problems today. What is the best solution for each one? Take the liquor

question. Shall we attack the saloon, or shall we urge the adoption of our metaphysical principle that if you put in the good, evil cannot grow, and acting on this idea, work for the establishment of reading rooms and workingmen's clubs, and forms of simple and rational amusement? Then there are all the vexed questions of labor and capital, of employer and employee. How are we thinking in regard to all these?

As an assistance in forming and keeping active, noble ideals of social perfection, there is nothing better than the writings of John Ruskin. Mr. Ruskin is sometimes diffuse, and his style at times smacks a little of exaggeration, but he is full of stimulus to thought, and he looks so earnestly below the surface of things to the realities beneath, that one cannot fail to get both inspiration and practical help from him.

To those who know of Mr. Ruskin only as an enthusiastic art critic and student of painting and architecture, it may be a surprise to know that the latter years of his life were chiefly spent in efforts to improve the condition of laborers, and to alleviate the misery and squalor of large manufacturing towns. For these ends he spent his own fortune freely, and wrote and worked incessantly.

As he says of himself, "I cannot paint nor read, nor look at minerals, nor do anything else that I like, because of the misery I know of, and see signs of where I know it not, which no imagination can interpret too bitterly. Therefore I will endure it no longer, but henceforward, with any few or many who will help, do my poor best to abate this misery."

To begin with, he had a most lofty conception of man's nature and destiny. He says: "Human nature is a noble and beautiful thing, not a foul or base thing. All the sin of men I esteem as their disease, not their nature; as a folly that may be prevented, not a necessity which must be accepted. . . . It is infinite, and capable of infinite height

and infinite fall, but the nature of it is in the nobleness, not in the catastrophe." Again, he defines man as "An engine whose motive power is a soul," and he declares that the function of a state is "the manufacture of souls of good quality." Yet though his first thought was that of the importance of the soul, and of its recognition as the motive power of the life, he speaks with no uncertain note of the body. He says:

"Human nature, as its Creator made it, and maintains it wherever His laws are observed, is entirely harmonious. No physical error can be more profound, no moral error more dangerous, than that involved in the old monkish doctrine of the opposition of body to soul. No soul can be perfect in an imperfect body; no body perfect without a perfect soul. Every right action and true thought sets the seal of its beauty on person and face; every wrong action and foul thought, its seal of distortion."

Looking thus at man, we find Mr. Ruskin perfectly consistent when he comes to speak of the objects for which men should strive. "There is no wealth but Life; Life, including all its powers of love, of joy and of admiration. That country is richest which nourishes the greatest number of noble and happy human beings; that man is richest who having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others."

The conclusions at which Mr. Ruskin arrives concerning labor and education, are especially valuable and timely, and they are based on his conception of man as a soul. Labor is to him not a curse, but the chief means by which the human being may express all its faculties, and attain higher and higher development. And he never ceases to plead for good work, intelligent work, in every department of life; he would raise immensely the degree of intelligence possessed by those who are engaged in what are generally called menial employments. As he expresses it, in the ideal

society, "The art of working in wood, clay, stone and metal would be all fine arts. There would be no joiners' work, no smiths', no pottery nor stone-cutting so debased in character as to be entirely unconnected with the finer branches of the same art."

He holds a brief for both employer and employed, for he says: "The beginning of all good law, and nearly the end of it, is in these two ordinances,—that every man shall do good work for his bread, and secondly, that every man shall have good bread for his work." In a series of letters to a workingman, he writes: "In forming the resolution that your work be well done, life is really won, here and hereafter. And to make your children capable of such resolution is the beginning of all true education."

Consequent on this belief in the value of work in the evolution of character, Mr. Ruskin strove to arouse interest in plans which should alleviate the evils consequent on the introduction of machinery. The specialization of modern industry, whereby one man may all his life be the operator of a machine that only sharpens the point of a pin, prevents the workman from putting into his work any personal expression of himself.

Mr. Ruskin did not, as has often been charged against him, wish to do away with machinery entirely, but he believed that a few articles, well-made and honestly, into which the thought and interest of the maker had entered, should rather be desired, than a houseful of machine-made furniture and bric-a-brac, possessing no individual character or beauty of workmanship.

We are all employers of labor to a greater or less degree, and women are such to a large extent, since they do the purchasing for the home and family, though when we buy a piece of linen over the counter, the weaver of that linen is hardly ever present even to our imagination. Yet the quality and kind of the work we call for has a vital and far-reaching effect on every person who has been in any way connected with that product. If we require articles

that are well-made, and honestly marketed, paying a fair price for them, we are directly encouraging industry that has a good effect on the worker morally and mentally, while the persistent demand for cheapness, irrespective of quality, at once produces conditions that tend toward dishonesty and oppression of the laborer, till its final expression is found in the horrors of the sweat-shop, and the viewing of men as so many machines, to be calculated only in terms of dollars and cents. We must insist on the "good work" that Mr. Ruskin speaks of in the passage quoted, but with that insistence must be joined his other condition, --the giving of "good bread."

The laborer, too, quite as much as the employer of labor, needs to alter his point of view in these matters. He must recognize that other things besides the actual amount of money he receives for his labor should influence him. How often does the mistress of a house find that her maid is leaving her, simply and solely because she is offered in another situation a small sum more per week! In making the change, the maid does not consider at all whether in her new situation she will have far harder work under less healthful surroundings, and with less consideration shown her, all of which things are really worth to her more than money. But she only looks at the gross sum received.

Another aspect of work is also taken up vigorously by Mr. Ruskin. Has not the reader often stepped from one of our gilded and lavishly decorated ferry-boats, into a ferry-house, the floors of which were deep with dust, and filthy beyond description, and has not the earnest desire arisen, that the money put into the needless and unsuitable gorgeousness of the ferry-boat might have gone toward providing simple cleanliness and decency for both? The same contrast often confronts us between the appointments of the drawing-room car, and those of the railway station in which we have to wait for an hour. Let one who has felt the need of reform in such matters read Mr. Ruskin's introduction to the "Crown of Wild Olive," in which he de-

scribes the dirt and decay visible in a certain English town, and inveighs against a piece of badly conceived and useless decorative work in the same town, the cost of which would have cleansed the town three times over, and Mr. Ruskin will be found a most satisfactory spokesman!

Such being the importance Ruskin attaches to work, it is not a surprise to find that he considers a certain amount of manual labor necessary to the education of every child, even if it is to engage in intellectual pursuits afterwards. He says: "Every youth in the State, from the King's son downward, should learn to do something finely and thoroughly with his hands, so as to let him know what touch meant, and what stout craftsmanship meant, and to inform him of many things beside, which no man can learn but by some severely accurate discipline, in so doing. Let him once learn to take a straight shaving off a plank, or draw a fine curve without faltering, or lay a brick level in its mortar, and he has learned a multitude of other matters which no lip of man could ever teach him." He emphasizes in education the need of training the feelings and insists that "the perfect type of manhood involves the perfections of his body, affections and intelligences." In his ideal school, he would have taught "the laws of honor, the habit of truth, the virtue of humility, and the happiness of love."



WORRY AFFECTS OUR BRAINS.

AN article on the subject above appeared in The Journal of Hygiene. As this ailment is far too common among Americans, we are glad to quote from it the following:

Worry will kill! Modern science has brought to light nothing more interesting and useful from the standpoint of science than this fact, and, more remarkable still, it has determined and can give in full detail, because of recent discoveries, just how worry does destroy the nervous sys-

ten. It is believed by those who have followed most carefully the growth of the science of brain diseases, that scores of the deaths of each year, deaths set down to other causes, are due to worry, and that alone.

The theory is a simple one. It is so simple that any one can easily understand it. Briefly put, it amounts to this: The brain is the organ of the Mind. Worry injures, beyond repair, certain cells of the brain; that the brain being the commanding centre of the body, the other organs become gradually injured, and some diseases of these organs, or a combination of them, arising, death finally ensues.

It is precisely as if the brain was struck lightly with a hammer every few seconds, with a mechanical precision, for days and weeks, with never a sign of let-up or the failure of a stroke. Such a succession of blows from a hammer would, of course, injure the brain irretrievably almost immediately, but it helps to illustrate the idea, and make it more vivid.

For just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve-cells, never ceasing, and week by week diminishing the vigor of these delicate organisms that are so minute that they can only be seen under the microscope.

It is wonderful the amount of work this delicate, wondrous organ of mind, the brain, can stand if it is given proper intervals of repose. I don't believe a brain ever broke down yet from overwork. Many have from worry. A man may worry, it is true, for years, and there may be no very immediate serious results. A woman may fret on and on, and still keep fairly well. But there is always the danger of "possession" of the "one idea," suddenly grown to be dominant, mastering the will-power and paralyzing, as it were, the working of the system.

Death does not, in a large proportion of cases, result. A man or woman may be sick almost to death with any

disease and yet not die. "Worrying," as a disease of itself, has other dangers. Such a thing as a partial injury is possible—an injury to the brain-cells that will not kill, but will bring discomfort and weariness and incapacity to do good work, think good thoughts, or correct ones, form good judgment, and this is almost as bad as death itself.

Now that the scientists have expounded the philosophy of worry, it will be seen that it is as dangerous as an electric battery, and should be carefully avoided. It is good, at least, that one of the "ills that we know not of" has been made manifest.

How can worry be abolished? That is the question which we propose to answer. Simply drop the morbid idea that causes it, and put in its place a true thought. But do not fail to cherish other ideas, other thoughts, right and good feelings, and wrong ones will cease.



THE NEW YEAR.

DECEMBER'S sun is low; the Year is old;
Through fallen leaves and flying flakes of snow,
The aged pilgrim climbs the mountain cold—
But look! the summits in the afterglow!

Nothing before her but the peak, the sky!
Nothing! Ah, look! Beyond is everything!
Over these mountains greener valleys lie;
A happier New Year, an eternal Spring!

Behold, the New Year beckons, like a star,
A splendid mystery of the unfathomed skies;
God guide thee through His mystic spaces far,
Till all His stars as suns within thee rise!

The New Year beckons. He, too, beckoning nears;
Forget not thou that all its gifts are His!
Take from His hand all blessings of the years,
And of the blossoming, starred eternities!

—Lucy Larcom.

CHILDHOOD THROUGH LIFE.

SOME one has said that it is only by being as children in muscular freedom that we can hope to keep the beauty and vitality of youth, writes Marion Hawley in *Woman's Physical Development*. If this be so, is it any wonder that women are old and stiff when real womanhood should be in its prime? How few of us ever really limber up like a child. Even our exercise and our daily work are performed in the hardest and least agile way.

Of course, clothes are the primary reason for this absence of freedom, but in these days of progress this is no excuse. There is absolutely no reason why every thinking woman should not be so clothed as to perform her work, whatever it may be, in the best and easiest way. It would seem that the much ridiculed gait of an improperly attired woman trying to catch a car would be a lasting argument in favor of comfortable and sensible clothes.

Aside from being hampered by unyielding corsets and skirt bands, we do not, as a sex, do our work in the most natural manner. For instance, so simple a duty as dusting a room, which would be mere play for a child, is tiring work to most women. Instead of laboriously stooping and straining over the odd corners a child would sit down upon the floor, in absolute ease, and do the work in half the time.

And then, too, how soon we outgrow our youthful pleasures. We never really play, and if, by chance we try to, it is in a most grown-up way. There is not one mother in a hundred who can sit down in a comfortable way, and spend an hour with the children. It is just this "oldness" which leads children to look elsewhere for companions.

Our lakes and the parks, in the winter, are crowded with children skating and sliding, but how few mothers are among them. And yet these are the very women who most need the hour's brisk exercise in the pure fresh air and a happy frolic with the little ones. Life would seem brighter

all day to both mother and children for the hour's equality and companionship.

Even physical culture exercises may be taken in such a laborious way as to be of little benefit. What we need is not only the actual unbending of our muscles but of our minds as well. In order to get the most good for ourselves and others out of life we must keep young mentally and physically. When we learn to "limber up" and work or play naturally, as a child, we shall need fewer rest cures because, after all it is not work but unnatural effort that tires, and labor which is performed in a free and natural manner ceases to be drudgery and becomes but the foundation for the upbuilding of health and vigor.



HEREDITY.

WE pride ourselves, in weighing worth and merit,
Too much on virtues that we but inherit.
Some punctual grandsire makes us hate delay,
And we are proud to keep our oath and day;
But our ancestral follies and abuses
We still indulge and make for them excuses.
Let him be proud—dared man be proud at all—
Who stands where all his fathers used to fall,
Holding their virtues fast and passing on
Still higher good through his own victories won.

—Isaac Ogden Rankin.



"Human nature, as its Creator made it, and maintains it wherever His laws are observed is entirely harmonious. No physical error can be more profound, no moral error more dangerous, than that involved in the monkish doctrine of the opposition of body to soul. . . . (Every right action and true thought sets the seal of its beauty on person and face; every wrong action and foul thought, its seal of distortion.)"—Ruskin.)

THE OIL OF COURTESY FOR CHILDREN.

There are many small faults in children which it is not wise to notice. They are but temporary failings, tiny drops which will evaporate if left in the sunshine, but which if opposed will gather strength for a formidable current.

If we would sometime apply Tolstoi's doctrine of non-resistance to children, if we would overlook the small transgressions and quietly supply another vent for the troublesome activity there would be less clashing of wills, and raising an evil spirit which gains wonderful strength in action.

Some natures are antagonistic at the shadow of a threat, even when it accompanies a reasonable order. If we acknowledge that the oil of courtesy is a valuable lubricator in our dealings with older people, it is only natural to suppose it might be effective with children.



"Human nature is a noble and beautiful thing; not a foul or base thing. All the sin of men I esteem as their disease not their nature; as a folly that may be prevented, not a necessity which must be accepted. And my wonder, even when things are at their worst, is always at the height which this human nature can attain. Thinking it high I find it always a higher thing than I had thought; while those who think it low, find it, and will find it always lower than they thought it; the fact being that it is infinite and capable of infinite height and infinite fall, but the nature of it,—and here is the faith I would have you hold with me—the nature of it is in the nobleness, not the catastrophe."



"I do not mean to speak of the body and soul as separable. The man is made up of both: they are to be raised and glorified together, and all art is an expression of one, by and through the other."

THE BELL OF THE ANGELS.

It is said, somewhere, at twilight
A great bell softly swings,
And a man may listen and harken
To the wondrous music that rings,

If he put from his heart's inner chamber
All the passion, pain, and strife,
Heartache, and weary longing
That throb in the pulses of life;

If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.

Let us look in our hearts, and question
Can purer thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?

So, then, let us ponder a little—
Let us look in our hearts, and see
If the twilight bell of the angels
Can ring for you and me.

Anon.

MOTHER INSTINCT.

IN his "Marvels and Mysteries of Instinct," Mr. Garrett gives the following instance of maternal affection:

"A gentleman was out with a party of men in Sumatra, when in some trees removed from a dense forest a female orang-outang, with a young one in its arms, was discovered, and the chase commenced.

"The animal, encumbered by the young one, endeavored by every means to elude her pursuers.

"At last, finding herself mortally wounded, she from that moment took no care of herself, but with a mother's feelings summoned up all her dying energies to save her young one.

"She threw it onward over the tops of the trees, and from one branch to another, taking the most desperate leaps after it herself, and again facilitating its progress until, the intricacy of the forest being nearly gained, its chances of success were sure.

"It was only when her young one was on the point of attaining to a place of safety that she rested on one of the topmost branches of a gigantic tree.

"True to her ruling passion, even in death, she turned for a moment to gaze after her young one, reeled, and fell head foremost to the ground.

"The sight was so touching that it called forth the sympathy of the whole party.

"The eagerness of the chase subsided; and so deep an impression did the maternal tenderness and unexpected self-devotion of the poor orang make on the gentleman alluded to, that he expressed the utmost remorse and pity, declaring that he would not go through the same scene again for all the world; nor did the tragic death of the animal cease to haunt his mind for many weeks, and he never afterward recurred to it but with feelings of emotion."

Practical Ideals

A MONTHLY MAGAZINE.

Subscription, \$1.00 per year.

Starr Publishing Co., 200 Clarendon St.,
Boston, Mass.

With our feet upon the threshold of a new century, we may expect a more serious handling of that book in which countless new leaves are turned every January first by those among us who incline to rules and stated periods for that self-examination which is the expression of an earnest desire to realize the ideal which each one of us, unconsciously builds through life. Ideals as varied as our faces, changing with our growth, our experience, our environment—never quite the same as yesterday. That rules are helpful to many people it can not be denied, and though they may not be conducive to the highest growth, they never indicate a backward movement. Doctor Arnold of Rugby, a most successful teacher in bringing out the man in his pupils, once said, "I make no rules for my boys. I strike deeper than that, and try to give them the spirit, which will induce them to rule themselves."

* * *

Education has made rapid strides during the latter half of the past century. In the old days the farmer's son ploughed in summer, to pay for his schooling in winter, and later on taught school while he studied law, or medicine or theology at night. It was the principle behind the energy, not the books, that gave us men of mind and power. Today the country is filled with colleges and schools in which the poorest boy or girl may receive an education free of cost—an education for which the world has been searched for the best instructors, and the best appliances in every branch of knowledge. But the great men of the twentieth century will have the same principle behind

their efforts, as did the men of past generations, but with this difference—vastly more will be required of them. It is the old Bible law—"To whom much is given"—and with it all the student of today in his struggle to keep abreast of the so-called "hustlers" of the time, must bring out that something within himself—God-given to every man and woman in this world—the capacity to make a footing for themselves where there seems to be none, as did the self-made men of former times.

* * *

If we feel ourselves moved to make a good resolution to go into effect on the last stroke of twelve, 1900, there is a broad and comprehensive field in the right of others—for it means the meeting of every obligation that will face us the next morning; to buy only what we can afford to pay for at the time of purchase; to settle promptly our servant's wages, see that their rooms are comfortable and their "privileges" accorded. Indeed, there would seem to be no end to the relations in life, both business and social, where we can look out for the rights of others. We shall look out for our own fast enough—it needs no incentive there—it is our neighbors who need our help this coming year.

* * *

The dawning century now upon us we have reason to believe will be a century of surprising changes and wonderful progress. What it has in store we may imagine, but cannot predict.

What will be the wondrous discoveries and inventions of the next hundred years?

The twentieth century is to see great achievement, world movements little dreamed of now.

Everyone of us cannot but have the wish at times to live on into these new developments. We are prone to say of the present: "It's a great time to live in."

Many of the young just entering upon manhood and

womanhood will see a large part of the new century's history, events and progress. The thought is an inspiring incentive to youth. What opportunity is to be theirs, to learn, to unfold, to make something of themselves; yea, more and better, to do, to work, for the good of the world. There may be difficult work to be done, and the need of grand souls to do it. There will be tremendous obstacles, evils of wrong, oppression, injustice, corruption, war, the selfishness of greed and lust, worse perhaps than of the past, to be overcome, displaced, by justice, right, purity, peace, liberty and love; yes, by heroic manhood and noble womanhood. What a time will the new century be for those now coming on the stage to do, to dare, to throw themselves heart and soul, with all their fresh life, genius and energy, into the noble cause, the beneficent reforms, the grand movements of the world to help mankind onward and upward.



FREEDOM.

"United States! the ages plead,—
Present and Past in under-song,—
Go put your creed into your deed,
Nor speak with double tongue.

"For sea and land don't understand
Nor skies without a frown
See rights for which the one hand fights
By the other cloven down.

"Be just at home; then write your scroll
Of honor o'er the sea,
And bid the broad Atlantic roll,
A ferry of the free.

"For he that worketh high and wise,
Nor pauses in his plan,
Will take the sun out of the skies
Ere freedom out of man."

—Emerson.

SUGGESTIONS FOR HEALTH.

Note. To make this department of value to our readers, we invite Physicians, Mental Healers, Scientists, Osteopaths, and all practitioners of the different schools to contribute to its columns, short practical articles relating to whatever they have found in their experience to be of benefit in keeping their clients well and strong. The adherents of these different schools are invited to contribute whatever they believe has been the means of keeping them in health.

Contributors are asked to make their articles terse and brief, not to exceed two hundred words. They will be published in the order in which they are received, and should reach the office not later than the 10th of the month to be published in the following month's issue.

* * *

Health and happiness form an equation; for health is to the body what happiness is to the mind. As all the faculties of the mind are good, so are all the functions of the body. Sin or moral disease is the unbalancing of the soul as it were. From mental disturbance and from moral disorder bodily disease must naturally follow. People talk much of overwork and its injurious effects. But Mr. Gladstone's physician, Sir James Clarke, once said: "There is no such thing as overwork, strictly speaking, only a wrong way of working." The old true saying runs: "It is not work, but worry that kills." In other words, health and happiness go together.

* * *

"I'm here!" A certain lady under mental treatment, though improving fast, could not give up her unhappy state of thought. When saluted on the street by her friends she would plaintively say, "I'm here!" Speaking thus to her healer one day, she received this verbal suggestion: "There you are down in the gutter, moaning, 'I'm here.' Now get up on to the curbstone and shout 'I'm here!'"

The lady laughed, and taking the lesson to heart, on coming the next morning for treatment she skipped into the room like a girl, exclaiming with a happy ring in her voice: "I'm here!"

COMMENTS AND ANNOUNCEMENTS.

Through the medium of Comments and Announcements, those who serve as editors of PRACTICAL IDEALS will communicate with its readers, contributors and friends; talk with them as it were face to face. Here will be told things of interest, things pleasant and profitable to hear, about the magazine, its writers and their articles in immediate issues, and also in those to come.

In the department of "Questions and Answers," on the other hand, which it is hoped will become a valuable feature of PRACTICAL IDEALS, our readers, writers and others have the chance in turn to talk to the editors. Questions can be asked, remarks proffered and requests made, and also answers given to any questions proposed. We hope this mutually helpful communication will be freely and fully made. We repeat also the invitation given elsewhere to our readers to give account, in brief and simple form, of what they have found of all things most helpful to them—whether gleaned from books, learned from teachers, or arisen in their own experience and thought.

Congratulations are in order at this time, and PRACTICAL IDEALS extends the "greetings of the season" to all its friends and co-workers. Besides this, the projectors of the magazine congratulate those friends, and themselves also, that this new comer has been so favorably received. It is a real satisfaction to the hard workers for the magazine to have it welcomed so warmly, its outside and contents praised so heartily. We greatly hope that our friends and patrons will make its cause and success their own personal affair. For it is to be devoted to the common cause, the interests of the great spiritual movement which we all have at heart, to the inspiring of the highest ideals and the putting of them into actual practice.

All who receive the December number will please inform the publishers (Starr Pub. Co., 200 Clarendon street), if they wish to become subscribers. And we do not hesitate to urge our friends to "lend a hand" to the magazine and induce others to do likewise. Every dollar subscribed will go to sustain and improve the magazine.

We are happy to present in this issue able articles from a well known clergyman recently of Boston: Rev. Mr. Macdonald; from Miss Foote, student and disciple of Ruskin; from Miss Davis, one of our most successful practitioners; from Mr. Newcomb, author and lecturer, and others.

Moreover, our readers will be interested to learn that we have in prospect many other contributors to our columns, some of them of wide reputation.

Many remember the noteworthy series of articles along metaphysical lines in the New York Herald not long since by Rev. George H. Hepworth, one of the editorial staff of that great daily. He is one of the busiest of writers, but to our request to write something for our pages he generously replies: "I will do so with pleasure later."

Those who attended the convention in New York will recall the fine address of Mr. John J. Chapman on Non-Resistance. We shall confidently expect a favor from his pen for some future issue.

The author of the widely read, "In Tune with the Infinite," and other good works, of which "Character Building" is the latest, kindly promises to write for us.

Dr. Lewis G. Janes, our readers will be pleased to know, contributes an article for our next issue.

All manuscript sent for publication in any special issue, should reach the office not later than the tenth day of the preceding month.

Manuscript submitted for consideration needs to be accompanied with the requisite amount of stamps for return if unavailable for our use.

Only exceptionally will space be given to articles that exceed seven hundred words. That there be no misunderstanding in regard to whatever is accepted for publication, the editors will reserve the right to shorten all articles that exceed the limit, which has been decided as best suited to hold the attention of the readers and allow for variety in a magazine with limited number of pages. The best judgment of the editors will be exercised to eliminate only what they deem least essential to the strength and force of the article.

In future numbers of the magazine the opportunity will be open to practitioners and teachers to advertise at the reasonable rate of two dollars per year, payable in advance for a three line space.



METAPHYSICAL QUESTIONS AND ANSWERS.

Question—Where is the best work in experimental psychology being done?

Question—Can you tell me wherein Hypnotism differs from Mesmerism,



The Cure of the Soul. In Plato's Charmides we have the story of the beautiful youth in conversation with Socrates. Charmides sought help from the philosopher for a trouble in his head. Socrates said that he must first cure the soul through his incantations (which were beautiful reasons), and then the head might be healed. "It was not proper to attempt to cure the eyes without the head, nor the head without the body. So neither was it proper to cure the body without the soul." And Socrates declared: "This was the reason why so many diseases escaped the Greek physicians, because they were ignorant of the whole, to which attention ought to be paid. For when the whole is not in a good state it is impossible for any part to be well."

"Have faith that God made you upright, though you have sought out many inventions; so you will strive daily to become what your maker means you to be, and daily also gives you the power to be, and you will cling more and more to the nobleness and virtue that is in you, saying, 'My nobleness I will hold fast and not let it go.'"—Ruskin.

Practical problem: How not to feel hurried when we are in a hurry.

Practical problem: How not to be confused in the midst of confusion.

"The first of possessions is self-possession."—Ruskin.

WRITERS, BOOKS AND MAGAZINES.

One of the most notable books of Biography published during the past year was that of Oliver Cromwell, by John Morley. The dramatic character of the historic period of which it treats, with the two central figures, Charles I. and Oliver Cromwell, gives it the interest of a romance in connection with the scholarly touch of the writer, who combines the critic with the historian in his treatment of the times, and makes it of peculiar value to the student who is studying the historic period of which it treats, and the life of that stern and rugged character whom Morley considers the cause of the revolution that was the end of the mediæval rather than the beginning of the modern era.

* * *

Another Biography that touches us more nearly because it comes closer to the influence on our own times, is that of Theodore Parker by the Rev. J. W. Chadwick, who combines his interpretation of the "preacher and reformer" with his biography, and writes an able defence against the assaults of his critics.

With clearness and force the writer traces the home life of this man, the processes of his thought and spiritual development, bringing the reader into close companionship and sympathy with one whose thought, backed by great zeal and earnestness, made a marked impression upon the past century.

* * *

There is a little book written by an Englishman, Edward Carpenter, published in London, and brought out in this country by Scribner's about four years ago, which is deserving of a wider notice than it has ever yet received. It has a curious title—"Civilization, Its Cause and Cure."—Those of us who count it a privilege that we are living in an age in which Christianity, intelligence and science has made great progress during the last century, may be inclined to differ somewhat from the seemingly pessimistic view which the author takes of the situation, but they can not but be impressed by the earnestness that underlies the criticism of what we term civilization, but which the author tells us many people are inclined to look upon as a kind of disease which History teaches has attacked many nations, and that many have succumbed to it, some are still in the throes of it, but in no single case is there record that a na-

tion has fairly recovered and passed through it, to a more normal and healthy condition. This is a strong assertion, which may well make us pause to reflect how far the author is justified in making it. He first takes up the subject on its physical side, and says: "Wherever we look today, in mansion or slum, we hear complaints of ill-health—notwithstanding all our libraries of medical science, our knowledge, arts, and appliances of life, we are actually less capable of taking care of ourselves than the animals. Indeed, we are fast depraving the domestic breeds, who are becoming more and more subject to the diseases of man, which in their wilder state they knew not of. The savage races do not escape the baneful influence, wherever civilization touches them, they die like flies, and often its mere contact is sufficient to destroy whole races."

Mr. Carpenter then goes on to show how our social system and government has become diseased, how mentally we are not sound—as indicated by our lunatic asylums which cover the land, maladies of the brain, and the nervous exhaustion so prevalent among men and women—surely it is not an encouraging list that he places before us, and were it not that he touches upon the cure of these evils which we have allowed to grow with our prosperity, we might well feel discouraged with what we have been taught to recognize as progress. We shall present his remedy in some later number, and his positive idea of health.

* * *

We can easily find books on philosophy, books on sciences of every kind, books that are tragic, or serious or practical, but the book that can be taken up in a leisure half-hour to give us relaxation of mind and rest from the problems of life—do we not often search for this kind of book in vain? "The Sprightly Romance of Marsac," by Molly Elliot Seawell, belongs to this class. It is the story of the perplexities of two impecunious Parisian artists, and one amusing adventure follows another in rapid succession. One laughs from beginning to end of the book with the sort of laughter that rolls away the years. It is an admirable book to read aloud. New York: Charles Scribner's Sons, Publishers.

* * *

There is a feast in store for the reader of Mr. Mabie's volume, "The Life of the Spirit." Those who have enjoyed

his previous essays on Nature and Culture, and the Study Fire series, will agree that scarcely any other writer today equals him in the union of rare spiritual insight with exquisite literary expression. In his prose, he uses words as musically as does Tennyson in verse. This last volume is altogether his best, and in it one opens everywhere on paragraphs so perfect in expression that the desire at once arises to lay them up permanently in the memory.

The chapters on "Half-Truths and the Truth," "Not Renunciation, but Co-operation," and "Retreats of the Spirit" will especially appeal to all interested in the new metaphysical thought. We quote the following from one of the finest chapters, "The Incident of Death":

"We have only to look at the sky to read the sublime evidence that we are citizens not only of this little world, but of the immeasurable universe as well; we have only to watch the rise and fall of the tides to discover afresh the unity which binds star with star across the vast distances of space. The earth lives moment by moment because it is folded in the light and heat and movement of the universe. Every flower that blooms, however delicate and fragile, unfolds at the bidding of another world than that in which its roots are planted; every cloud that floats across the loveliness of the summer day is soft and luminous because the light of another world touches its innermost haze." New York: Published by Dodd, Mead & Company. Price \$1.25.

* * *

So many people make a wrong start in the world. They fail to grasp the fact that a cheerful readiness to do the work they are engaged in is almost a greater factor in a successful career than intellectual ability, or costly training. If you want to "treat" yourself for "success," assume a cheerful expression and tone of voice, and put all your grumblings under lock and key! A capital book to stir up oneself to renewed activity in this direction, or to give to young friends who are just starting out in life, is "Cheerfulness as a Life Power," by Orison Swett Marden, published by T. Y. Crowell in their excellent "What is Worth While" series.

* * *

In the same series is another book on a most vitally important subject. It is "Ideal Motherhood," by Miss Minnie S. Davis. The German title of "well-born" comes to

have a new and deeper significance in the light of modern psychology. If all the children born in this first year of the new century could arrive in this world under the conditions so beautifully suggested by this little book, we should soon see a wonderful diminution in the number of sick and crippled humanity, as well as in the number of those within the walls of our prisons and asylums. Intelligent fathers and mothers are more needed for the regeneration of society than wise law-givers or self-sacrificing reformers. We ought to give such books as Miss Davis' a wide circulation among both rich and poor.

"What is Worth While" Series, published by T. Y. Crowell & Co., New York and Boston.

* * *

We would commend to the notice of any one interested in studying John Ruskin's writings, a book by Marshall Mather, which first appeared about ten years ago in England, and now is brought out in a popular edition, in paper covers, with additions and revision. The author's advice as to which books to begin with, and how to study, will of course find divergent opinions, but he is full of excellent suggestions, which will be valuable alike to those who are well acquainted with Mr. Ruskin's ideas of life and society, and to those who are just about to begin that acquaintance. There is no better book to use as a guide to the study of Ruskin than this—"John Ruskin: His Life and Writings," by Marshall Mather. Frederick Warne & Co., Publishers. (Popular edition 40 cents.)

* * *

"O God! 'tis pitiful to see
This miser so forlorn and old;
O God! how poor a man may be
With nothing in this world but gold."

* * *

"Every soul is a piece of eternity, and the few years it is bound to the earthly body do not make it old."—Goethe.

* * *

"I suppose people never feel so much like angels as when doing the little good they may."—Hawthorne.

* * *

"You cannot do wrong without suffering wrong."—Emerson.

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.

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