The Mender of Shattered Ideals

Very Simple Matter to Hold Husbands and Wives Together If They Would Follow New Thought Doctrine.

(From our New York correspondent.)

AWAKENING, then, is at present one of the principal activities of Mrs. Mary E. T. Chapin.

Mrs. Chapin is a resident of Boston, but she is so firmly convinced that there are a good many ideals in New York which are taking a long winter nap that she makes a trip to the great city every week and spends at least two days in disturbing the slumberers.

Where she finds an individual who has never had any ideals which may be awakened she plants some perfectly brand new ones.

So far she has been extremely successful. She has found, for instance, that it is perfectly easy to hold husbands and wives together, when they are in danger of drifting apart, if their ideals can be awakened.

"I couldn't count for you the great number of married pairs I have been able to bring together again when they were quite sure that they had no longer any love for each other," said Mrs. Chapin. "If only I have time enough—that is, if things haven't gone beyond all hope before I know anything about it—I am sure there is no case of this kind in which complete happiness cannot be restored."

Mrs. Chapin is a woman of independent means, who has for years been engaged in spreading the doctrine of new thought.

"We call it that," she explained to a caller who was much interested in her work, "but what it really is is simply practical Christianity."

Mrs. Chapin is a tall, strong woman, splendidly proportioned. She exhales vitality. Her magnificent black eyes, sombre at times and again smiling, tell of the story of her success in winning her hearers to her way of regarding a problem.

Her influence is not exerted solely for the benefit of men and women of station whose ideals, untrained a bit by the manifold experiences of life, she proposes to pull up out of the mire. She carries her message to souls from the neighborhood of the Belmont Hotel, where she stays when she is in New York, to the Bowery Lodging House, where she frequently spends an evening preaching a few ideals for the "down and outs," and again to the gathering of newsboys, where she is welcome by as enthusiastic an audience as that which waits her on Sunday evenings in Berkeley Lyceum.

"Although I am a New Thoughter, I have some very conservative ideas on the subject of marriage," said Mrs. Chapin in speaking of the interest which a recent address of hers on the subject of marriage had created. "I do not believe in divorce at all. It is perfectly possible, I am sure, to reawaken the love for each other with which husband and wife began their married life if the right methods are used.

"So much is being said about the relationship of men and women that for any one to say more on the subject may seem to be taxing human patience," she said.

"So much that is disgusting, callow, stupid and vicious has been uttered on this subject that a normal, well balanced human being might well conceive a prejudice against any one who should attempt to say anything further. The subject, as a phase of so-called feminism, is controversial, and I try usually to avoid controversial subjects and stick to central truths. However, in all the welter of talk some things so greatly need saying that I am going somewhat against my inclination to speak on the subject.

"To say that men and women are antagonistic or to do anything to create antagonism blasphemes life and any sweetness and holiness there is in life.

"In its sex relationships the life of humanity has come a long way. Our feet still drag. They linger in the dying past and, dragging, cause us to stumble.

"We haltingly grope our way forward, but we have an ideal. Although some among us are hardly conscious of it we do, nevertheless, have an ideal.

"The ideal is of a perfect monogamy—a love and union that shall endure through two joint lives. This ideal, at the very least, we have. That same something in the hearts of all of us that hopes 'I shall not wholly die,' cherishes also the ideal of a sacredness of heart and person that shall endure forever.

"When most we are convinced of that, then most of our hearts are lifted up.

MRS. MARY E. T. CHAPIN.

Though that fair dream is higher than anything the race yet demands, yet we must regret when human conditions and the imperfect vision of our morality lead to anything else.

"Even that monogamy which looks at least for a continuance of love and union through two joint lives often does fail and, to our woe, often will fail of fulfilment. Since the conscience, however, is awakened to the sacredness of the joining of the lives of men and women, we must feel that it is a blasphemy to accept anything less as an ideal or to conduct ourselves in any way that will hinder its fulfilment.

"It is almost wearisome to cover such old ground, even to the extent of merely mentioning the biological basis for the ideal. Yet it bears the same relation to the ideal as the body bears to the spirit in this, our life on earth.

"Back in that past from which we have emerged and which is now utterly lost except as it survives in our fiber, there is no reason to suppose that were consciously different from other forms of life now existent which did not develop in the direction of love taken. Then there was promiscuous and casual relationship of male and female. The male had no responsibility in the rearing of the young and the female has this responsibility for only a brief period that never encroached on that of a new birth.

"As the human mentality grew more complex and as physical maturity of the race required a elongating of the slower development, the continuance of love grew greater than the female alone could give.

"We then began to have the foundation of the family. Relationships began to be less promiscuous and casual. They had to be in order to gain more security for the more complex and, finally, more helpless life to survive.

"Out of the blind instinct to paternity and maternity grew love and loyalty. And ever since men and women have taken each other by the hand in their endeavor to arise.

"They are climbing the mountains together. One lifts the other. Then the other, from a higher footing, pulls up the first. Out of the need for physical security has grown the heart's need for spiritual security, for assurance that in the climb the two will not wander apart, but will endure together for the achievement of the heights."

"Don't you believe in divorce at all?" asked the interviewer.

"No," said Mrs. Chapin. "I think it is a mistake; it is a waste of what is well worth preserving. If two people have loved each other they should not drift forever apart."

"Then you don't think that a woman is generous who permits her husband to get a divorce so that he may marry a woman for whom he has grown to care more than for herself?"

"I think that such a woman is generous and broad minded," said Mrs. Chapin, "and I think in her later life she will be rewarded for her generosity, but I think she has not done the best thing. Instead of giving up her husband to some one else she should tap within herself the well of strength that is there, the well of youth and love. She will find it possible to regain her husband's love if she believes that it is there for her. She should say to herself, 'There is good for me,' and believe this, then she will find it so."

"And when you go to the Bowery what do you say to the down and outs?"

"Just what I say to my friends uptown. Men and women are all alike. There is that within each one which can be awakened to better things. Many a man I have found in the Bowery Lodging House audience who is now entirely reclaimed, returned to his family, making a man of himself. It all happened because I believed in his power to do this. Each one had all the power within him, but he was not aware of it. When I speak in different places I often notice different men in the audiences, and after my address I seek them out and speak to them personally. I say to each one, 'You can give up your drink and your dope if you will, you can make a good and decent man; all that is necessary for you to do is to tap the well of strength within you.'

"I speak to my newsboys the same way. For three years now I have been addressing audiences of newsboys down town. These little chaps are among my best friends.

"I tell them that in some one of the boys in that very room there may be an Abraham Lincoln or an equally wonderful man, who only needs to be developed properly to become the greatest man of his day.

"'No one knows,' I say, 'what is, in each of us, what power and what talent. It depends on each one of you what sort of men you will make. You can all be what you really want to be. It rests with you. All that is necessary is for you to really want it and then to set about tapping that well of power which is in you.'"

Mrs. Chapin in her Boston home also gathers men and women and boys and girls around her to preach her gospel of possible power for all, and by her personal talks with each one to awaken and implant ideals of a more lofty or effectual life. Her house in Boston and her studio in New York are besieged by those who seek her advice.

"Many come to me to ask advice about the problems which confront them on every hand. Marriage is not a specialty of mine, but it happens to have been among the subjects of a recent course of addresses I have been giving, and my remarks on the subject met with much favor. But to all who come, whether they are troubled about their marriages or by some other thing, I say there is help for everybody if they will only hope and believe.

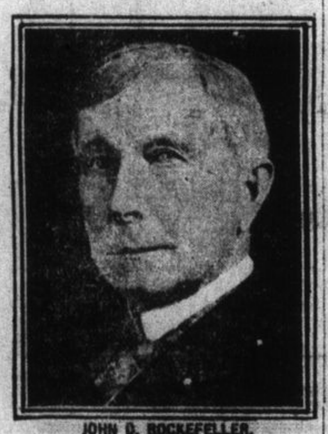
"There is a great force about which we know all too little which is waiting for humanity to make use of it. It is like electricity, which always existed, but which was of no use to the world until men of science found the instrument whereby it might be harnessed and used. This other force has the human being for a dynamo. All that he needs to do is to awaken to the fact that he is a dynamo and that he has endless gifts and endless power and he will be able to do as he wishes. He will be able to think things out and to think them out straight. When he can do that he will no longer be willing to squander the better thing for the less desirable.

"For instance, do you think that a man who was really awake and able to think things out would be willing to set aside the wife whom he loved in his youth and who has borne him children for a temporary fancy which means only the attractiveness of youth and prettiness?

"That would not be possible for a man who could think straight. He would realize that surface attraction of this sort is such a little thing, such a passing, unimportant thing in comparison with so much that was finer and bigger. It would not weigh at all with him."

Rockefellers, Father and Son, Who Are Versatile with Good Advice

FOR many years, while the drills were beating their rhythmic way into the earth in search of gushing oil wells, and the machinery of business was grinding busily in the transformation of oil into gold, the voice of the Rockefellers was seldom heard in public, but in recent years, especially since the elder John D. Rockefeller retired from business and his son and namesake went into it, the policy has changed and thousands of persons in various communities, but chiefly in New York and Cleveland, have been edified and instructed by the admonitions of the Rockefellers on various subjects.



JOHN D. ROCKEFELLER.
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On the same day recently both father and son indulged in lay sermons, Mr. Rockefeller, Sr., popularizing his remarks by the distribution of 711 nice, bright, new pennies. The text was his favorite one of "Work and Save." Mr. Rockefeller has preached so many of these in the last few years that he has only to go down a little way into his memory and turn up one whenever he sees a receptive audience. On this occasion he drew glowing pictures of the magic growth of a fortune from a penny.

"This little boy can buy two papers for his penny and double his capital by selling them. In a few days he will have seven cents to give to the mission cause," he explained.

To Young Girls.

To the girls sixteen and eighteen years old he made the practical suggestion that they buy some cheap cloth and embellish it with needlework, sell it and buy something better and make it up more elaborately, so that it can be sold at a higher price. Thus their pennies would develop into quarters and even into dollars in time.

Several years ago when asked what he considered the best method of achieving success Mr. Rockefeller replied with three words, "Save, save, save! Unless you practise thrift," he added, "you can never become much. Lay aside every dollar you can, and after awhile you will have enough to start in business." It sounds so simple that the man who conscientiously shaves ten cents off his lunch every day for a week is surprised to see that he has only sixty cents on Saturday night.

A little more than a year ago a number of school teachers were members of a sleighing party that was being entertained by Mr. Rockefeller. One young woman, overcome by the magnificence of the estate as they were gliding through it, exclaimed, "Oh, Mr. Rockefeller, how wonderful that you should have all this!" "I never should have had it," he replied, "if I had not saved. There is my secret, and I advise you all to save every cent you can."

He is always interested in the financial methods of others, even when they are on a small scale. When he was in Augusta one winter a woman came to shampoo his little granddaughter's hair. As she was going away Mr. Rockefeller asked her in a kindly way if she was getting on well.

"I am beginning to get a pretty good business," she replied.

"Are you saving any money?"

"Not yet; I have a little girl and myself to support and expenses are heavy."

"Well," said Mr. Rockefeller, "you should save a little. Let me know the next time you come if you have done this."

"I couldn't think of anything to say but 'Yes, sir!' and I let some one else have the job of shampooing his little granddaughter's hair, for I did not dare go back and tell him that I hadn't been able to save any money," explained the woman afterward.

As to the Sabbath.

Sermons for the very young are quite in Mr. Rockefeller's line. His ideas about keeping the Sabbath free from secular entertainment are well known. One Sunday when he was taking a little stroll after church service he came upon some boys playing marbles, which gave occasion for a brief homily. "Don't you know that it is wrong to play marbles on Sunday?" As there was no prompt response Mr. Rockefeller told how wrong it was. Again, a school boy saw Mr. Rockefeller's gloves drop from his automobile and picked them up to keep as a souvenir. Later his conscience hurt him and he sent them back. Mr. Rockefeller in acknowledging the receipt of the gloves inserted the hope that the boy would always be able to make right decisions where matters of honor were concerned.

Keep on playing golf, he frequently preaches sermonettes on the value of being out in the open and of driving the little ball over the green. One day when he was particularly well pleased with his success he advised the Rev. Eric Bushnell, with whom he was playing, to take a course in golf and get a real reputation. "Then," chuckled Mr. Rockefeller, "I will play you."

Should Learn to Forgive.

In his most serious mood Mr. Rockefeller said to his congregation in Cleveland at the conclusion of a talk on forgiveness:—"We must all learn to forgive: not with a sullen heart, but fully and freely that our lives may be blessed."

As John D. Rockefeller has preached most frequently in Cleveland to persons connected with the church he attends there, so his son has used, from time to time, the forum of the Fifth Avenue Baptist Church Bible Class in New York for the admonition of his hearers. He has, however, on occasion preached in Carnegie Hall and in other public places in the Empire State. He is slightly more chary of delivering his remarks when the audience is limited to one or two persons than his father is. His sermons are usually of a little greater length than those of his parent, and they seldom have the glimmer of humor, or, rather, of geniality, that Mr. J. D. Rockefeller, Sr., lets play over his remarks at times. He is always very earnest.

Life as a Stream.

"Let us think of life as a stream and ourselves as men in boats on that stream," he admonished an audience last summer. "There are three groups of men, and the first group is represented by a man with oars who lies back in his boat and looks at the sky, letting his boat drift. He is the type of man who is always saying that he is not adequately paid and is computing the high cost of living. The man of the second class starts to pull upstream, but turns and joins the pleasure seekers. In the third class is the man who keeps on pulling upstream and finally arrives."

JOHN D. ROCKEFELLER, JR.
Courtesy of Review of Reviews.

At another time young Mr. Rockefeller said: "You young men, just entering upon a business career or still studying, preparatory to business life, what is to be your stand? If you do as little as possible and merely keep the letter of your contract, you are not going to be asked to become partners in the firm. But if you live and act according to the spirit you will not have to look long for a position."

When the subject of being good without belonging to the Church came up, he elaborated the opinion that in order to do the most good in the world it was necessary to belong to the Church and work with others, and he added that a man should not look

welfare, pleasure and gain, regardless of what it cost others, but must choose the life that means the greatest good.

Drink and Failure.

Several times Mr. John D. Rockefeller, Jr., has expressed his conviction that the man who drinks cannot succeed or make a good Christian. He has now spoken more plainly on the matter, adding the very significant hint that great corporations do not employ men who drink, and, as an illustration of how men might get on if they let alcohol alone, he testified that neither he nor his father had ever touched the stuff.

Lest his hearers might think that total abstinence would get them a lucrative job forthwith, Mr. Rockefeller went on to point out that the best way to get a start in life is to jump in somewhere and do the best you can, wherever the job lands you.

In addition to preaching temperance, Mr. Rockefeller laid emphasis on the necessity for social purity. "There is no need for young men to sow wild oats; it is not worth while to scar the body in order to teach the mind. If the Bible classes of the city, the men's clubs and the Young Men's Christian Association would stand together for personal purity, would practice it and have nothing to do with the men who did not try to lead clean lives it would go along way toward solving the problem of the social evil," he asserted.

With a Great French Writer.

ANATOLE FRANCE has been said to represent the true spirit of France more exactly than any other contemporary French author. He was born in Paris, and he loves Paris even down to the stones in the streets. Just as Beranger was the child of Passy, Mme. de Stael of the Rue du Bac, so Anatole France is the product of the busy quays which stretch from the Pont Neuf to the Pont Royale, in the midst of which he was born.

He has told us in "Le Livre de Mon Ami" how as a boy he loved to gaze in the shop windows at the books and bric-a-brac. Even at that age he had one of the most precious gifts of an artist—the power of looking at things and of appreciating their form and color.

His father was a bookseller, and the circumstance has an important bearing on Mr. France's art. Throughout his life the "bouquiniste" has remained his friend, and, if one may say so, his master. The incidents of most of his novels centre round a bookshop, and there is scarcely one of his works into which the life of the bookseller is not introduced.

Mr France's literary ideal is expressed in "Le Crime de Sylvestre Bonnard," one of his first novels. This is the story of an old savant who takes an interest in an orphan girl whose mother he once loved and rescues her from ill treatment. That is all. Yet round this simple subject Anatole France weaves a delicious little romance.

Under the cloak of his easy flowing language the reader can every now and then detect Mr. France's political opinions. He has always been the champion of liberal ideals. But, with the one exception of his political addresses, his method of attack is always the same. Just as Voltaire satirized Leibnitz's optimism in "Candide," so Mr. France, rather than express his opinions directly, destroys his opponent by ridicule, by showing up his foibles. This is the method employed in all his political writings, in "L'orme du Mail," "Le Mannequin d'osier," and in "M. Bergeret à Paris," a series which may be considered the true history of France during the last twenty years.

More than any other literary quality, Mr. France has a marvellous power of expression. Whether he writes of Egypt asleep under its sultry sky; of Sicily, breathing the scent of its orange trees, or of Paris during the Hundred Days, the reader can almost believe that he is listening to the story of one who has witnessed the scenes described. This power of expression, which he possesses equally with Mr. Renan, he considers all important. Without it to write history is impossible he considers.

He believes in Renan's famous phrase: "L'Histoire n'est qu' une pauvre petite science conjecturale." The one fact that has significance for him is the daily life of the people of the age about which he writes. This is what constitutes the novelty and the value of his last novel, "Les Dieux ont Soif," in which he presents the events in Paris during the Revolution as a living spectacle before the reader's eyes.

"Hercules Strangling the Hydra" for Castlegould

MR. ERNEST WISE KEYSER has just completed for Castlegould, Mr. Howard Gould's home at Sands Point, L. I., a bronze fountain of "Hercules Strangling the Hydra." The fountain has just been placed in the Court of Palms at Castlegould, where those who have seen it praise the harmony of the sculptor's work with the fountain's surroundings.

The Court of Palms at Castlegould, which is the work of Messrs. Hunt & Hunt, architects, is distinctly Gothic in design, and the sculptor, because of this, could a ranged and severe subject for the fountain. After considering several themes he finally took the old Grecian myth concerning that one of Hercules' labors in which he overcame the Hydra.

The muscular figure of the hero as he stands on a rock in the water is strained as he holds the Hydra, whom he has conquered by his strength and whose six heads are giving up streams of the precious water. There is a tenseness and severity in the composition which conforms with the Court of Palms. The fountain, including bowl and figure, is seven and a half feet tall. The basin is of marble.

The plaster model for the fountain will be exhibited at the coming exhibition of the Architectural League, in New York city.

Hercules Strangling the Hydra.