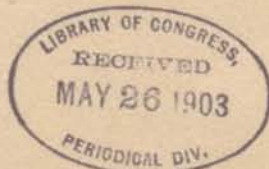


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PRACTICAL IDEALS.



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Practical Ideals.

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PRACTICAL IDEALS.

LILIAN WHITING.

MY valued friend, the editor of Practical Ideals, asks me to contribute a word for this second month in the new year and the new century, and I turn to this privilege with the question in my mind as to what side of the many-faceted theme of truer life, which engages us all, I may be able to touch? What more suggestive theme, indeed, is there than the very title itself of this new periodical? Nor practical ideals alone; ideals which are practicable and applicable to our daily life, are of any value. Of what conceivable aid or comfort would be an unrelated ideal? The very term is a misnomer, for an ideal is not a mere decorative embellishment of human life, but it is the revelation of a higher order of daily life than that we have yet achieved in outward realization, but one which it is perfectly possible to achieve.

For instance, today I am impatient with my neighbor who stops me to relate some matter in which I am not interested and for which I have not time. But my ideal is not impatience and irritation, but love; and so, tomorrow, regretting and repenting my impatience and vexation of today, I listen if I can, or gently explain why I cannot, if time forbids, but I explain with love in my heart and a larger sympathy that comprehends somewhat more of my neighbor's life, and thus I have made an advance in the realization of my ideal and have come nearer making it "practical." We shall all agree, I am sure, that the only value ideals have is as we incorporate them more and more into the texture of our lives. An ideal is a pattern, a

model, and of what use would be patterns or models to artisan or artist, unless they served as the design toward which his own work grew to embody?

One of the most remarkable sermons preached by Phillips Brooks—one that he repeated at the Chapel Royal, in London, was on "The Pattern in the Mount," and in this the great preacher said:

"We have not thought richly or deeply enough about any undertaking unless we have thought of it as an attempt to put into the form of action that which already has existence in the idea of God. . . . Your friendship which begins to shape itself today out of your intercourse with your companion has its pattern in the vast treasury of God's conceptions of what man with perfect truthfulness and perfect devotion may be to his brother man."

And if we would seek that most practical of all ideals may we not find it in these further words of Bishop Brooks:

"We do not merely look for an idea to which to conform life, but we look for that idea in God. This lies, a true reality, in the mind of God and our object, our privilege is not to see how we can carry out our personal idea of that which is highest and best, but how we can most truly reproduce on earth the image of the special life or action which is in the perfect mind. . . . To go to Him and get the perfect idea of life, and of every action of life, and then to go forth and by His strength fulfill it, that is the New Testament conception of a strong, successful life. How simple and how glorious it is."

May we not take with us into the new century and the new year these inspiring and practically helpful words? We rejoice in this new magazine. We will all co-operate in bringing to it of our best, comparing thought and experience and gleanings from poet and prophet, and thus relate very closely to our daily life this new repository of Practical Ideals.

THE INDEPENDENT MOVEMENT IN RELIGION.

SAMUEL RICHARD FULLER.

IN religious matters independent men are asking what is right?

Questionings as to the simple fundamental truths of religion have brought men out into a clearer knowledge of the essence of religion itself. The independent process—long, somewhat involved and much misunderstood—is justifying itself in the result. To free themselves from misapprehension various names have been taken up by men who, religious in their nature, were yet unable to remain in the fold of organized religion.

Huxley called himself an Agnostic when the London Metaphysical Club, embarrassed by his views, had no name to assign him among men like Cardinal Manning and other easily classified members of this club. Felix Adler gave to his movement the title of Ethical Culture. Martin, of the Pacific Coast, calls his the Free Church; a church free to reject all religions and also free to accept the essential truth of religion itself. And a son of Mark Hopkins argues in a volume just published that doctrinal and institutional Christianity is inadequate, while religion itself is as true as the reason of man, and is as worthy of trust as is the spirit of Jesus Christ.

Now these and similar tendencies of the last three decades are culminating in what may be called an independent movement in religion. It is a movement of practical righteousness. It is no longer a parliament of religions only, as at Chicago; nor an attempt to broaden Christianity alone, as in the liberal tendencies of the Broad Church party; nor even to harmonize the truths in all religions. It is not eclectic. It is outside of all organized and historical religions. It is a trend of religious thought that moves on and away from all historic landmarks, that cuts new channels by the vitality of its own current.

Emerson doubtless was its forerunner, possibly its pro-

phet, so far as our own country is concerned. But its beginnings are to be sought for before Emerson, and on soil far removed from America. It appeared first as a spirit. It produced the so-called Liberals in Germany and in England, and the Broad Churchmen of the day of Maurice and Kingsley. It touched the heart of Channing and Martineau; it moved upon the brain of Max Muller and Mulford and Phillips Brooks.

Wherever there were men who were disposed to open the windows of the soul there this freer spirit of independence in religion sought and often found an entrance.

The spirit thus working in the past now begins to assume definite form and tangible shape. It is appearing before men as a movement, a new and independent movement in religion.

Therefore I would like to point out the nature of this movement and some of the reasons why it profoundly affects serious and religious minded men.

In the first place this independent movement in religion makes no denials. It passes quietly by all negations. It does not deny any religion. It is not anti-Jewish, nor anti-Christian, nor yet anti-Mohammedan, nor against any of the great historic religions of the East. It is not controversial, nor polemic. It refrains from quarrels. It makes no disparaging comments. It honors all true prophets, all righteous men. It pays allegiance only to the conscience of man as the witness of God. It requires of a man that he be faithful to the truth as he himself sees it. Beyond this it dare not go.

In the second place it does not seek to make proselytes. It leaves every man to remain in the fold of the religion in which his early years were passed—years hallowed by the sweet influences of infancy. But it bids him see in those sweet luxuriations of the growth of the garden of many centuries of tilling—bids him see only the tree of eternal life. It rests its faith on God, the source and end

of all things, knowing that man by his divine birthright has qualities that ought to be godlike in daily living.

Human righteousness, right relations between man and man, irrespective of race or color, human justice, mercy, service and helpfulness—this, the essence of all true religion, is its law of ethics.

The transforming and recreative power of high and noble thought makes of this life a new world, and makes godlike men and women to live in it. This is its method. If men will but think their best they will live their best.

The reasonableness of this relationship between God and man and among men appeals to reasonable men and is quietly drawing them into active sympathy with this independent movement. For it transcends the institutionalisms of all religions, of all church and creed and ceremonial, and rests in the eternal order of right relationship. It contemplates but one world at a time; and removes the mystifying tenets and confusing doctrines of religions as to the future and restores the mind from complexity to simplicity.

The simplest axioms of spiritual truth it gives clear emphasis to, so that no reasonable and earnest mind can delude itself into thinking itself religious while heart harbors malice or hand is given to the undoing of another.

Thus the independent movement in religion affects men in their trade and in their politics, in the closet and the cloister, in private wish and public striving; touches men everywhere they seek to do good, and to follow the ways of peace; and gives to them the joy of right living and right thinking.

It is a spirit of life bringing resurrection from a body of death.

Beyond and above all else it makes its appeal direct to the spiritual consciousness of man; and to that appeal the response has always come—to that appeal whenever and wherever made, in Galilee or Rome or Athens; on the Ganges, on the Thames, or in the rural lane or by the well-

side of our own humble homes—in all ages and in all climes and under all conditions and from all lips of truth and sincerity—to that appeal the response has ever come and ever will come of a higher and purer life, honoring to God and honorable in men.

For myself I have sought to preach this simple truth of the simpler religion here in the common walks and common duties of this city of our commonwealth. And the reasons here set forth are such as constrain me, as elsewhere they are constraining others, to its joyful continuance, in order that the life of God may more fully dwell in the hearts and lives of men.

This is the purpose and the high resolve of this new and independent movement in religion.



IDEAL THINKING.

ALEXANDER T. BOWSER.

THERE are various methods of keeping the mind actively employed on ideal themes, thereby shutting and barring it against impure or ignoble suggestions of thought. But there is one plan, within the reach of all, which has helped many people and is of immediate application. That is, to begin each new day with some great uplifting thought of trust in God and devotion to duty—an inspiration for strength and growth and progress; to use the first waking moments of the day in looking upward, asking the good God for the impulse and power to be faithful and generous and true in both thought and action during its hours. Then supply the mind with a familiar passage from some great writer, suggestive of ideal living, to keep within reach for any moment of leisure in office or shop, at home or on the street. It is surprising how much leisure one really has, in the course of the busiest day, for

uplifting thought—if he has anything at hand to think about; and five minutes well spent each morning, in providing the mind with an inspiring sentiment, will not only give an immediate uplift of heart and will, but also supply the soul with a thought which will remain in the subconsciousness all day long, and thus be ready for its refreshment at any moment of conscious leisure when it turns inward or upward for strength and calmness, for courage and hope.

It is said that the great English statesman, Mr. Gladstone, used to have in his study, over his desk, in large letters which could be readily seen from any part of the room, the text, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." And that in any emergency, when agitated, wearied, or perplexed, his mind would instantly revert to this promise of Divine help; and his soul would be calmed and refreshed and strengthened, as by a breeze from the heavenly hills. It was to him as though he had bathed in the river which flows under the throne of God, or had taken a drink from the fountain of infinite love and power.

Some such ideal suggestion, taken into the mind at the beginning of the day, and reverted to freely in its leisure moments, will inspire the soul with confidence and hope while under the stress and strain of common toil; will give it strength and courage in a moment of trial or temptation; will keep it serene and faithful and true in all the storms of trouble and sorrow and pain that form so large a part of human experience. As the harmony of a lovely song will echo and re-echo in the mind long after the ears have ceased to enjoy its heavenly melody, so the music of a promise of help from the good God, listened to with the waking thought, will reverberate in the soul through all the cares and temptations of the most busy day, keeping it closed against all unworthy thoughts or feelings, and nourishing it from hour to hour as with bread from heaven.

SIGNIFICANT TENDENCIES IN SOCIAL PSYCHOLOGY.

LEWIS G. JANES.

AS we are "taking stock" in the acquisitions of the thought-world at the beginning of a new century, no item is of greater interest and importance than the advances made in social psychology during the past decade. This department of scientific research, indeed, was scarcely recognized prior to the closing years of the nineteenth century. In the early part of that century, Auguste Comte, the founder of the Positive Philosophy, denied to psychology any place whatever in his classified order of the sciences, regarding the conclusions of psychologists as wholly speculative and without scientific warrant. Within the last fifty years, however, notably since the publication of Herbert Spencer's epoch-making book, psychology has been gradually freeing itself from the not altogether baseless accusations of Comte at the time when he wrote, and making for itself an assured place among the anthropological sciences.

Until quite recently, however, it has been a science based wholly upon the study of the mental action of individuals, as co-ordinated with their corresponding physical states. It has seemed as if the drift were toward materialistic conclusions—as if the New Psychology was arraying itself and its expositors in opposition to the deeper and more characteristic thought-tendencies in the wider field of philosophical research.

The new interest in the social phases and implications of this study, however, puts quite another aspect upon the matter. Investigators like Gabriel Tarde, Gustav Le Bon, and others, often approaching the subject from a purely objective standpoint, arrive at conclusions which harmonize far better with idealistic than with materialistic views; while others, like Professor Josiah Royce and J. Mark

Baldwin in our own country, have worked explicitly from the view-point of an idealistic philosophy. On the whole, the implied if not the confessed position of the social psychologist is perhaps closely akin to the "transfigured realism" of Herbert Spencer, which is certainly far away from the materialist hypothesis.

The conception of social psychology reaches back and affects all our conclusions as to the nature and growth of our mental faculties, showing that man has been a social being from the very beginning, and that his conception of nature as well as his moral sense are largely affected by his social relationships. Mental action and interaction as a dominant element in the environment has been strongly emphasized. It is shown that man's mental habitudes are not merely the inheritance of ages of interaction between his self-conscious individuality and the cosmic environment,—they are to a still greater degree the inherited and organized products of the contact between reciprocally active individuals, consciously or subconsciously working out the problem of a more perfect associated life.

While, on the whole, the tendency of recent sociological studies has been to minimize the importance of heredity and emphasize the influence of environment as a factor in human evolution, on the other hand the conclusions of social psychology accepted by the sociologist point more and more unerringly to the importance of the mental and spiritual elements in the environment as compared with the Malthusian "struggle for existence" and other physical factors that were over-emphasized in the earlier evolutionary studies. The dominant influence of individual and social ideals in determining the trend of human activities is beginning to be clearly seen and admitted, and the value of human effort, both individual and collective, emerges and becomes the corrective of that fatalistic drift which characterized the earlier stages of evolutionary thought.

These facts are important not merely in their philosoph-

ical, but still more in their practical implications. When they sift down through the minds of thinkers into those of the men who are active in the direction of affairs, they cannot fail to bear beneficent fruit. They strongly emphasize the responsibility of the individual both for his own personal action and for the collective activities of the social and political aggregate of which he constitutes a part. They indicate the supreme importance of holding individual and social ideals in harmony with the deeper laws and tendencies of the cosmic process, thereby rendering man a conscious co-operator with the divine forces in moulding individual character and social institutions, instead of vainly and painfully striving for ends that run counter to evolutionary law.

In the formation of individual character the conclusions of social psychology favor the free development of individuality in every member of the social commonwealth, as the imperative condition of the highest social service. When each does that work and performs that function for which he, and he alone, is best fitted, there can be no competition. All will naturally co-operate for the common good. Equality by equivalence in effort thus becomes the true democratic ideal rather than equality through identity in social function. The co-relative social ideal is that of voluntary co-operation for the realization of common ends, rather than of social service and aggregation under compulsion.

The growth of all living organisms is seen to proceed from within by the operation of inherent forces, rather than by mere accretion by external pressure. In the growing recognition of this fact the wise sociologist sees the sure prophecy of a better understanding between nations, and a coming era of world-peace.



" 'Tis not one day nor a noble deed
That makes a life that is noble and grand;
But the little things that it patience takes
To do, and to be, and to understand."

WHAT IS A THING?

CHARLES MALLOY.

THIS may seem a trivial question, which anybody can answer. A thing? Why it is any thing! Such an answer is an easy one, but far from being a satisfactory one. It would indicate extent instead of content, and, indeed, the word thing, as commonly used, has the most extensive application of any word in the dictionary. There is no other word in the dictionary to which it does not apply, and it applies to itself, also.

Among the terms which emerged from time to time, in the several sessions of the Concord School of Philosophy, in which Prof. William T. Harris was the leading instructor, there were some which caused a great deal of laughter on the part of superficial critics. But he laughs best who laughs last, and the philosophers had the best laugh. The new wine required new bottles. Influences and ideas, along with new terms, went out far and wide from that famous school, which are now entrenched in the teachings and text books of all colleges throughout the land.

This refers more particularly to Metaphysics and Psychology. Many verbal caricatures were invented at the unheeded expense of the philosophers, and these misrepresentations were widely circulated. "The whichness of the that" and "the whatness of the then" were examples of these attempts to be droll and amusing. But the questions suggested and discussed, on the contrary, were generally in good taste and good sense, although they often opened up grounds requiring much thought and learning.

It was my privilege to attend several sessions of this school in the summer of 1887 when, unfortunately, the school came to an end. Mr. Lothrop, who owned and lived in the "Wayside," the house once occupied by Hawthorne, opened a pleasant little lawn to what was called "a philosopher's picnic." Mr. Harris, Mr. Sanborn and several others contributed readings from Emerson, Alcott and Thoreau,

and among other diversions a bright Chicago girl gave a declaration, as a take off upon the Concord vocabulary. Some of the terms of the philosophers, she said, had wandered out and had become quite the rage among Chicago women.

In the course of her queer melange, she mentioned a few words to which those assuming to be literary were giving a particularly emphatic run, and they were heard in all polite conversations. Synthesis was one of these newly fashionable terms. All were on the watch for opportunities to use it. Concepts followed synthesis, and had a longer run than synthesis. Then followed Kant and Hegel, which very soon became household words, bringing a long trail of others—"empirical," "transcendental," and the "idea" and "idealism." But, to cap the climax, differentiation came at last. They fairly went wild over differentiation. It was a wonder how they had lived so long without differentiation. It got into tea and coffee, into pies and cakes, and even into their devotions, and they found that all the spice of life lay in differentiation. Certainly the millennium was at hand. The open door was differentiation.

I was amused at all this, for I like a little nonsense, and asked the young lady to give me her name. "My name," she said "is Eleven. You will remember it easily, for I lack just one of a dozen."

But to return to our question, What is a thing? In other words, what constitutes "Thingness?" This word, "thingness," is not in Webster's dictionary. It is a translation of the German word, "Dingheit." In German philosophy it gives a concept which we need in English. It means the content of an abstraction wherein we find bound up together the predicates which constitute a "thing," in the restricted or technical sense of the term. "Thingness," therefore, is no joke. The word "thing" has the most extensive application of any word in our language, if considered in the loose, broad way in which it is used. "Thingness" expresses the

name of a conception, when made a term in Science, in Metaphysics, in Philosophy.

What, then, is "thingness," that is to say, what is a "thing" in philosophy? A thing is a somewhat which can exert an influence and which can receive an influence. A thing, in this sense—a thing, as this defined and confined—can enter into interaction, or reciprocal action, with another thing. It has a substantial existence. It is not a phenomenon, which hangs, as an effect, upon another thing.

The rainbow is not a thing but a phenomenon. It depends upon the sun and drops of rain. The sky is not a thing. Its rounded appearance, as the surface of a concave sphere, is given it by the eye, and the color, as blue, is given, it is thought, by the atmosphere, which is an envelope fifty miles thick, more or less. The stars seem to be set in a spherical expanse as another effect of the eye. The sunset is not a thing so far as color is concerned. It is made the same as the rainbow, by the sun and globules of water. If we move the eye we see another sunset. No two persons see the same. The angulation which gives a sunset, when it changes, gives, strictly speaking, another sunset. So of the rainbow. These effects are phenomena but not things. The things are substance. These are appearance. They are beautiful, however, as such, and we are thankful for them. A thing of beauty is a joy forever, and we will not quarrel with John Keats that he does not use the word thing, in a strictly metaphysical sense.

It is unnecessary to say that color is not a thing, this is implied in what has been said about the sunset, the rainbow, and so forth. Color is a sensation, and sensations are "in the mind." But color occurs as an event, partly in consequence of so called things or influences on the part of things, reaching the eye and thence the mind. The completed phenomena is entirely in the mind. So of sound. It is not a thing. So of music. It is a collection of events and not a thing. Thought is not a thing. Love is not a thing.

These are moods of the mind. They can exert an influence but not receive an influence. Detached from life they have no existence. The visions of the inebriate are not things. They give but cannot receive an influence. Pain is not a thing but only a phenomenon. Taken alone it has no real existence.

It were interesting to enumerate the concepts and the events which are spoken of as things, but are not things, according to the demands of metaphysical "Dingheit" or "thingness." All the phenomena, making up what we call matter, as an assumed thing, are found to be mental facts or forms, and will not bear examination as apparent effects lying out of the mind. Our very bodies are phenomena. Let us not, therefore, "take to the woods." The woods are also phenomena.



A ROSE.

GEORGE W. PHILLIPS, JR.

I plucked a Rose from off its tree,
And thought the flower had grown for me;
But by that plucking I had doomed
The fairest bud that ever bloomed—

It lived scarce one full day, then died.
Ah, Rose, how oft for you I've sighed!
How oft I've watched a twinkling star,
Which fancy in a sudden flight
Would think was you; then from afar
I've wished that it were always night,
That you might never fade from sight.

To me the very wind that blows,
Seems laden with your fragrant breath;
And minds me of the lovely Rose,
That I had plucked and put to death.

Oh Rose! oh Rose! come back to me,
And let me place thee on this breast;
For years I've thought of naught but thee,
Come back, and give me peace and rest.

CHRISTIANITY'S NEXT STEP.

THERE is a new movement of no mean proportions, making its way with great activity, and claiming the attention of the Christian Church today. This movement has its "message" of "good news," of "glad tidings," which is well characterized by the name: "The Gospel of Healing."* This is emphatically .. religious revival, whatever else it may be. It is at heart distinctively spiritual and springs from a fresh development, a fresh awakening, of the "spiritual consciousness" of men. This "Gospel of Healing" is not new. It is old—old as Christianity itself surely, and may rightly claim indeed to be definitely Christian, in its origin as in its essential nature. It has simply sprung into new life, come to rebirth, in this movement of our time.

It will be well, doubtless, to ask here if the claim is valid that Christ gave to the world what we call the "Gospel of Healing." It certainly does seem that if Christ enjoined anything upon his disciples it was to do the "works," so called—the healing. If there was anything more prominent than another in his own ministry it surely was the "works," the healing, which he performed in privacy, in public places, and on almost all occasions during his active public life. It can be truly said from the testimony of the New Testament records that where he preached once, exhorted the people on one occasion, he healed many cases of disease. And it is safe to say that in his instructions to his disciples he laid the emphasis on the "works" rather than on the word; he put the ministry of healing before the ministry of preaching. He charged the disciples, as he taught them, as he commissioned and sent them forth, to "heal the sick." He insisted upon the healing as the more essential thing, apparently.

* It appears under various forms, well known popularly as "Faith Cure," "Prayer Cure," "Divine Healing," "Christian Science," etc.; but these are evidently only different phases of one and the same thing essentially.

What explanation has been given or can be given, of this unquestionable fact? Nothing really worthy of notice has been offered in disposal of it. It seems to have been taken for granted, without any reason and without scriptural authority, that the command of Jesus to do the "works," heal the sick, was meant for his immediate disciples, and was intended for no others or other time. If that were true in regard to healing the same must be true in regard to preaching, and Christian pulpits and Christian preachers as such have no sanction or authority today for their existence. It surely appears that the command was equally valid, equally explicit, to his followers for all time both to preach the gospel of truth and to do the works of healing. Is there the slightest intimation by any New Testament writer that the command to heal was at any time revoked? Nay, in no way. We must conclude, without some evidence to the contrary, that the gospel of healing was intended by Christ as a part, a very essential part, of Christianity. The accounts of the healing blotted out of the gospel records, a blank would result indeed.

The important inference must necessarily be made that Jesus had good and sufficient reasons for such great stress placed by him upon the "works," for such prominence given them in his own ministry and that of his disciples, as to have made them part and parcel of Christianity, which was for every age and for all mankind. We must see that very great importance was attached by him to the "works," shown very emphatically by his own extensive doing of them, and by the pressing charge to his followers to do the like.

Why were the "works," naturally we may ask, of so great moment? We answer, obviously there was a good, a value, in those works far transcending that of mere bodily cure. Is it not possible that there are some great truths, certain basic laws and principles, disclosed, illustrated, and enforced thereby, of deep and far-reaching import? We be-

lieve so. We are beginning to understand them. A glimpse at least has been caught in these latter days of their large significance. Those who have essayed in our day to do the works Jesus enjoined, to put in practice the method of cure by spiritual means, could not fail to have impressed upon their minds something of their real meaning, of their spiritual import, of their deep revealings.

First of all, they make manifest in a convincing manner the "supremacy of spirit," which surely should find appreciation by a Christian church in these days of materialistic tendencies. They help men to a higher and clearer conception of the infinite Power. They are, in a word, a revelation of God, the Father. Jesus considered them thus, we must think. Indeed, he said so again and again. Jesus evidently meant the healing, used it, and meant it to be used ever after him, to help men to see that the Almighty Father is very near to them, working ever to heal them even of their physical maladies, the pain and disease of their bodies, as well as to heal them by His same gracious power of ills of mind, heart, and soul. Jesus emphasized the works, can we not believe, as tangible evidence that the infinite God, and He alone, is the real Healer; that he is ever ready and lovingly desirous to cure the bodily infirmities of his children? The existence of God as a reality is thus impressed upon the mind, his immanence upon the consciousness; and his goodness and love are manifested by this all-life-giving and restorative power. The subjects of the healing, when they experience it, feel all this to be true—as if He were indeed "touched with the feeling of our infirmities."

Again, the healing afforded to men a new estimate of man, a revelation of him—of his greatness and power. The old theological view of him held by our ancestors is happily gone. The later valuation of him preached by Channing and others is nearer the gospel representation. The dignity and intrinsic nobleness of human nature were em-

phasized—yea, the essential goodness and even divineness of humanity were asserted.

But Jesus took a yet deeper sounding of the real, essential man, can we not see? It is disclosed in his announcement to men: "The kingdom of heaven is within you." In his command, "Be ye perfect, as your father in heaven," it is shown. He proclaimed it in "All things are possible to him who believeth." It is declared again in his assurance: "The works that I do ye shall do also, and greater works than these shall ye do." To one who experienced healing at the hands of Jesus all this seemed enforced and illustrated thereby without doubt. It is the same over again today to the patient healed by spiritual means. It is made a living truth to him that men are "made in God's image and likeness;" that they are his children, offspring indeed, sons and daughters of his, partakers of his essence, sharers in his power, and joined to him in oneness. So that to assert the divine, yea more, the deific nature of man—that is, as to his highest, deepest, most essential nature—ceases to appear extravagant or strange today.

Thus it is that the God-nature, the inherent powers and possibilities of man, so open up in the light and by the application of the Healing Gospel as to give a new revelation of him. There are other grand truths revealed by Christ's gospel of healing of equal fundamental worth, but which even to mention here there is not space.

It may be asked, if Jesus gave this Gospel of Healing, and it is of such great importance and leads to such invaluable results, such revealings of truths, why has it been so little appreciated, so long neglected or ignored? The Apostolic Church accepted it and valued it as an essential part of the New Dispensation; the early Christians continued long in the same faith and practice. But gradually as the centuries wore on, it was mostly left behind, till at length the Church, Protestant Christians, at any rate—became almost wholly strangers to it. They could say, in the old phrase: "We

have not so much as heard whether there be any" ministry of healing. It "was in the world," but the "world knew it not." Man was but poorly prepared then to receive, value and use it.

How has it fared with the gospel Truth that Jesus taught and gave to be preached? What has been preached as it? For centuries hardly more than a mere travesty of it had place in Christendom. Only indeed in recent years has anything like a reasonable, ethical, spiritual grasp and appreciation of it dawned upon Christians. Is it any wonder, however? How could men then, mostly on the level of the senses, gross appetites and passions, comprehend the truth, beauty, and spirituality of Christ's interpretation of religion? It could only be a "leaven," and work leavening, in the lump of humanity. But what was thus through Jesus "lifted up" could "draw men unto" it; and it draws them now as never before. The time is ripe, and men are ready now perhaps for its large appreciation. Therefore it is that we find possible, yea, actual today, this Spiritual movement. Be it true that something like a new time is dawning on the world! There are "signs of the times" that surely seem propitious. There is such an awakening of the spiritual consciousness of men in these latter days as to make this new-old Gospel of Healing possible of reception and large fruition in Christendom.

Faith, high and true, large and strong enough, has been so evolved in man that the spiritual healing of him, even so thoroughly as to include his body, is a possibility. To such faith, which is the spiritual state, the power of laying hold of the spiritual, the consciousness of the reality and power of spirit—to such faith, indeed, "all things are possible." The sick, the suffering, the weak and sinful are realizing this possibility. The great Teacher is taken at his word, and it is found true: "If ye have faith, the works that I do ye shall do also." It is these conditions that make possible this large and rapidly-growing, and may be permanent,

Movement of our day. Time alone will prove what great, general value it has, and what is to be its eventual outcome.*

To conclude, will so-called Liberal Christianity, or will the Christian Church as a whole, take up and to itself these (or any other) new movements, fresh advances, progressive steps—moral, social, or spiritual—and thus lead the Christian world on, as in the earlier days, in emancipation from error, wrong, evil?—J. W. Winkley, in the January Arena.

* Dr. R. Heber Newton says of it: "Another of the most revolutionizing conceptions of the latter part of our closing century is the movement known under various names—as 'Faith Cure,' 'Christian Science,' 'Mental Healing,' and what not. Within thirty years it has developed to the amazing proportions which it has now assumed in this country. The movement is still rapidly growing. Allow for all possible nonsense and folly, for any amount of crudeness in the thought of its expounders, for all sorts of exaggerations—and still the broad, deep fact remains, that what men in times past have here and there dimly divined to be true, without discovering the application of the truth, has come to be widely recognized and practically applied with astounding results: results that are only the beginning of the issues of this new thought. He would be a bold prophet who, looking a half century ahead, would dare to say how far medical science will be changed by this new thought; how far man's nature will be altered by it; how far the ills of human life will be modified and ameliorated through it."



THE MASTER'S TOUCH.

In the still air the music lies unheard!
 In the rough marble beauty hides unseen:
 To make the music and the beauty, needs
 The Master's touch, the Sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
 Let not the music that is in us die!
 Great Sculptor, hew and polish us; nor let,
 Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
 Let there be naught unfinished, broken, marred;
 Complete the purpose, that we may become
 Thy perfect image, thou our God and Lord!

—Horatius Bonar.

"SEEK YE FIRST THE KINGDOM."

LISTER GIBBONS.

IT is difficult for many of us to comprehend that success in whatever we undertake is determined by right thinking. So largely is this acknowledged to be the case that a number of enlightened persons have found it wise to attract attention to metaphysical teaching by first directing the person's mind to ultimate results, in place of leading up from established principles. It is therefore a common experience for those who are known to be searching into the new thought to receive a circular letter in which the sender proffers an assistance to bring about the desired success, which should be the lot of every individual.

The expediency of this is admitted, being merely in accord with twentieth century ideals. But, while the mental healer entertains none but the purest motive, too often the opportunity is seized to turn the instruction to a means of personal aggrandizement. When this happens both parties to the contract suffer. The would-be recipient falls short just to the extent that he limits his demands to his sole purposes, while the healer on the other hand is restricted to a personal aspiration in applying a universal truth. It would seem that to make this compact a mutual affair—and if co-operative, susceptible of the highest accomplishment—the injunction to "seek first the kingdom of heaven, and all things shall be added," must be obeyed. In fact, this is mandatory, being based upon scientific grounds.

It is interesting to note that this statement of fact coming from the great master is co-related to the physiological truth which recognizes the anterior and posterior brains of man. This co-relation too is further complete in that the command, "seek ye first" as an expression of the mind, is fitted to the offices of the anterior brain, while the promise, "and all things, etc." is peculiarly the province of the posterior. But when taken in its entirety it is obvious that a

harmonious unfoldment between these two sections of man's cranial development, takes place.

The frontal lobes, the seat of perception, receive first their stimulus, then from them a corresponding satisfaction is given to the posterior lobes, the seat of desire. Disobey the command by seeking self first, however, and the adjustment is upset. Here the physiologist steps in and declares that a reversal to an earlier type will ensue if the attitude is continued. Unquestionably, results will follow personal aim, and their plausible character will entitle them to be considered as the attainment of success. Yet by the very nature of things such extraneous possessions become a burden to their possessor by holding him to the things from which he is endeavoring to escape.

Even those persons who have availed themselves of this privilege extended by the mental healer, and who in the course of a few months' treatment have come to appreciate the law herein implied, should remember that a too frequent questioning of their own financial condition would cause them to revert to their former state of impoverishment. For after treatment of this character, the posterior brain has become specialized to receive the reactive impulse of unselfish solicitation on the part of the front brain. This is in conformity with the law that the higher shall minister to the lower, which finds its perfect fulfilment in the lower on its part returning tribute to the higher. As expressed, the lower in this case is the rear brain, which, becoming fortified in a process of normal development, based upon divine principle, proudly asserts itself as a center of attraction of all man's needs, without the cognizance of the owner. Thus is the individual left free to pursue his kindly ministrations to others.



"The state would do well to print the words 'hope' and 'endeavor' at every street corner and cross road within its limits."

THE SONG OF THE SOUL VICTORIOUS.

I stand in the Great Forever,
I live in the Ocean of Truth,
And I bask in the golden sunshine
Of endless Love and Youth.

And God is within and around me,
All good is forever mine;
To all who seek it is given,
And it comes by a law divine.

* * *

Oh! I stand in the Great Forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine.

* * *

O the glory and joy of living!
O the inspiration I feel!
Like the halo of Love they surround me
With new-born raptures and zeal.

O the glory and joy of living!
To know we are one with God;
'Tis an armor of might to the spirit!
'Tis a blossom that crowns the sod!

Thus I stand in the Great Forever,
With Thee as Eternities roll;
Thy Spirit forsaketh me never;
Thy Love is the Home of my Soul.

—Mrs. Eliza A. Pillsinger.

Practical Ideals

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It is no part of the work of PRACTICAL IDEALS to portray evil in any of its forms or to call the attention of its readers thereto, except when there seems to be sufficient reason for so doing. Our object in presenting the paragraphs below is that therein are given facts, unquestionable as flagrant; and that to face these sad facts may help us to realize as Christians how widely asunder, at this beginning of the twentieth century after Christ, are our professions from our practice of real Christianity. The statement by the preacher is calm and moderate and put in the best spirit, but as brave, honest and earnest as it is true.

Is it not time that the highest ideals be held aloft, and the call be made urgent and reiterated, that those ideals actually be put in practice? This is the main reason for the existence of our magazine as set forth in its "aims and objects."

The clergyman says:

"The religion of the twentieth century in its practice will be more completely in harmony with its teaching.

"The strongest indictment that can be brought against the Christianity of today is found in the divorce so often seen between the teachings and practice of Christians. The teaching of Jesus is one thing, and all too often the practice of those who call themselves His disciples is another thing. Right here is found the secret of the slight success of Christian missions to non-Christian people. We send good men and women to them to tell them of the lowly Nazarene, the Prince of Peace, who went about in this world doing good, ministering to friend and enemy alike, and so-called Chris-

tian nations, in their dealings with these non-Christian people, display all manner of arrogance, injustice, extortion, brutality. It is a matter of common knowledge today that this very year, during the troubles in China, the only people who have not ruthlessly butchered even defenceless women and children, who have not robbed the natives right and left of everything of value they could get their hands on, have been the heathen Japanese. These simple people have been scandalized by the brutal and savage conduct of the soldiery of so-called Christian powers.

"Some one has said that the chief work of religion in the new century would be the Christianizing of Christians. It is too true that such a work needs sadly to be done. With too few exceptions, the best men and women in the Christian church, the world over, today, are only about half Christian. We call ourselves disciples of Jesus Christ, but we do as he did only in the slightest degree. He told men to love their enemies, to do good to them that spitefully use them. How many do you see about you who are trying to do that? Very few, very few. Instead of loving our enemies, we take pleasure in hating them for all we are worth. And we would do them an injury with the greatest possible pleasure. We do not seem to have the least particle of hesitancy about it all.

"Jesus told men to do unto others as they would have others do unto them. How many men and women do we find doing that? About one in fifty thousand. The great majority of men and women, instead of treating others as they themselves would like to be treated, under the same circumstances, treat men and women according to the dictates of their own brutal selfishness. Too often is it the case, both as individuals and nations, that the more helplessly and completely is the victim at our mercy, the more completely do we despoil him and use him.

"Jesus told men to find more pleasure in giving than in receiving. In this respect, I think there are more followers of the Christ than in any other. But when we stop to think of the way in which so many are endeavoring to get, and never think of giving, we are warranted in saying that in this also is there a great work to be done in the new century opening up before us.

"I do not want any one here to think that I am in a pessimistic mood this morning, for I am not. I am simply look-

ing at things as they are. And while it is too true that the moral and religious condition of the civilized world is darker today than we could wish it were, we are full of hope. There is no reason for despair. The evidence is unmistakable that there is a tendency toward nobler and better things. During the new century these tendencies will work more rapidly than they have ever worked before. The day will surely come when the practice of Christians shall be more nearly Christian than it ever yet has been, when this divorce so often seen now between precept and practice shall become less frequent, when men shall practice what they preach. Towards that day we look."—Extract from sermon by Rev. Th. B. Payne, Dec. 30, 1900.

* * *

There is a little golden key that unlocks all the doors of Life. This key is Desire. But if we go around unlocking the doors, not only in our own life, but in the life of others, we must believe that the object of our desire which lies beyond each door is right and true to Life. The key of desire is given to each individual life and it is a part of its truth. It is of cunning design and often opens one door to our confiding footsteps only to show us an empty room with another door.

Life is often a zigzag succession of such doors, all carrying us nearer to the great shining temple in the centre where all desire is supreme and true to its own fulfilment.

Belief in this golden key carries us toward the radiant centre of supreme joy. Doubt leads us farther away from it. But the human consciousness, in vibrating back and forth in its progress between the weakness of doubt and the strength of belief, gains facility; and the zigzag lines of the trail round into graceful curves as the momentum increases.

The final result of belief in the divinity of Desire is a steady poise of character which moves in the perfect inner circle of open doors and is held in the eternal swing of desire realized.

SUGGESTIONS FOR HEALTH.

The law, in accord with which good is obtained, Jesus gave us: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Health is as simple as A B C. You are not required to give up this article of food, to abstain from that, to eat only of this other! Avoid silly extremes. The beauty of rational physical culture is that if you follow a few simple rules you are not required to everlastingly watch yourself to find out whether such and such a thing is going to disagree with you! You can eat anything you wish to eat, in reason, and it shall not harm you. You will not know that you have nerves or a liver or anything of that kind. In the wake of excessive care in choice of food come self-centredness and monomania. And behold, the beginning and end is nervous dyspepsia!—S. F.



CHILDREN SHOULD BE TAUGHT TO BREATHE PROPERLY.

"IS it not an astounding thing that no popular educator has yet grasped the simple, ordinary, everyday truth that consumption is always preventable? The daily practice of deep breathing, acquired in childhood, will make every human being, whatever his tendency or ancestry, proof against the inroads of the bacillus of tuberculosis. There should be two half hours given up during the day's schooling to the practice of deep breathing, in the morning and afternoon sessions."

This is a timely word of good sense. Children are being taught many useless things in our schools today, and this would be an excellent substitute for the time given to the dissection of cats and rabbits.

A young girl was threatened with expulsion from one of our schools for refusing to dissect animals. In another, several children fainted when a teacher chloroformed a cat in their presence, preparatory to its dissection for the study of anatomy. In neither of these schools was one word said to the children regarding deep breathing.

It is much more important that a child shall know how to

fill its lungs with fresh air—all its lungs—than that it shall learn how many bones are contained in the body of a rabbit.

Very few people in the world know how to breathe. It is the first thing a human being does on arriving here, yet not one in five hundred ever learns to do it properly. The majority of children breathe like canary birds.

I have known a boy who inherited a hollow chest and consumptive tendencies to become transformed in one year's time by being taught to inhale ten deep breaths through his nostrils—exhaling slowly—three times a day. I have seen a pallid, anaemic girl grow rosy and robust through making her walk to and from school a breathing exercise. She closed the lips, and emptied the lungs, and inhaled while she took seven steps, and exhaled with the next seven. In a very few weeks a marked improvement began to be visible in her appearance.

As a beautifier, nothing excels this fresh-air lung bath. The lungs are composed of innumerable cells, and the majority of people use only the "upper rooms" of this breath mansion. The lower ones are closed to the air, and are receptacles for dust and disease germs throughout life.

One of the best things our teachers in kindergartens and public schools can do is to give the children one-half hour or four quarter-hour exercises in lung sweeping.

Proper breathing is an aid to the mental and spiritual faculties as well as to the physical body. Let it become an important part of the educational system of our land.—Ella Wheeler Wilcox, in the American.



LAUGH AND GET WELL.

"**L**AUGH and grow fat" is a saying that contains a deal of truth and is worthy of attention by many sufferers in body as well as in mind. We instinctively associate jollity with rotundity and a sour disposition with a spare form. The rule is, of course, not without exception, for we often see people with little propensity to take on fat who are full of fun and sunshine. Such persons are not boisterous, however. They are possessed, it may be, of a quiet humor, are happy and make others happy, and they smile easily and perhaps laugh softly; but they do not laugh loud.

The convulsive movements that we call laughter exert a very real effect upon the physical organism. They cause the arteries to dilate, so that they carry more blood to the tissues of the body, and the heart to beat more rapidly, so that the flow of the blood through the vessels is hastened. In other words, laughter promotes the very best conditions for an increase of the vital processes—the tissues take up more nutritive material and the waste products are more promptly removed.

Not only is laughter an accompaniment and an expression of joy, but it even creates joy. Often a good laugh, excited in spite of one's self, will change the current of thought and impart a general rosy tint to what was before of the deepest blue.

This happy effect is due in part to the increased flow of blood to the brain and the consequent better working of the instrument of thought, and partly to the fact that when a mental state and a physical act are associated (the physical state being usually induced by the mental act) the performance of the physical act, even if at first perfunctory, will in time induce the mental state corresponding to it.

The doctors have hardly yet learned what a valuable curative power there is in laughter. It is a precious and health-giving tonic, often more efficacious than bitters or iron and far pleasanter to take.

Let the dyspeptic, the bilious, the melancholy and those who seem to be wasting away without discoverable cause take a course of funny stories and humorous books; let them retire to their closets or to the woods and laugh out loud for a few minutes two or three times a day, and when they have done this a month or two, let them tell their friends the secret of their improved health.—Youth's Companion.

* * *

. . . who overcomes
By force, hath overcome but half his foe.
—Milton, "Paradise Lost."

* * *

No man is good enough to govern another man without his consent. . . . Our reliance is in the love of liberty, which God has planted in us; our defence is in the spirit, which prizes liberty as the heritage of all men, in all lands, everywhere.—Abraham Lincoln.

HER CREED.

The stir of swelling buds in spring,
The murmur of the blossoming,
The gentle rain on mignonette,
The breeze that wafts white violet,
—To such sweet notes were set the psalm
That gave her face such perfect calm.
Oh, perfect calm, when doubt doth cease,
Sweet peace of God, oh perfect peace!
Of good and evil, right and wrong,
Where in His world does God belong?
—These questionings, these doubts and fears
Had sore perplexed her soul for years.
—In times of agonizing need
Ah, happy she, who finds her creed
That all is God and God is good—

—The creed of love she understood.
There are some lands where travellers say
Those mountains which lie leagues away,
Seen through that atmosphere so clear,
Almost within one's reach appear.
So in her atmosphere serene,
Things far remote were plainly seen,
For she brought heaven within the ken
Of these short-sighted sons of men.
Oh, perfect calm, when doubt doth cease,
Oh peace of God, oh perfect peace!

—Caroline Dana.



OUR CHILDREN'S FRIENDS.

"My dear, I do not like your friends," said an elderly lady to her grand-child, the other day. "There are only two among all the girls who come to the house that I am pleased to see you with."

"But mamma does not object to my going with them," urged the girl.

"Your mother's many cares, my child, prevent her from giving the matter as much consideration as she would otherwise," was the grave rejoinder. "Your father is at the

office all day. I have more leisure for thought and observation."

How often this is the case, that some one outside the child's natural guardian will find out, what by right should have been the duty of that guardian to discover. The mother with a family of little ones about her, who demand the greater part of her time and strength, has not always the energy or the desire to look after the older children's companions.

"They will meet all kinds at school. They must take their chance," she argues. "Mary is a good girl. I don't believe she will make mistakes in choosing her friends." And Mary, who is perhaps a favorite among the schoolgirls, with only her child's experience of life to guide her, gathers them in, and finds some excuse to offset her own natural instinct, which, if directed, might help her to pick and choose among them.

O busy, tired mother! Mary needs your judgment and experience now, as much as she ever needed your care when she lay helpless in your arms. She needs your insight and tact to discover that the girl who is such good company, so full of wit, can, under this guise of humor, tell your child a coarse or low story, which will remain in her memory longer, perhaps, than any good deed she may ever hear of.

It is true she must meet all kinds in her school life, but there should be the older, wiser head close at hand, in touch and confidence, to guide the younger one to discriminate between them.

Were it the matter of a new gown, would it not receive the mother's interested attention and close inspection as to the wearing qualities of the material? Surely the wearing qualities of the child's companions count for something, and the cost is great when these qualities wear for evil and not for good.—J. J.

COMMENTS AND ANNOUNCEMENTS.

The feeling of our readers will surely be that they find "a feast of good things" in our pages this month, both as to variety and quality.

Miss Lilian Whiting, the well known author of "The World Beautiful," as well as other works, pauses in her over busy literary life to generously contribute an article for this magazine, and to wish it a hearty god-speed.

Other able writers new to our pages appear in this issue. Dr. Janes, well known as the president of the "Cambridge Conferences," contributes a solid, valuable paper; Rev. Mr. Bowser, a prominent clergyman new to many of our readers, but not new to their thought, reaches across from the state of Delaware to lend us a helping hand; Dr. Gibbons, a rising young physician, most practically speaks to us; and our less new to us, but well tried friends, greatly serve us again.

The Rev. Mr. Fuller treats an important theme fundamentally and interestingly; Mr. Malloy shows us that poetry is not his only field, but that he is at home in philosophy as well. We reprint also part of a paper of Dr. Winkley, published in the January Arena, which challenges the attention of clergymen. We have not space to mention many other good things in this number, but leave our readers to find them.

The slip for the convenience of the subscriber in applying for PRACTICAL IDEALS was put by the binder into every copy of the magazine sent out.

Those who had already subscribed need not take it to mean that they are wanted to do so again this year. But we shall be glad if it serve to suggest to them that by passing the slip along to some one, another subscriber may be secured.

The reception of the magazine the following month will serve the subscriber for it as a receipt for his or her subscription. If any one fails to receive a number when due, please notify by postal card the Starr Pub. Co. at once.

We have received many kind words in praise of PRACTICAL IDEALS. This is a veritable satisfaction to those who

have given their labor and time so freely for the magazine, and as well is an incentive to even greater efforts in the same direction.

The friends of the magazine will, however, fully realize (it goes without saying, almost, at least), that appreciation of it can be most substantially expressed in the form of a year's subscription.

The collection of the world's proverbs, wise words and great sayings, which the subscriber to PRACTICAL IDEALS will obtain through its pages during the year, will alone be worth the price of the magazine.

We are asked what relation the Metaphysical Club has to PRACTICAL IDEALS. The answer is, none whatever, except that the club, and its individual members, we hope and believe bear toward us their good will. The magazine is for sale for the convenience of subscribers, at the club headquarters, as are all other journals, and the mail of the magazine is received there.



QUESTIONS AND ANSWERS.

This department of the magazine receives more questions than answers. "A word to the wise is sufficient."

Question—What is the difference between what is called Hypnotic Suggestion and the suggestion used by mental physicians?—X.

Question—Does Mr. Henry Wood mean to say in his article in the December number of PRACTICAL IDEALS that it is a "law" that one who is healed of physical ailments by mental means will have a relapse in from four to eight years?—Querist.

Question—Messrs. Editors, am I to understand that Mr. Wood in his article, "Man's Later Refinements," in your first issue of the magazine, agrees with the practitioner, whom he quotes, that it is a "law" for a patient cured by metaphysical means to have a return of his malady some years later?
A. B.

BOOKS, WRITERS AND MAGAZINES.

The first thing to do in reading a book, or a story in a magazine, or any other thing worth reading, is to ascertain who wrote it. An author talks to us in his books, and just as we like to know the friends we talk with, we should like to know the name of the man or woman whose published thoughts are entering into our daily lives. Therefore make it a rule, girls, to read the title-page of the volume in your hand; and if there be a preface, unless it be a very long one, read that too. You will in this way establish an acquaintance with your author; you will know him by sight, and soon you will know him more intimately. Every author has little ways and words of his own, and you will find yourself recognizing these very swiftly and lovingly. By-and-by, when you happen in your story on some phrase, or turn of a sentence, or little jesting mannerism which belongs to the author you are growing well acquainted with, you will feel pleased, and the story will mean a great deal more to you than if it were simply the work of an unknown person, whose tones and looks were quite unfamiliar.

For one who would make a study of the situation of China in reference to the problem which the Western nations are facing, he must know something of the Chinese people and their character, as well as their antecedents and history. There is an abundance of literature on these topics, called forth by the situation, as well as standard books on the part of China. Boulger's "Short History of China," contains a vast amount of information concerning this strange people. "Chinese Characteristics," by Dr. Arthur Smith, gives a clear idea of Chinese life, and the social relations existing among them, and there is an almost endless amount of books by missionaries, both Protestant and Catholic. Those who would like to study the work of Protestant missions in China, should avail themselves of the reports published at Shanghai by the Presbyterian Mission Press.

* * *

Now and then one comes on a book which immediately strikes the reader as containing impressions obtained directly at first hand. In it the author gives the results of his own actual contact with facts and principles. Such a book makes one realize how much of what we read is lacking in this very quality of originality; the sentiments flow

smoothly; you can not quarrel with the ideas put forward; but on analysis you see that the writer's mind has been a sponge, gathering up the impressions of others, and casting them forth again with perhaps some slight shaping by his own intelligence, but without any vital quality in the work.

As examples of direct and individual literary expression, which impress you as unaffected by conventional standards of thinking, the books of Mr. John Jay Chapman are especially to be noted. The secret of true living is in the moving to and fro between paradoxes; we are spirit, but we are also body: we are essentially individual and separate, yet we are closely knit together in a great unity: we must ignore self, we must also develop self to the fullest measure of its powers.

The new metaphysical movement has brought many to health by showing them how to attain a true and strong individuality. This idea of the sovereign Ego, which is the master of circumstance, and capable of creating new conditions, speaks from every page of Mr. Chapman's books, whether you take up the volume published two years ago, entitled "Emerson and Other Essays," or the more recent one, "Practical Agitation."

No other writer has so well appreciated the stalwart individuality which lay at the foundation of Emerson's character, and of which his life was a consistent and noble expression, and though Mr. Chapman will not carry most of his readers with him when he comes to criticise Emerson's treatment of the subject of love, still the essay as a whole is a most stimulating and instructive one, and the other essays in the same volume are well worth reading.

In "Practical Agitation" we have a fresh and forcible discussion of questions of the day, and in the chapter on "Literature," the difficulty of finding any expression of unbiased opinion on public affairs is graphically described. If it be true that all the leading newspapers and periodicals are lacking in individuality because the editors fear to express their real views for fear of offending the prejudices of the public, we may perhaps find in this fact an explanation of the success that "The Philistine," the magazine edited by Elbert Hubbard, is reaping, for of its editor surely it may be said that apparently he fears "neither God nor man."

"Emerson and Other Essays" and "Practical Agitation," by John Jay Chapman, Published by Charles Scribner's Sons, New York.

A new book by Dr. Edward Leigh Pell, "The Bright Side of Humanity," is unique, for the reason that it makes a point of presenting the characteristics and noble traits of different races, instead of dragging to light their vices and their follies. It was a happy thought, and Dr. Pell must have had a pleasant task to unearth the good told of many people in the several hundred works of travel which he read as a preparation for his work.

* * *

"A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day. Turn the idea around and remember that just so much you are adding to the pleasure or misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself."—George S. Merriam.

* * *

"But, as, on the high-road it is not so much the road as the eye that determines how much beauty is seen, so on the life-road it is not what circumstance is in relation to us, so much as what we are in relation to circumstance, that decides the amount of good time we shall have on the journey. The thing then to 'seek' is, not the good time, but the spirit which can make good times out of common time, the spirit of Good Cheer."—William C. Gannett

* * *

"Possess yourself as much as you possibly can in peace; not by any effort, but by letting all things fall to the ground which trouble or excite you. This is no work, but is, as it were, a setting down a fluid to settle that has become turbid through agitation."—Madame Guyon.

ANNOUNCEMENT.

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