

In this Number: "WHITE LIES," GRACE MACGOWAN COOKE

THE NAUTILUS

SELF-HELP
THROUGH SELF KNOWLEDGE

FEBRUARY 1908



The Inner Side of every cloud is Bright and Shining:
I therefore turn my clouds about,
And always wear them inside Out—
To Show the Lining!

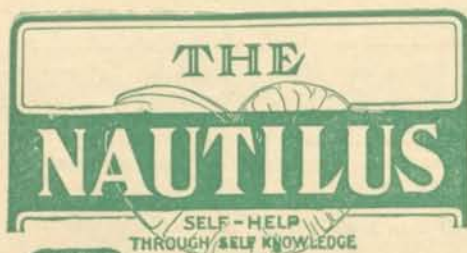
James Whitcomb Riley.

-EDITED AND PUBLISHED BY-
• ELIZABETH TOWNE AT HOLYOKE, MASS •

W. V. BELMA

See Table Contents, Page 5.

PRICE 10 CTS.



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How would you like a nice fountain pen for yourself, or to use as a Christmas gift? At a price so low you can hardly see it!

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1 New Subscription to The Nautilus,		1.00
		<u>\$3.00</u>

To you NOW for EXACTLY HALF PRICE, \$3.00 value for \$1.50. In other words, if you pay for a year's subscription to NAUTILUS, for somebody who is not now a subscriber, you can have the pen for only 50 cents. As good as a \$3.00 pen, too!

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Send two NEW subscriptions to THE NAUTILUS at \$1.00 each. In other words \$2.00 sent now gets \$2.00 worth of NAUTILUS (in two separate NEW subscriptions sent to different addresses) and \$2.00 pen—\$4.00 value for \$2.00.

The supply of pens may not last long, so order right away, if you want one, two, or more! Subscriptions may go to any new address, but no two to any one address. Pens to any address you say. This offer will help you solve the Holiday puzzle!

Wishing you a Happy Christmas and a Prosperous New Year,

Yours cordially, Elizabeth Towne.

P. S. Don't you think NAUTILUS would make a lovely Christmas gift for friends? Read over that prospectus for 1907-8, page 6 of November NAUTILUS and see if you don't think of some friends who would enjoy a subscription. And read in NAUTILUS NEWS department the grateful letters of some who first received Nautilus as a gift.

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TRANSCRIPT  PRINT.

THE NAUTILUS

SELF - HELP
THROUGH SELF KNOWLEDGE

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NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

ATLANTIC CITY, N. J.—F. D. Martini, Palmist, Delaware ave. and Board Walk.

BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington ave.

BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.

CHICAGO, ILL.—Liberal Book Concern, 89 Washington street.

CHICAGO, ILL.—The Progressive Thinker, 40 Loomis street.

CHRISTCHURCH, New Zealand—Ida M. Bruges, Fendalton.

DENVER, Col.—Denver Dry Goods Company.

DENVER, Col.—J. Howard Cashmere, 1700 Welton street.

DENVER, Col.—Dr. Alexander J. McI. Tyndall, Albany Hotel.

KINGSTON, JAMAICA, B. W. I.—Hale's Popular Variety, 51 Luke Lane.

KANSAS CITY, Mo.—Mrs. Emily Solomon, 411-412 Hall Bldg.

LONDON, England—Higher Thought Center, 10 Cheniston Gardens, W.

LONDON, England—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C.

LONDON, England—New Thought Pub. Co., Ltd., T. W. Henry, Mgr., Temple Chambers, Temple ave., E. C.

LOS ANGELES, CAL.—Dawson's Bookshop, 713 South Broadway.

LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 So. Broadway.

LOS ANGELES, Cal.—The Ramona Book Store, 516 South Broadway.

MELBOURNE, Australia—Miss E. R. Hinge, 115 Collins street, Austral Bldg.

NEW YORK CITY—New Thought College Free Reading Room, 1011 Carnegie Hall.

PITTSBURG, Pa.—"The Health Engineer," Suite 701 to 705 Carl building, corner Wood and Ross ave., Wilkingsburg Sta., P. O. Box 174.

PORTLAND, Ore.—W. E. Jones, 291 Alder street.

SPOKANE, Wash.—Lew N. Benson, 114 South Post street.

ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.

ST. PAUL, Minn.—The Progressive Book Co., Drawer 653.

SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.

SAN FRANCISCO, Cal.—M. L. Creighton, 3491 19th street.

SAN FRANCISCO, Cal.—Olivia Kingsland, cor. Haight and Devisadero.

SAN FRANCISCO, Cal.—D. W. McCurdy, 1466 Market street.

SAN FRANCISCO, Cal.—Occult Book Co., 1710 Devisadero, near Sutter.

SEATTLE, Wash.—Thomas A. Barnes & Co., 1325 Third ave.

SEATTLE, Wash.—W. H. Wilson & Co., 903 Pike street.

SPRING VALLEY, Minn.—Mrs. Rose Howe, Box 165.

SYDNEY, AUSTRALIA.—Progressive Thought Library Co., 5 Moore street.

TOLEDO, Ohio—Progressive Book Company, 417 Adams street.

TOLEDO, Ohio—Mrs. Anna L. Stoeckly, 622 Navarre avenue E.

TORONTO, Can.—W. H. Evans, 357½ Yonge street.

WILLIMANSETT, MASS.—Mrs. S. A. Emerson, 30 Emerson street.

WINNIPEG, Man., Can.—Prof. R. M. Mobius, 494½ Main St., Suite 1.

THE AMERICAN NEWS COMPANY, through its various branches, supplies *The Nautilus* on a returnable basis to all newsdealers who request it. If your newsdealer hasn't it on sale please suggest that he request his branch to supply him.

LIST OF BOOKS

BY ELIZABETH TOWNE.

PRACTICAL METHODS FOR SELF-DEVELOPMENT, SPIRITUAL, MENTAL, PHYSICAL. 160 pages on antique paper, new half-tone of the author; well bound in cloth; price \$1.00.

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ELIZABETH TOWNE, Holyoke, Mass.

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Nautilus News.

By THE EDITORS.

SPLENDID NEWS. We've surely got some splendid news for you this month! For a long, long time I have wanted to print a real *high-class* new thought serial story in *Nautilus*, from one of the *great artists* in story writing. Well, I have completed arrangements with Grace MacGowan Cooke to write *just* the kind of story I wanted, and have dreamed of having. I cannot give you particulars yet, but the story will begin in an early number, and of course it will be absorbingly interesting, for you know Mrs. Cooke is one of the very best story writers in America, and her work is eagerly sought by the great magazines. She has done work for *Harpers'*, *Collier's Weekly*, and many other publications of that class.

You see, I am giving you the *very best* in new thought literature that can be obtained. I dare say *The Nautilus* pays four or five times as much every month for contributed articles as any other new thought magazine pays for a similar purpose.

Be sure that your name is on our list for 1908, so that you will not miss the opening chapters of Mrs. Cooke's serial.

And don't you know some friend who would be interested in *Nautilus* for 1908, and won't you do that friend and ourselves a favor by introducing us?

"MAGIC" MIRRORS. Next month we shall give you a most interesting article upon "Crystal Gazing," by Karl von Wiegand. He is the man, you will remember, who wrote "An Occult Observatory," which we published sometime ago, and which attracted wide attention among lovers of the strange and mysterious.

In his latest article Mr. von Wiegand tells us how to make our own "Magic" Mirrors—which are just as good as those which are sold at high prices and imported—or claimed to be imported—from India.

All who are interested in the ancient art of Divination will want to read this article, which will appear in March *Nautilus*, or in April at the latest.

THAT FOUNTAIN PEN. We continue this month our grand special offer of a first-class 14k. gold Fountain Pen *free* for only two new subscribers, or for one new subscriber and 50 cents additional. Look out for the picture of a Fountain Pen on another page, where you will find full details.

THOSE PRIZES. It will be easy to secure subscriptions to *The Nautilus* this year. Try it!

And the one who sends in the most subscriptions between January 1 and November 1, 1908, will receive a solid gold watch, either lady's or man's.

Other prizes will be a mail course of instruction in about anything you want to learn

(Continued on Page 2.)

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of all description, free of charge. Write for circular and reference. Mrs. H. B. Judson, Hotel Newton, 2528 Broadway, New York.

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Given Away!

"The Future Commonwealth," with every 25 cent purchase of Albert Chavannes' books. One book 15 cents, or two books for 25 cents. "Vital Force," "Magnetation," "The Nature of the Mind," "In Brighter Climes," etc. Send for catalogues to

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Practical Psychomancy And Crystal Gazing

A Course of Eleven Plain Lessons on the Psychic Phenomena of Distant Sensing, Clairvoyance, Psychometry, etc., etc.

This is a companion book to "Practical Mind Reading." This latest book is full of practical instruction, exercises and directions which will lead the student into numberless interesting experiments. Following is a partial list of contents:

Nature of Psychomancy—The Astral Senses—The Astral Body—How the Astral Body Travels Apart from its Physical Counterpart—Clairaudience.

How to Develop Psychomancy in Yourself—Development Methods—Crystal Gazing—How the First Seeing in the Crystal Comes.

Simple Psychomancy—The Aura.
The Astral Tube—Polarization.
Psychometry—Five Methods.
Crystal Gazing—A Typical Case of Crystal Gazing.
Astral Projection—Interesting Cases.
Space Psychomancy—Remarkable Dreams.
Past Time Psychomancy—The Akashic Records.
Future Time Psychomancy—"Coming Events Cast Their Shadows Before."

Dream Psychomancy.
This book contains 93 pages, and is worth a dollar, but the price is **Only 25 Cents.** Address,

WILLIAM E. TOWNE,
Department 1, Holyoke, Mass.

"Practical Mind Reading," companion book to above, 25 cents.

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I HAVE reduced the art of memory to a science so that the ordinary brain is capable of retaining facts, figures, faces as easily as the more gifted. **I TEACH** you to stop forgetting by a few simple rules. No wearying or tedious lessons or long hours of practice.

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in one of the most substantial and reliable correspondence schools in the country, and a handsome 42-piece American china dinner set, decorated with your own initial in Roman gold.

Read the full announcement on page 64.
And best of all, we have so arranged our plans that you can earn any of these prizes that you desire by sending in a stated number of subscriptions. Read page 64.

HOW WE CELEBRATED. This was our seventh Christmas together as man and wife, and comrades. Seven years last May since I brought *Nautilus* to Holyoke and was married to William.

To celebrate our seventh Christmas we gave each girl in our employ—there are 14 in all—a Henry Vandyke Christmas card and seven dollars in bright, new bills. And we added 20 per cent additional for each additional Christmas any girl had spent in our employ. Leila has been with us six Christmases. Almost as long as we have employed girls at all! And she received \$14.00. Pamela, five Christmases, \$12.60. Frances Kidnay and May Parker have been here four Christmases, and received \$11.20 each. Ellen, three, \$9.80. And Carolyn Evans, Grace Stalker and Mabel Plante, two Christmases each, \$8.40. May the whole 14 be with us next Christmas. And the new one too, who began this morning. If the girls keep on staying with us, and we keep on giving 20 per cent additional, they will all be quite rich by the time they are old enough to get married—say 15 or 20 years from now! But we won't bribe them to keep their young men waiting so long! Next Christmas we'll do something different. This wasn't a precedent, just a celebration.

**Three years ago I began reading Nautilus, since then I have ceased to have headache and have more endurance.*—ARMENIA FOSTER, Leeds, Md.

**I couldn't afford to miss The Nautilus. In each number I open I find something specially meant for me. I've no doubt it is so with all readers. You certainly have a mission.*—A SUBSCRIBER.

**Have never seen anything better than Nautilus, don't know how I could get along without it. I have been reading the back numbers and I am seeing God in everything.*—ELLEN A. CASS, Martinville, Quebec, Can.

**I want to thank you for the beautiful pen given with The Nautilus. It is most satisfactory in every way and a very generous gift. It was not necessary for your paper is enough in itself. I enjoy it greatly. No matter how busy I am, everything waits till I have been through it. Your words are what I most cherish and I often wish you could write it all. The personal experience appeals to me most strongly—how you have met and overcome the hard things of life. And I have been much helped by your wise counsel for which you have my lasting gratitude. May you live long and prosper in your generous work. With the season's greetings and my love and best wishes.*—EMMA E. JOSE, Cambridge, Mass.

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Received Five Fold What Was Asked!

A Home and Babies—Despair Turned to Joy—Gained Health—Wonderful Peace—Revels in Love—Born Again—Paid Her Debts with \$400 Over—Found His Work—Helped His Wife.



Here is an experience of one woman whose troubles were turned to joy by methods anybody can use:—

"Just recently I met with a little experience that may be of interest to you, as it is a result of using your Four Lessons. To be as brief as possible, it is this: I was the cause of what I considered an unnecessary expense to my husband of a hundred dollars or so. In casting around in my mind for some way to even it up I hit upon the idea of taking it into the Silence. I assumed the attitude of mind suggested in Lesson 3, with this exception, that in place of holding my mind to myself I held the

I AM, as recompensing this sum of money. I felt it just and right to do that; I also fully expected my husband to make some successful business move. After taking the subject with me into the Silence a few times, I felt the realization of my desire. I then commended it to the Infinite Wisdom and left it alone, knowing it would adjust itself. Imagine our surprise will you when my husband's former employer, who by the way was an uncle, gave him the sum of five hundred dollars. A purely good-will gift. Now, what can you make of that? Was it just a coincidence? I say, no! It was the thought and mental attitude sent forth. The uncle seemed to feel the same as I had felt—that my husband was trying to build himself up, and wanted to help; where before he did not try and seemed not to care, so no one else cared. I find the world is not half bad, for of all persons our uncle was the last man to look to for a gift, being considered close and especially shrewd in money matters."—MRS. MARY A.—

Just listen to this from a man up in Maine who is using my "Four Lessons on the Realization of Health and Success" with great satisfaction to himself and family:

"It is with pleasure that I make my report, for I have had great success during this month. My wages have been raised by \$1.25 per day, and I await my third lesson with impatience."

And listen to this report from a woman who has been traveling around and could not give full and regular time to the study:

"The Lessons are invaluable. They have done me a world of good, although I have not given them a fair trial, because I have been traveling from one place to another ever since I began their use. I am going to begin over again now I am settled."—Mrs. S., Chicago.

Here is another letter, from a man up in Canada, who has found great benefit in the use of these lessons for both his wife and himself:

"This has been my best month since I started in business. And I have had great success sending out my Good Will in the case of my wife, whom I told you had been injured in an accident. She has made great progress this month. Please send me Lesson Four."

And here are others who bless the day these Lessons were written:

"I have revelled in love and good-will thoughts, and a wonderful peace has come into my life."—Mrs. D. L. T.

"Since I have been using the Lessons and your books I can see and feel a decided change in myself. I seem to feel that I have been 'born again.'"—Miss LAURA J.

"I took your Success Lessons and from a miserable creature who rebelled at all the conditions of life, and who was sick and nearly crazy with worry, I have become a bright, happy, faith-FULL woman who looks out into life eagerly. I sat in the Silence for a Home and Husband and Babies—well, I have got someone who loves me and ———."—J. Mc.

Would YOU like to have better health, more courage and greater success? Then get these Lessons, and the books that go with them and practice faithfully. The necessary books are "Solar Plexus," "How to Concentrate," "Success Book" and "Practical Methods." Price for all the books (not including Lessons), \$2.00, and you can buy them one at a time if you wish. And you can get the "LESSONS" as a premium on a \$3.00 order. Note terms as follows:

FOR \$1.00 YOU CAN GET THE LESSONS AND THE TWO BOOKLETS, "Solar Plexus," and "How to Concentrate," that go with them. (Any other of Elizabeth Towne's books to the value of 50 cents may be substituted for these; or six months' subscription to *Nautilus*.)

Or you may have the **LESSONS FREE** with an order for \$3.00 worth of our publications, including *Nautilus* or not, as you please. (See inside front cover page for list of our publications.)

Ask for "The Peculiar and Wonderful Experience of a Chicago Man," who studied these lessons and won great success. I will also include complete catalogue of all my books.

Our Special You-and-Your-Forces Offer

Any of my publications to the value of \$3.00. (This includes *The Nautilus*, if you wish it, and any of the books in list printed on inside front cover of this magazine.)..... \$3.00
 Four Lessons on the Realization of Health and Success50
 Copy of "You and Your Forces," by Elizabeth Towne50
 A *Nautilus* Madonna half-tone.
 A half-tone portrait of our beautiful little "Margaret," of Central America, who is growing up on the new thought and no meat plan.
 An illuminated "Beautiful Results" motto card: price for last three, say..... .50

\$4.30

All the above \$4.30 value and more for only \$3.00 if you order now.

What do I recommend you to order on this \$3.00 offer? Order the following:

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 How to Grow Success..... 50
 Practical Methods for Self-Development..... 1.00
 Year's Subscription to *Nautilus*..... 1.00
 You and Your Forces..... 50
 Madonna, Margaret and Motto..... 30
 The Four Lessons..... 50

\$4.30

All the above \$4.30 worth for \$3.00

If you happen to have one or more of the first five items on the above list you may substitute therefor any other of the books to the same value mentioned in the list given on the inside of front cover of this magazine. Books not in that list cannot be included on this offer.

This offer good until March 31, 1908

If you want to get results from new thought this is your chance to buy at bargain prices the books and Lessons that I consider the most practical, and complete, and easily applied instruction to be had in the whole world. And I am not alone in this opinion. If you buy these books and Lessons, and do your part, you can't fail to develop your high self, find inward satisfaction and recreate yourself and environment.

Yours for results,

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THE NAUTILUS.

Vol. X.

FEBRUARY, 1908.

No. 4.

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THE NAUTILUS.

ELIZABETH TOWNE }
WILLIAM E. TOWNE }

Editors

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Florence Morse Kingsley
Grace MacGowan Cooke
Henry Wood
Prof. Edgar L. Larkin
Eleanor Kirk
Wallace D. Wattles
Bolton Hall
Ella Adelia Fletcher
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What Will You Give To Be Well

I CANNOT tell you *how happy I am* that I have been able to bring health and strength to 30,000 women in the past six years. Just think! this means a whole city. It is to my thorough study of anatomy, physiology and health principles, and to my 12 years personal experience before I began my instructions by mail, that I attribute my marvelous success. It would do your heart good to read the reports from my pupils—and I have done all this by simply studying Nature's laws adapted to the correction of each individual difficulty.

If vital organs or nerve centers are weak, I strengthen them so that each organ does its work.

I want to help every woman to be perfectly, gloriously well, with that sweet, personal loveliness which health and a wholesome, graceful body gives—a cultured, self-reliant woman with a definite purpose, full of the health and vivacity which makes you

**A Better Wife
A Rested Mother
A Sweeter Sweetheart**

You can easily remove the fat and it will stay removed. I have reduced 15,000 women. One pupil writes me:

Too Fleshy?

"Miss Cocroft, I have reduced 78 pounds and I look 15 years younger. I feel so well I want to shout! I never get out of breath now."
"When I began I was rheumatic and constipated, my heart was weak and my head dull, and oh dear, I am ashamed when I think how I used to look! I never dreamed it was all so easy. I thought I just had to be fat. I feel like stopping every fat woman I see and telling her of you."

I may need to strengthen your stomach, intestines and nerves first. A pupil who *was* thin, writes me:

Too Thin?

"I just can't tell you how happy I am. I am so proud of my neck and arms! My busts are rounded out and I have gained 38 pounds; it has come just where I wanted it and I carry myself like another woman."
"My old dresses look stylish on me now. I have not been constipated since my second lesson and I had taken something for years. My liver seems to be all right and I haven't a bit of indigestion any more, for I sleep like a baby and my nerves are so rested. I feel so well all the time."

Write me today telling me your faults in health or figure, and I will cheerfully tell you whether I can help you. I never treat a patient I cannot help. If I cannot help you I will refer you to the help you need.

SUSSANNA COCROFT, Dept. 63, 57 Washington Street, CHICAGO

Miss Cocroft's name stands for progress in the scientific care of the health and figure of women.

To Have **Good Figure,
Vibrant Health,
Rested Nerves?**

I bring each pupil to symmetrical proportions and I teach her to stand and to walk in an attitude which bespeaks culture and refinement. A good figure, gracefully carried, means more than a pretty face. Nature's rosy cheeks are more beautiful than paint or powder. I help you to

Arise To Your Best!

The day for drugging the system has passed. In the privacy of your own room, I strengthen the muscles and nerves of the vital organs, lungs and heart and start your blood to circulating as it did when you were a child. I teach you to breathe, so that the blood is fully purified.

You Can Be Well Without Drugs

And the vital strength gained by a forced circulation relieves you of such chronic ailments as

Constipation	Dullness
Torpid Liver	Irritability
Indigestion	Nervousness
Rheumatism	Sleeplessness
Weaknesses	Weak Nerves
Catarrh	

by strengthening whatever organs or nerves are weak.

I wish I could put sufficient emphasis into these words to make you realize that you do not need to be ill, but that you can be a vivacious, attractive woman in return for just a few minutes' care each day in your own home.

Individual Instruction—I give each pupil the individual, confidential treatment which her case demands.

For ten cents I send you a card of correct poise for your dressing table and a booklet showing you how to stand and walk with ease.



**A Corset is not Needed
for a Good Figure**

Show Your Colors Six Life Science Books

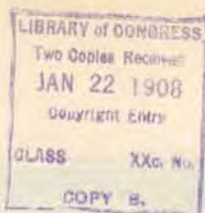
By wearing a New Thought Badge. I have devised a beautiful New Thought Emblem that every New Thoughter will wear and be proud to do so. For ladies and men. Sells like magic. Prices: Solid gold, \$2.50; solid silver, \$1.50. Send cash with order. Satisfaction or money right back. *Order today.*
DR. E. D. JONES, T. N., St. Cloud, Minn.

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*"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus."*

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY,
One Dollar a Year.

FEBRUARY, 1908.

VOL. X.
No. 4.



POST-PANIC PRAGMATICS.

I am writing this on the 6th of January, 1908. The papers say the panic is over, confidence restored. In the East, at least. Manufacturies are paying big dividends for 1907, and they are all resuming work after brief vacations. Most of them kept right on working full handed. Receivers are getting through. Business is busy. Wages and prices at the same old notch.

Our readers want to know how the money flurry and stringency affected new thought people. They ought to know—there's a lesson in it and a good "testimonial" for new thought.

To begin at the beginning, get your Bibles and turn to Isaiah xxxiii—15, 16.

"He that walketh rightly, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of evils, and shutteth his eyes from seeing evil;

"He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters (sources of supply) shall be sure."

Isaiah lived the new thought and knew its results. All through the ages individuals have proved the truth of it over and over again. But it remained for the day of 1907-8 to see *thousands* proving the same new thought, all at the same time.

We have received many thousands of letters since this money trouble began. *Not one per cent* of those letters even mentioned the panic—just enclosed checks or money orders and asked for things, and wished us all good; or expressed good will, or asked advice, or made suggestions, without enclosing money. A few scores of people mentioned the business conditions, most of them saying *they* were all right, but others had suffered. A dozen or so said cheerily that money was tight just then, but would soon be all right again, and they'd quickly send in their renewals. In a few cases subscribers said they were hard hit and just *must* drop Nautilus. (I just asked Leila how many there were of these, and she replied, "I think, about eight; maybe a dozen.") To each of these we wrote a little encouragement, and continued their subscriptions free for six months, as a Christmas gift. I am surprised at the small number of them.

Leila remarks, "And so far only one has written to thank us for the gift!" So it may be in some cases that the money stringency was only a handy *excuse* for not continuing the magazine! On the other hand there must be many among our correspondents who felt the stringency but did not mention it.

One woman said her daughter had just come home with the news that the bank had closed on all they had. Another had lost \$2,000 in a trust com-

Editorials.

By Elizabeth.

pany—that paid an unusually high rate of interest. Of course neither of these cases are total losses, but the losers are “hard up” for the time being.

But making all due allowance the fact remains that from our correspondents, presumably all new thought people, we have heard most surprisingly few hard luck tales, and apparently they have spent money freely, for Christmas and for themselves.

Among our advertisers we have had not over five or six people ask for time in which to pay accounts. The others paid promptly as ever. Only good pay advertising agents get a chance to receive bills from us. December advertising was good, January fell away, as it did in all the other magazines, big and little. Doubtless this was partly due to financial uncertainties. *But last year's January advertising, too, showed a decided falling away.* Some advertisers think January advertising gets less attention than usual, because the magazines arrive just at the holiday season when folks are busy; so they skip that number. We ourselves think this only delays orders a bit, and that about January 2 people begin to spend their cash Christmas presents! So we use all numbers of any magazine we like.

We have accepted personal checks right along through the panic. One check for \$102 was held up because it was made on one of those New York banks that closed. The bank reopened and we got our money. A dollar check on a Kansas City bank came back unpaid. One other, for \$1.75, was no good. The sender will doubtless make good. Two checks came back protested, but both makers made good and said the stringency had nothing to do with it, just clerical errors. We received a dol-

lar clearing house certificate from San Francisco, another from Los Angeles, and Professor Larkin, down near Los Angeles, wants to know if I can't please pay him in money orders, so he can have some real money again!

Now I have told you the worst. Except for these signs of panic we wouldn't know but a good-times wave had passed over the country instead of a bad one! Our business for December was nearly \$700 (seven hundred) greater than for any other month since *Nautilus* began. That means \$700 *cash*; we never count business that is merely on the “books.” And the good wave is still waving January 6, 1908.

LIVING ON MARGINS. There is something in new thought—and in Isaiah's statement. Don't you believe it? New thought in business is solving the panic and hard times problem for the whole world. And a good many people are using more or less new thought in business who don't exactly know it yet. All these are helping.

This trouble was called a “rich man's panic.” That means that the gamblers and promoters were worst hurt. Gambling and promoting are the farthest removed from new thought.

The stock market lives by taking advantage of the ignorance and credulity and tight pinches of the rest of the world. If it told the truth about investments stocks would be as steady as sugar or potatoes, and fortunes couldn't be made or wrecked in a minute. The stock dealer never makes a penny without robbing somebody else who would have had the penny himself if he had known enough to hang on a little longer! The stock exchange juggles *fictitious* value for the express purpose of robbing

Editorials.

By Elizabeth.

others. To do others is to grow rich himself; and *lose all in the end*. To live the new thought one must do unto others as he would have them do to him; he must do right, and speak and act *the truth*; must not oppress or rob others, or take or give bribes, moral, sentimental, mental nor financial; he must see that the man who buys of him *is enriched and satisfied* by the buying, not robbed; he must not see evil conditions of others and take advantage of them; he must see good, believe in good, deal in good goods only and ever. So shall he "dwell on high" where bad-times waves don't reach him. And where publicity is plenty and he blushes not.

The firm that owes us the biggest bill and begs for time is mainly interested in a stock scheme. They seem to be hardest hit of all the people we know. Good new thought people, too, but trying to float the old gambling proposition in new thought waters. I am curious to see if it can be done. Sydney Flower failed to do it, and I don't know many smarter or better intentioned than he.

The next worst-hit man I know of does everything on credit, and deals mainly with a class of people who, so it seems to me, are on the border of graft. His semi-graft, credit-business folks are gasping for money and can't pay him, so *he* can't pay us just now.

All of which reminds me of what that eminent sage Shelton hath said, that "Debt is the devil."

It is the man who lives on margins that goes down in the bad-times waves.

While the man who deals out real-benefits for the dollars he collects; who lives within his means; who banks where it is solidest, not where wild cats and high interests coax, and associates with

those who do likewise; finds himself standing on the rocks watching the wreckage of credit schemes whirled by, and *down* on the bad-times tides.

Wherefore I say unto *Nautilus* readers, squeeze out the water, wipe out the debts, *get solid*. Depend not upon margins and affirmations to stem the tide.

For affirmations without *good works* are wolves in lambs' clothing.

Get into Isaiah's vibrations, the vibrations of the new thought of Good Will and Good Works to All Men.

And I congratulate the world that so many of our subscribers seem not to have needed the injunction.

THE BAD BILL COLLECTOR.

The "collecting of bad debts" is certainly "in keeping with the new thought"—*provided* the person's conscience approves. Any business which is honest, which does not take money in exchange for the cultivation of evil tendencies, is in accord with new thought.

I don't see how a new thought person can run a saloon conscientiously, because his success therein depends entirely upon the downfall of others.

But "collecting bad debts" is *just*, and the harder it becomes for men to sneak out of paying their just dues, the better for the men. So the business itself cannot be inherently incompatible with the newest of new thought.

But while any honest business is "in keeping" with new thought, any business on earth may be run in a fashion and spirit that is directly opposed to it. Not *what* you do counts so much, as how you do it.

Anything done to others as you would have it done unto you if you stood

Editorials.

By Elizabeth.

FROM MY BACK PORCH. "You don't want no vegetables, do you ma'am?"

I turned and saw a tall, slouching figure of a man, said to be made in the image of his Creator, standing by the side of a cart filled with vegetables that looked as if they really grew in a big, dewy country garden, instead of being born and bred in a hot, dusty market place. "You don't want to buy no vegetables, do you?" with an extra droop of the broad, strong shoulders.

"No, nothing this morning," and he walked away in the same slouching, listless manner in which he came, evidently in no wise disappointed at the outcome.

Now, to tell the truth, I had been ardently wishing all morning for some nice, fresh vegetables, such as he had in abundance. Well, then, why did I not get them, when my desire had been so promptly answered?

A case of woman's natural contrariness, you may say. But I say it was not—it was simply because the man himself, by his negative assertion, had willed it so.

I had wanted those same vegetables, had desired them intensely, and the power that answers prayer—call it by what name you will—had sent them to me almost post haste. And yet I had said "No" when they came. Now, if that man with the broad, strong shoulders that ought to have squared themselves to the world, as such shoulders were meant to do, had come up to me with a confident air, and said, "Good morning, ma'am; I have the finest vegetables in the market, and I know you want some of them," I most certainly should have cornered the entire market, and had vegetables to sell.

But he did not know of the law that governs all such things, even the commonplace matter of selling cabbages, and making it a success, and because he did not know he lost, at least, one sale.

As for me, I not only turned away the visible answer to my prayer, but I felt distinctly aggrieved. What business had a man with vegetables to sell, coming to me, a woman who wanted to buy vegetables, and telling me I did not want to buy, when I had prayed for them?

And what business had a man with such a pair of shoulders shambling along, as if he had stolen a sheep, instead of bracing up, like a god, and looking the world straight in the face?

But then, why should I find fault with this particular man, when the world is so full of "a number of people" who are so negative that they always find it easier to say "don't" than to say "do", and who are always failures, as far as any real, lasting success is concerned.

But then, they do not know, and perhaps, they never can know, and never can understand. But we who do know, and can un-

derstand, may apply this little incident, by taking this lesson to our hearts. Always say "do" instead of "don't" when you want to sell your cabbages.—FLORENCE A. JONES, Oregon, Ill.

It appears to me that Florence has missed the main point of her little lesson which is this: *Be on the alert for good things, no matter what the guise in which they are presented.*

Probably because Florence was in a hurried or a grumbly frame of mind she accepted without question the vegetable man's negative suggestion. Had she been bright, alert, poised just then, his negative suggestion would have glanced off her aura. Had her mind been quiet and *expectant of good*, instead of "troubled over many things" it would have attracted the word "vegetables," instead of the thought "*don't want.*" Both thoughts flew toward her, but the "don't want" thought fitted in best with her mood at that moment. By the time she managed to get her attention off that and onto the "vegetable" idea the man was gone! See?

Moral: Cultivate poise, that your mind may turn readily to the good wherever and whenever and however presented.

P. S.—Poise is the point of balance between peace, and Faith-in-Coming-Good. Peace alone is inert. Faith-in-Coming-Good reaches ahead and loses her equilibrium. But the point of balance between peace and expectancy is Good-in-the-Now. This is Poise. To the poised being every happening is an Opportunity that he makes the best of according to his lights. The poised being is light, and his "eye single" sees through any veneer of uncouthness or adverse suggestion.



...Nirvana...



DROP of moisture, risen from the ocean
 Forgot its Cause, and spake with deep emotion
 Thus, to a passing breeze:

"How desolate,
 And all forlorn, is my unhappy fate:
 I know not whence I came, or where I go;
 Scorched by the sun, or chilled by winds that blow,
 I dwell in space, a little time, then pass,
 Out into nothingness, and night; alas."

"Nay," quoth the breeze, "My friend, that can not be;
 Thou dost reflect the Universe, to me;
 Look at thine own true self; and there behold,
 A world of light, all scintillant with gold."

Just then the drop sank back into the wave
 From whence it came. Nay! that was not its GRAVE!
 It lived, it moved, it was a joyous part,
 Of that strong palpitating ocean-heart.
 It's little dream of loneliness was done;
 It woke to find it's self, and Cause, were one.

So shalt thou wake, sad mortal, when they course
 Has run the karmic round, and reached the Source.
 And even now, thou dost reflect the whole
 Of God's great glory, in thy shining soul.

—Ella Wheeler Wilcox.

Psychological Law in Social Economy.

BY HENRY WOOD.

Human labor, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe.—EMERSON.



The psychology of the economic realm is that part which is within man. What we call facts are only external phenomena. If we see a field of grain in wavy

billows we know the wind is blowing. As a rule the outward economic manifestation attracts all the attention, while the vital causes and processes are out of sight. If confidence is lacking so that people are slow to purchase or invest, money seems tight, though there may be never before so much in circulation. Because only the outer shell of political economy has been generally considered, the subject has been truly called "dry"—in fact, "the dismal science."

Men are eternally looking for causes without, while, in reality, they are snugly tucked away within. Man is mind in activity. Therefore, capital, money, coinage, tariffs and wages are cold and barren facts when detached from a vital psychology. We talk of "a social system," as though it were some framework set up outside of man, which can be put on or off some fine morning. In reality it is the collective psychic status which can be changed only by a process of slow growth. Outward things are merely thought forces in expression. Take a perverted illustration.

Even ideal manual effort has almost come to be regarded as a necessary evil. Note Emerson on stake-sharpening for it may almost be elevated into a fine art. The world needs it done, and done well, and this is true of all small things as well as great. It is a part of the great unit of human progress. The sharpener may make it in itself, either toil and drudgery, or pleasure and blessing. Regardless of its technical perfection it has such a character as he elects. A good job not only helps the world physically, but it also brings a moral compensation.

Pessimism regarding social conditions is not in accord with the New Thought. Knowing little of the value of a constructive idealism, many well meaning writers have given us volumes of appalling detail of the "social cellar," expecting thereby to arouse public sentiment into effective remedial activity. Instead of that the effect is not only negative, but hardening. Its superficial leverage is all outside of causes and contrary to natural law. It is the old issue, a barren realism instead of a creative idealism. Bad conditions thereby come to be accepted as inevitable and hopeless. No element of real cure, *back* of the conditions is included. Such has been the conventional and largely the ecclesiastical way of dealing with "evil," moral and social for centuries with small results. The psychic powers of thought and suggestion are as potent in sociology as elsewhere. Things are bad enough without sowing more bad thought seed.

Let everyone go to the slums in real life who can render any intelligent or constructive aid. But to visit them in

books written from sensational facts and a heated imagination is helpful to no one. The "under dog" is already discouraged and reeking with pessimism, and needs nothing so much as sunshine and encouragement. Find a few good germs and a little solid ground and build from these beginnings. To hold up anyone's degradation, poverty or ignorance is to impress them more deeply upon him. To bewail is not to mend. The inhabitants of the slums need food and fuel, but they need hope, even more. The latter is creative of the former and much else.

Legislation; of which we have a great accumulated Babel, is no remedy for negative conditions. Indiscriminate and sentimental charity—so called—rather aggravates than cures. Moral, social, economic and hygienic education, and one should add inspiration, all fruiting in *châra*cter, make up the crying necessity. Without that, if the population of the slums of New York were moved into the palaces of Fifth avenue, the improvement would not be more than temporary and superficial. Environment will rapidly approximate in quality toward that of the psychological content.

As rapidly as dependence finds something outside to lean upon, it leans more and harder. The paternalism of the monarchies of Europe tends directly to add to the numbers and degradation of those who have lost the quality of self-help, while the democracy of America stimulates the development of character. If men are capable of walking, the best aid is in helping to put them on their feet. The tramp who knows that charity and the soup-house are in readiness when winter comes, will not put forth much effort to find employment during the rest of the year. These are irrepealable natural laws, but the current of an easy sentimentalism is now so strong that many have hardly the courage to acknowledge them. It is common to find supposititious causes and "scape-goats," for whatever happens outside, while its true location is at the center. So far as the New Thought fails to emphasize

hope, courage, industry, self-cultivation and optimism, as the conditions for success, it is not true to its philosophy. But it is fully sympathetic and is not unmindful that there is a large, legitimate and beautiful field for genuine and helpful charity that is free from the promotion of helplessness and inefficiency. As rapidly as its principles prevail there will be a corresponding diminution of the social and economic woes which now afflict the body-politic. They are as amenable to the new philosophy of life as are nervous ills and pathological conditions. Said Emerson, again: "The reason why this or that man is fortunate is not to be told. It lies in the man." He does not agree with those who credit it almost *entirely* to environment. Give us more creative thought force, more optimism, more of the bright side. Every man makes the final appraisal of himself.

Every excess tends, through a natural reaction, to effect its own cure. There is doubtless no more, perhaps less real recreation and pleasure found among the elaborate pastimes of the day than in the simpler ones of the former time. Not that modern improvements are bad, but only made so by strenuousness. Man must turn the emphasis he puts upon *things* upon himself—his higher self. Only a new recognition of psychological law can sweeten and rectify the rank materialism of the time. "Tell it not in Gath!" but it is true that the greatest practical misfortune, as proved by experience is to be born rich. No other test of character is so trying. Even economy, which was formerly counted as a virtue has almost become a disgrace. Pursue pleasure strenuously and she eludes you. Men must experiment with life until they learn how to live it. All artificial forces that seek to install themselves under the plea of special advantage to some class or faction only promote new forms of tyranny and retard natural evolutionary advancement. Every faction must find its good in that of the whole. Man is One—an organism. Its members, though unlike, have one interest and one order. Any suffering or rejoicing cannot be localized, for its vibrations thrill to the utmost limits.

God: The Servant of Man.

WALLACE D. WATTLES.

PART II.

DIRECTIVITY.

Is God dirigible by man? If He is, it must be only to do the things He wants to do. We cannot conceive of the Infinite Intelligence and Power as permitting itself to be directed to do wrong, or to do anything not in harmony with its own purposes. It goes without saying, that if there is intelligent directivity manifested in the universe, then there must be a purpose and a will behind the universe; and we see that Omnipotence cannot be led by a finite mind to thwart its own purposes or to take a course contrary to its own will. Therefore, suppose we start with this assumption: Man may direct infinite power, so long as man's purposes have the sanction of infinite intelligence. And we may add to it this further postulate, that man may draw upon infinite intelligence, if man's purpose is in agreement with the Divine will. Let us first give a little consideration to this postulate.

In the preceding article I mentioned Abraham Lincoln. He was a pretty good example of a man who could draw upon the Infinite for knowledge. When, at the time of his first inauguration, he entered upon the mightiest and most perplexing task ever undertaken by one man in the whole history of governments. Lincoln was regarded by his cultured and college bred associates with a mixture of amusement and contempt. Seward even made him what was virtually a proposition to take over the presidency, and relieve him of responsibilities for which his mental equipment was supposed to be inadequate; for who supposed that this man, who as the

Pharisees said of Jesus, had "never learned" could have knowledge? But as time went on it was demonstrated that in every crisis, however complicated and perplexing the situation might be, Lincoln knew what to do. He did not need instruction; he required no teachers. He knew. His mind was in such close harmony and adjustment with the Infinite Mind that what God knew, he knew. Lincoln had developed that greatest of all the attributes of the human mind, the power to perceive the truth. He was not "led." He was not "inspired." He was not a "medium." He was a Master; a leader. He and his Father were one.

The most valuable education, and perhaps the only education of real value, is that which develops a man's soul to the point of being able to perceive the truth. The great men and women of history have not been those whose minds have been most crammed with book lore. The mightiest works are done by those who know, without being taught by man. And, what is most difficult to believe: this knowledge may include not only abstract wisdom, but concrete information; historical, scientific or other facts; anything one needs to know. Jesus said in effect: "He that willeth to do the will of my Father shall know of the doctrine;" and that is the great fact. He that willeth to do the will of the Infinite Intelligence, shall know.

I want to be definite and explicit on this point, for it is the heart of the New Thought. Let us suppose that what you want is success in business. First, are you in such a frame of mind that your

success will be worth while? Will it do you, or God, or anybody else any real good if you succeed? Do you earnestly want your success to help along toward the fruition of the Eternal Purpose? If not, do not waste time trying to find out things from God. Ask the devil; for while there is no infinite devil, there are plenty of finite ones, and you may find some shrewd one to help you attain that success which is really the worst of failures.

But if you are sure your will is to make your success worth while, you have a right to draw on the All-knowledge. Now, understand, you do not want any miracles worked. You do not want God to do your work for you; you are going to do it yourself. You do not want to be "led" or "inspired" to do things; you simply want to *know*. It does not at all matter *what* it is that you want to know. You may be a business man, and want to know whether to make a certain investment; you may be a farmer, and want to know what to plant in the North field; you may be a physician, and want the correct diagnosis in a certain case; you may be a writer, and want to know whether a certain story about Napoleon is true, or if you had better use it as an illustration; you may want to know if a certain alleged fact in nature is really a fact; it does not matter what, so that the knowledge is really essential to you, and so that you and your work are worth while. *You* are always worth while, when your work is worth while. And your work, no matter how small, is worth while if it is in the line of the Eternal Purpose. He that willeth to do, shall know. The spirit shall guide you into all truth. Ye shall know the truth, and the truth shall make you free.

Well, the next thing is to consider methods; how to put yourself in position to find out what you want to know.

First, don't be in a hurry. You are going to know this thing, whatever it is, and you are going to know it in time. Hurry is the result of doubt and fear; and doubt and fear will shut your mind against the very information you are seeking. God knows this thing, and you are going to know it. There is no doubt about it at all; it is perfectly sure. There is no hurry; wait until you have put all other problems and distractions out of your mind, and until you are where you can sit for a while by yourself, without fear or interruption. Then sit down, and get ready. Assert your will to do the will of God. Declare your purpose to use this knowledge in a way that will be worth while. Now fix your mind on the matter; do not consider it, nor try to think it out; hold your mind upon the investment, or the field, or the patient, and wait; let your mental attitude correspond to that of a person who puts the receiver of the telephone to his ear, and waits for the other party to tell him what he wants to know. In due time a conviction will grow up in your mind; I will not make the investment; I will sow oats in the field, and seed it to clover; the patient has a cancer; the story is true. You need not expect to get the unnecessary and non-essential details; you will get the main facts, which are all you need to know.

The only risk you run is that you may mistake the convictions you reach by reasoning for those which are perceptions of truth. I do not wish to be understood as decrying or belittling reason; it is your best guide in all ordinary matters; but in the most important matters you have not sufficient data to reason from, and it is in these things that you must ask God. And when you ask God, be sure you do not reason out your own answer. It will take a little experience, perhaps, to enable you to distinguish clearly between the things

you know, and those you think you know.

This, then, is the method of getting truth by intuition, which means inside teaching. And when you get it, the next thing is to act upon it—to go ahead, banking upon your information as positively as you do upon what you see with your eyes and hear with your ears. Here is where a great many people fail. They are afraid to launch out on the promises, as our orthodox friends say; they refuse to trust their first perception of truth, and so they do not get a second one. I wanted, once, for a lecture, a certain fact in connection with the early life of Lincoln; I got what I

wanted in the silence, and asserted it positively and continuously; and several years afterward evidence was brought to light which corroborated my statements to the minutest details. I have had similar things happen many times, and I have discovered that I can find out anything, past or present that I need to know, or that I have a right to know. This is saying a great deal, but it is a fact that you can demonstrate for yourself. All that is past and present is in the Universal Intelligence; I do not know whether the future is there or not, but I suspect it is, at least to some extent. There is not much of the future that we need, or ought to know.

Phyris, Phyllos and Phrena.

By EDGAR LUCIEN LARKIN.

PSYCHOLOGY FOR WOMEN.



Come at once, all ye good *Nautilus* people who may be impelled by some mental force to read this series, those who really wish to study their minds, come along with me and sweep through the almost hidden portals of

that maze, the thought-form world. Here you are a goodly company and each and all have learned how to use your minds as well as you could during the last ten years of wondrous mental expansion. * * * Here I must pause to write of the rising sun. I am writing by the east window of a great astronomical observatory on the peak of Echo Mountain, a summit of granite overlooking that splendor of the world

—Southern California. What better place in which to write about the mind? There! The first streamer from the advancing sun just burst forth from a rent in a distant cliff. I hurried to the south window and looked upon a scene of transcendent grandeur beyond the power of human speech to describe. Colossal bands of light are falling over twisted crags, distorted and gnarled rocks, over herculean walls and giant facades of stone, upon the fruit and flower bearing plain extending from the mountains to the sea. This enchanting area, now late in December, is a scene of glory, for the entire expanse of nine hundred square miles is a wilderness of living green and gold. Countless trees are bending low with burdens of oranges and lemons. Fig, almond, prune, plum, peach, apricot and walnut trees alternate with the tall eucalyptus, and the acacia, cypress, magnolia and pepper trees besides. And the myriads of heliotropes, marguerites,

sweet violets, hydrangeas, poinsettias, a hundred kinds of roses and carnations by the acre, and all in the midst of banks, trained hedges and terraces of eypress. And the balmy air—the very atmosphere of paradise, all saturated with warmth, life and the blessed sunshine, how shall all these be described so that a far and away reader can gain some idea of their effect on one's mind? Indeed! Here one desires to study mental things and revel in a world of pleasing thoughts. For the birds are singing in the mighty canyons as solar rays pour into their rock-bound homes. Spires of Pasadena and Los Angeles and the waves of the sea are now touched with gold.

PHYRIS IN HER MIND WORLD.

But here is the opening of the world of mind. We must not enter mind-study with even one burden. So, let us stop, cast off fear and every trace of worry. This done, we pass through the mystic entrance and find ourselves in the first portion of a maze, a labyrinth far more inscrutable than those at Arsinoe, Crete and Lemnos. The only dreaded Minotaurus we can encounter is that of ignorance of our wondrous selves. In California we have mazes of the most complex designs in flower gardens. One can easily be lost in the intricate passages between walls of eypress and banks of flowers. Imagine one of these to be the human mind. The one selected is cut out of paradise, and is filled with sub-tropical splendors in literal thousands. Its bowers are almost hidden by orange trees, and a lattice-work fairy-home, deep within the maze is the home of Phyris. She has arranged flowers of varieties that bloom successively, so that the entire year is filled with floral fragrance. One visiting this place even in her absence, would intuitively know her to be won-

derful. A large engraving of a winged globe adorns one side, while many shelves laden with rare books on the mind, fill all the others. Egyptian, Hindu, Chaldean and other ancient signs, symbols and emblems abound. Floor rugs are woven with symbolic designs, while a table is covered with scarabs and other occult objects. All these effect one's mind with thoughts of wondrous import; but with Phyris present, the little esoteric room seems to be filled with mental radiance. And, indeed, she is wonderful. Her mother ever believed in the tradition of the Submerged Atlantis; her father did not; but when the world-problem of naming a baby rose up, he put in a mild protest against the name—Phyris, which is pure Atlantean. As things should ever be, the mother's choice prevailed, and she not only gave her daughter the name Phyris, but saturated her being with her own mode of thinking. The girlhood of Phyris was passed in a high region of the world of refined thought, and in the midst of an eternal progress, so that when her mother's mind left the body two years ago, she became almost a copy of the good woman. The father knew that Phyris was unlike other girls, so he prepared the maze, this blessed home of quiet and seclusion for her own, and bade his lovely child to study and experiment to her heart's content. At the time this narrative now opens, Phyris is at the age of twenty-six in mortal body, but seems to be far wiser than her years would indicate. How could she have acquired so great wisdom of mental things? Did she inherit from her mother? That I may hope to make analysis of the remarkable mind of Phyris, and explain what she accomplished, I must have your thought co-operation. Most wonderful problems are involved in this study, things which include our very egos, our real selves. This story

begins in September, 1905. Phyris was born of typical American parents, here in California; but her mother always believed herself to be a descendant of the ancient Atlanteans. And Phyris also believes this with a tenacity that no argument can overthrow—"she knows it." And then she does not look like an American. Of course, the brain is the throne of the mind; but the majestic mental powers of Phyris burn and blaze and glow upon her face and go pouring from her expressive eyes. Even they who are not mentalists can sense her reflex brain-activity as shown on her features. The ancient expression, "soul in the face," applies to her. Perhaps the reader has met such persons. I have met one beside Phyris. The word "beauty" has no meaning in her case; majestic power and inexplicable influence are better. Her eyes are windows to deeps of mind; she was born a mentalist, and from young girlhood she has reveled in mental entities. She used to try all kinds of mind experiments with her playmate girls; as in memory, learning to repeat and to recall; to read each others thoughts as well as to send them from mind to mind. This early study of recall led her in later years to mastery of that wonderful faculty of mind, Introspection. This now forms one foundation stone of her elaborate system of mentalism. When in the deeps of study in her isolated bower, she is always dressed in white, linen and silk, and some white flower adorns her hair. The only trace of color is that of a narrow band of violet ribbon around her neck. Her Aura has been read by three experts and is absolutely harmonic in colors, while its rates of oscillation at present are those of a perfect human being in health. It is scarcely necessary to say that she is a strict vegetarian. Her library contains many standard European and American works on the

mind, and on electro-physiology, and on the brain and nerves. And there are an unusual number of books on electricity for the home of a young woman. She is fascinated with study of rates of oscillation of electric energy, and thinks them to be the life of nature, both physical and mental. Her study of electrical rates of vibration in conjunction with that of mind, and both these along with introspection, have revealed to her long lanes as it were and avenues in the labyrinth of thought. These lead to the deeps of the maze into caverns and chambers of the mind, and to domes, and a wilderness of beautiful pure and white thought-form splendors. For introspection draws living waters and crystal streams from cisterns and reservoirs deep within the mind and greatly expands all concepts.

And now, dear readers, here in this great white building, filled with costly instruments for the exploration of the sidereal universe, far and away in the mountains, whose hundreds of peaks are all bathed in the blessed sunshine on this June-like-December day, and submerged in oceans of violet, blue and purple, from the midst of this stupendous scene, I send to you this mountain message—study your minds. For it is now known that great powers are stored away latent in the mysterious corridors of the mind. Our wonderful natures may be past finding out, but let us try. Let us explore the trained mind of Phyris. She is ever so good, pure and true, and you will all love her even from afar. Come, wander in the maze and listen for a mental sound. Not one now living has any idea of the slumbering powers of mind. It does not yet appear what we shall be when we find out how to use our minds and summon into instant use, all these occult forces. The moment they are discovered, they will not be occult. Come, study, for Phrena and Phyllos will tell wondrous things.—*Lowe Observatory, Echo Mountain, Cal., December, '07*

A Meditation FOR A TIME WHEN SICKNESS IS ABROAD



"He who loves, lives; but he who loves and lives for himself, lives in hell. He who loves and lives for others and strives to unite his higher self with that of every other living creature, lives in Heaven and shall find peace."

"O Fatherhood, O Motherhood, Spirit of Divine Love, the Two in One. Illuminate my being with Thy Light and let me evermore abide in Thee and find my soul's Completeness."

I AM not afraid of contagion, either for myself or for those who are dear to me. Fever is fear, and perfect love casteth out fear. I am resolved to hold the thought of the perfect Love, in which I live, and move, and have my being. I am cleansed and renewed day by day with Love. But I know that I must realize this for myself; for no human soul is ever forced into touch with the divine, creative Light. Bathed, interpenetrated with perfection as we are we may yet dwell in darkness if we will to do it. "Blessed are the pure in heart for they shall see God."

"O keep me simple that Thy Divine Light may shine through me!"

—Florence Morse Kingsley.

God's Food.

ELEANOR KIRK.

Air is food, medicine, inspiration, health and wealth, and yet because there is so much of it and it is always to be had, not one person in a thousand considers it of any value. Breathing is regarded as an automatic performance; when the machine stops something happens. This cosmic wind-up is not especially agreeable to anticipate, and sickness and weakness are admitted to be sorrowful things; but how many of these sufferers ever imagine that they have a panacea for all their woes in the air which they so slightly use?

"A panacea for *all* their woes" may seem an unwarranted exaggeration, but it is God's truth because it is God's breath, the breath that he breathed into man's nostrils and made him a living soul.

We can live without food and without water for days, but a very few minutes without air are enough to finish the story as far as this sphere is concerned. This is no secret, and yet it seems to have made very little impression upon the majority of mankind.

Now the person who understands the power and sacredness of health will have no temptation to be intemperate either in eating or drinking, and when he realizes that God has furnished him with a table that never gives out he realizes also that all things are possible to him. There is no place for air in the stomach of a glutton. He inhales just enough to keep him alive for a little while and then comes the beginning of the end. Sometimes sickness postpones this crisis interminably, and everything is done except the one thing that would bring surcease of misery—proper breathing.

"The idea of teaching a man who is on his last legs to breathe," a physician remarked with a sneer to one he considered a crank.

"If that man will stop taking your calomel and learn to eat God's air he will be well in a month," was the sharp reply.

"Learn to do what?"

"To eat God's air."

"Well, of all the rot. Perhaps you think you could bring this miracle to pass."

"It would be no miracle, simply the result of common sense treatment."

"I am going to give up the case, and I would honestly like to see you tackle it," the doctor responded, "but let me tell you that poor fellow has got something in his stomach that'll take more than air to cure. Eating air? Ye gods! What next?" and the professional gentleman laughed himself out of sight.

At first the patient was as unbelieving as the doctor, but after a few easy and successful amateur experiments he was eager to settle down to business and to do exactly as he was directed. The result was a cure—not complete in four weeks—but well along on the road to perfect recovery.

It was a difficult matter to convince the physician that the proper use of God's air had been the only means resorted to, but he gave in handsomely at last, and asked some questions which it is hoped will be of benefit in his practice.

Life has become so complicated and ornate that the simplicity of this process of healing causes it to appear ridiculous in the eyes of most people, and if, one is at all sensitive to being laughed

at he will think twice before recommending it. We have had many fine lessons in this study in various magazines, but they have as a rule been skimmed over and forgotten. Sometimes the directions have seemed obscure and too much work. These apparent difficulties on top of the belief in the nonsense of it all have helped to confirm the prejudices of many, who might otherwise have become interested if the simplicity of definition had matched the simplicity of the thing itself.

If a person with a chronic stomach trouble will learn to breathe with the whole of himself, opening and oxygenizing all the organs from the nasals to the bowels—and will do this work systematically several times a day he will shortly find that difficulty and any other he may be suffering from passing away. It positively cannot remain because God's means are being intelligently applied. The trouble will be in putting the proper valuation upon God's food and medicine. This precious something that has been ignored or regarded as a matter of course makes no claim for itself. An intimate acquaintance is the only way to realize its divine attributes.

What are called mental ills—as if every trouble known to man did not have its origin in the mind can be quickly dispelled by the conscious and conscientious use of air. The person who eats air does not need—or more properly speaking does not desire—half the amount of so-called nourishment as the

one who relies wholly upon the usual three meals a day. All the interstices and intersections of his being are filled with the purest and most satisfying nourishment. He is about as sure to grow away from roast beef and apple dumplings as he is to have a better skin and more spring to his step.

When one is partaking of this heavenly pabulum, he is in the presence of the Infinite, and he soon begins to understand the reasons for many things that heretofore have hurt and perplexed him. He knows why he was cross and depressed and fault finding, and head-achy. He knows why the world seemed so wicked, and why his clothes didn't fit him. The housekeeper realizes the value of air over cake, and why the children were so hard to manage and so disagreeable.

These are only a few of the beneficent things which the steady eating of air will accomplish.

Before starting in upon this new and true Life, it is a good plan to take a lesson or two in the best way of using the breath. There is nothing difficult about it, but sometimes the amateur falls into bad habits which have to be corrected and so delays his progress to freedom.

With this acquaintance with the author of our being comes a love for every created thing, and an openness to universal nature which gives us a sense of the illimitable both within and without.

So if you would be well, happy and useful *eat air*.

“If your morals make you dreary depend upon it they are wrong. I do not say “give them up,” for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and simpler people.”—Robert Louis Stevenson.

Practical Telepathy.

BY ELLEN W. PRICE.

LESSON VIII.

THE PRACTICAL USES OF TELEPATHY.

PART II.

6. I will now try to explain more clearly the difficulties you will meet in reaching out after this intelligence. I have more than once seen the pictured form of one in death, the sombre casket or slow-moving hearse, which my imagination would quickly associate with anyone about whom I might happen to be anxious; and I have been deeply impressed, until I rose above the automatic action of the mind into the realm of spirit, and there realized that these impressions were but the result of an abnormal mental condition. In lapses of the mind, when it is thrown open to whatever may come, the fear of death, which dominates the minds of all living beings, will be the first to leave its impression on the mind, through suggestions previously made to the subconscious mind. This is auto-suggestion, and will mislead one whose mind is not in a normal condition. The annoyances of auto-suggestion, however, are not suffered by those who keep their minds healthily occupied; it is only in the abnormal condition produced by premature and excessive efforts to cultivate psychic power that such inconsistencies will arise. When your mind suddenly relaxes from a healthy interest in something into a receptive condition the impressions you receive will be reliable. For instance: One morning my father was preparing to take a long drive, and I, hurrying to help him, gave my full attention to what I was doing. When all was ready, I followed him out, to see him start. On looking at the horses, I at once received a very unpleasant im-

pression concerning one of them, and thought, "I wish that horse was not there." They were not fiery looking steeds, by any means; but I could not get rid of the idea that this particular horse would cause serious trouble before the return. My premonition proved correct; before the journey was half over this horse caused an accident that nearly killed my father. In this instance neither fear nor anxiety caused by impression, but the knowledge came in answer to a natural desire to be warned of any danger threatening my father,—a constant desire, which has often brought me timely warnings.

7. The following instance will show how we may fail to interpret this intelligence when it is presented to us. For more than a year before anyone thought of war with Spain, I would catch glimpses of soldiers now and then, or find myself on board a great transport vessel at sea. Their uniforms seemed strange to me, yet I believed them to be United States soldiers. It seems strange that I did not interpret this to mean that our nation would go to war with another, on the seas; but I had always thought of soldiers on the march or in action, and wearing the blue uniform I was used to seeing on the veterans in parades, on Memorial Day. So when these soldiers appeared to me, singly or in small squads, and in various unfamiliar uniforms, I began to suspect that my imagination was tricking me, and would have no more of them. When I refused to receive these mental pictures as correct representations of fact, my mind could not receive the message they bore. Others whose minds were more flexible received like impressions, and from them prophesied the war.

Such incidents as these, however, are not practical, except as knowledge of what is to take place in the future may be turned to advantage; but they serve to illustrate the possibilities of telepathy. It is only in experiences which lie close to us, as a part of ourselves, that the practical and the ideal are happily blended. We do not like to speak of these things, for they are often sacred to us, yet so simple and unsubstantial that the world only laughs when they are brought out for inspection. A single instance, however, may lead you to consider the possibilities opened to you by psychic development.

8. Being very much interested in one who was trying to rise into the higher life, I once sent out a strong, deep, silent thought,—a call for light and help to lead him. While my strongest desire was that he should be wholly cleansed and purified from the taint of his old life, I looked primarily to business success as the thing that would help him most, by claiming his attention in a wholesome way, thus shutting out unnatural desires and allowing him to overcome them through his own efforts. As I sat mentally picturing better conditions for him, all my thoughts yielded to the figure of a man clad in strange, flowing garments, who appeared before me. Calm, majestic, silent, he moved down the valley toward my friend. There was nothing supernatural or mystical about him, and I neither feared nor wondered as I looked upon him. It was as if the intervening centuries had rolled away, and Christ, simple and lowly, were passing before me on his mission of cleansing and purifying a soul from sin.

When the vision passed away, I found that all anxiety for my friend had disappeared. I knew that the spirit within him would rise into mastery, and I cannot doubt that this picture was symbolic

of the experience that befell him a few days later,—an experience so beautiful and so deeply affecting that he did not write me of it until long afterward. Then he told me of some strange people he had met, apparently by accident. Through them it seemed almost as if he had been brought in touch with the living Christ. They were simple, lowly people, living a secluded life, following in the ways of Christ, and bearing the Christ love in their hearts. A few lines from my friend's letter may help you to understand the nature of the change wrought in him by these people. He said, "It cannot be understood nor accepted by the mind, but is of the spirit. It is the miracle that Drummond speaks of, the reaching down of the spiritual kingdom into the natural kingdom, and cannot be grasped by the human mind, but is a blessed reality, as I can testify."

9. I do not attempt to explain such experiences even to myself. There are no laws, precedents, nor established lines of thought that will embrace them. What mental process gave visible form to this figure that appeared to me in answer to my earnest call, I do not question; nor do I question the source of the power that accomplishes the wonders that follow his visits. This attitude of unquestioning faith may seem childish; but we are all children in the new life that has opened to us through the mind, and as children we must accept what we understand, and make use of it in our own way. By such efforts the great Whole is made apparent to us; and what more can we ask, for the present? Sweetly and swiftly as it may, the knowledge we desire will reach us, and all life will become sweeter and more beautiful. However vague and uncertain our first attempts, they are practical and far-reaching in their effects. An eternity of unfoldment lies before us in this new realm, and first and nearest of all lies

the work of freeing ourselves from the environments we have ignorantly bound about us, and about our helpless little children.

10. Just how much of the long, tedious course of education of the conscious mind may be spared these little ones, I do not know; but I can see the walls of the school room stretch out until they disappear beyond the misty horizon, the grim, cheerless desks dissolve into soft grassplots, throbbing with life, the countless exercises of their daily regime yield to happy childish romps and even the mechanical kindergarten games give place to quiet thinking spells, when the heavens open wide and disclose the wisdom that lies within. For the little children are nearer to God than we are. In their strange silent fits, which we call dreaming and so often disturb with foolish questions, they hear the voice of God speaking to them. Infancy is the stage of life when the heavens are

as near as the earth; the door between spiritual and material stands ajar; the conscious and subconscious minds are perfectly balanced. And these conditions need not be disturbed; the little ones may be allowed to unfold free from all suggestions, save those which call for what is best and most beautiful, without the limitations of specified tasks and results. The mind's finer faculties will be developed only in perfect freedom, when each one learns from the Great First Cause that which lies nearest him. The drill needed to fit the conscious mind to meet the demands of material life adjusts itself readily to this course of development, for the unfettered mind hungers for its needs, and instinctively turns to that which satisfies them.

As the most practical use, then, that you can make of your psychic powers, open your mind through them to the inflowing of this fine force, and apply it to the needs of life, for your best good and for the good of all others.

The Growth of Love.



By little steps, I learned the power of love.
At first I thought it meant thy fond embrace,
Thy tender kiss, the sunshine of thy face.
But we were parted. And the darkness fell
Silently on my path. The mystic spell,
So neatly woven, suddenly unwove.

And then I saw, this was not all of love,
Only its first expression, flaming through
The lower nature's impulse. And I knew
Love heeds not space, but sends its tender thrill,
O'er sea and land, wherever thought may will,
And follows thee, where'er thy steps may rove.

And then love told me this. It was not time
For our two souls each other to possess.
We were too eager for the sweet caress,
Too easily the slaves of our desire.
We must press on, and many lives acquire,
E'er we shall reach that destiny sublime.

How great our love! Nor time nor space shall bind
Its glorious being! Dainty little flowers,
In dew and sunshine, drink this love of ours,
And cast it back to heaven. The starry skies,
Reveal its beauty in a new disguise.

Dear soul, it grows too great to be defined!

—Anita Trueman.

The Use of Elementary Powers.

BY WILLIAM E. TOWNE.

The bright summer sun shines down upon the placid, gleaming river, as it flows peacefully on between its green banks on its way to the ocean. The rippling waters softly lap the banks, with many a gentle splash, and then fall back toward the smooth, calm current in the center. The scene is so serene, calm, soothing and altogether pleasing to the aesthetic sense, that we instinctively wish that all nature and all life might be the same.

But the river in this pleasing mood turns no spindles, accomplishes no active and visible work for man. It is not until we reach a point, a little farther on, where the channel narrows, the inexorable banks compress the waters, the bed of the stream slopes downward, and the current becomes swift, powerful, irresistible, lashing itself into a frenzy of white foam and spray around the jagged rocks which protrude here and there—it is not until we reach this point that we find the necessary power which makes the river valuable to the world for the practical, objective work it can do.

Here men build busy factories and mills, employing perhaps thousands of workers, and night and day, with a mighty, tireless power, which in its placid state a few miles back we would never give it credit for possessing, the river faithfully turns the wheels of these mills.

* * * * *

In the business world we find that it is the person possessing a resistless, elementary energy who is successful in organizing and carrying forward any great work.

Those of more placid nature are like the river as it flows calmly along between the green meadows before it comes to the place where power is manifested.

And the one who would like to see all life beautiful and calm and serene is apt to shrink from the fierce rush and swirl of those elementary forces which carry forward the great practical works of the world.

And yet the shrinking one very likely admires and desires the fruits of the objective life. He admires beautiful things, desires a nice house to live in, fine clothing and dainty food.

These can only be obtained by the use of the power, the elementary forces, which work on the objective plane. The mind may plan but the hands must execute. The most beautiful ideals do not count until they are worked out and made practical. The mental picture must find expression through physical force before it becomes of practical value.

Therefore, ye timid and shrinking ones, do not shrink too much from that elementary force in those with whom you come in contact. If it sometimes cuts and stings, remember the useful work it accomplishes. If it sometimes overruns the bounds which you would set for it, remember that none are perfect, and the person who possesses strong, elementary power is bound to make mistakes in using it, even though he do his best. And to curb and prune this power too far would convert the medium through which it manifests into a calm and placid, ineffectual being instead of a useful worker in the world.

And ye who shrink, cultivate the objective on your own account, and you will become better balanced, more fully rounded in character. Bring out the physical and the fundamental forces within yourself, and set them to doing useful work in the world. Don't shackle them too heavily with good form and your own aesthetic ideals or you will cripple their usefulness.

Mary and Martha.

KATHERINE QUINN.



Over a year ago I wrote a Mary-Martha paper. I wrote it at that time because the subject was very much in my mind from having heard it discussed so frequently and commented on in such various ways, and because I knew there were hosts of people who, if they did not think it irreverent to criticise the Master's sayings, would declare his judgment in the Martha versus Mary case, the "most unkindest cut of all." Because Martha was so manifestly engaged in doing what she considered her duty, and Mary was so manifestly doing what nine housewives out of every ten would denounce as "shirking." And yet in the very face of facts, there it stands, without a modifier or qualifier, just the bare statement that Mary had chose the better part.

At the time I wrote that other article I didn't do anything with it. I wrote it with the intention of getting some New Thought publication to print it, but when it was finished, I said, "What's the use? Most New Thought people know why Jesus preferred Mary, and those who don't know wouldn't believe if you told them." So I laid the article aside with a lot of discarded manuscript, and there it would probably have reposed if my path of late hadn't been literally over-run with "Marthas." I meet so many of them at every turn that I just can't forget, and every time I meet one I long to whisper a word of comfort to her "troubled heart."

All my life I have had the greatest sympathy for people who don't appear to be as good as they really are. I don't know how to account for the feeling except it is due to the fact that I know so many other people who aren't really so good as they appear. I remember my first experience of this sort. There was a girl of my acquaintance who had no perceptible gift of mind or grace of spirit, but she was exquisitely pretty and she had a lovely manner. She was not an actively bad girl, but she had neither conscience nor heart, and she was supremely selfish. I believe that she would have taken you or me and cut us all up into little bits and distributed us to the four quarters of the globe if it would have furthered her own selfish ends. And she would have done it in a way that would make us feel it was almost a privilege to be martyred. She always had a lot of friends. After people knew her a while they might discover that she was selfish, but even then they wouldn't always act on their convictions because *she* was so sweet it was next to impossible not to be sweet to her. And even if they did go so far as to drop her, there would be plenty of others waiting to take her up. I never knew her when some man or woman wasn't just dying about her, and when a dozen or more weren't hanging around hoping they might get a chance to put themselves out to oblige her. And, as I said, she hadn't a gift of mind or grace of soul beyond a lovely face and pretty manner.

When I grew up and met people who were really great and good, noble and self-sacrificing, I used to think what angels of light and gladness they might be if they had that girl's manner. But

it is a fact that some of the best people I have known were not as gracious *exteriorly* as that selfish girl.

I have often wondered why it is that these people who have such really lovely souls will let their light be obscured by some trifling fault of manner. I suppose they think they haven't time to just be sweet. I meet so many of them, the *Marthas* of the world.—(Mary must have had a lovely manner else she would not have so charmed her guest) careful anxious, troubled souls, wearing the life out of themselves and everybody else in a vain effort to get something for somebody, that in the majority of cases that somebody doesn't want. Haven't you noticed that every *Martha* has somebody for whom she is trying to do, and that the beneficiary of her kindness is nearly always ungrateful? That's because she is giving him something for which he had no use. She wants to feed or clothe some vagabond who would rather go naked, or she wants to educate someone who doesn't want to be educated, or reform someone who doesn't want to be reformed. And when you cast pearls before swine, the pearls are not only wasted, but the swine are offended. Pearls are just worthless bits of gravel to the swine, and a grunt of dissatisfaction is apt to be your only reward. If you gave them what they really wanted and could appreciate they might be grateful.

Martha was trying to do for Jesus what he didn't want. She was spreading a feast for him and he didn't want it. Besides she was ruffling her temper and getting out of sorts with her sister about it. And it was all unnecessary. He would much rather she came and sat at his feet and let him feed her with the words of life. And Jesus may have been like you and me and disliked to see people fussing. Personally, I think there is nothing will put one in an uncomfortable frame of mind so quickly as contact with a person of this description. Once I was

in a house where there was a typical *fusser*. She was very good, of course, (The *Marthas* are invariably the salt of the earth; what they need is a little more sugar in their composition), and just then she was trying to do something for a homeless newsboy, besides looking after three or four more charities she had on hand. The result was she was tired and troubled, and inclined to be cross and critical. By and by she left the house and her sister and I turned to each other with a sigh of relief. "She bears many burdens besides her own," I said in extenuation of the charge I felt was coming. "Yes," the girl answered, tears of desperation shining in her eyes, "Yes, but the brunt of the burden falls on me, because I have to bear *her*."

Far be it from my purpose to decry the useful. What I deplore is the habit of allowing oneself to be relegated to the realms of utility, to remain unconscious of the higher ministration. It is noble and beautiful to serve, but the greatest service is not that of the hands and feet. Bread we can buy, and for the cup of water we do not often lack. But souls go hungry and hearts athirst. There is a service of the heart and brain, and there are caresses of the eyes and voice as well as of the lips and hands.

Do you not think that when Jesus told us to consider the lilies of the field, he meant that considering we should become like them? Sweet human lilies we may become, redolent of perfume, lavish of beauty, spending our wealth on every passerby, not anxious for tomorrow, but happy in today, knowing our Father in heaven knoweth that of which we have need, and likewise that of which our brethren have need.

"Let me be *Theodora*, a bearer of gifts to my fellows" but let my gifts be not bread and meat alone, but also that which may bring refreshment to their souls. Charity, joy, peace, patience, benignity, KINDNESS,—these are the gifts of the spirit.

The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

CHAPTER XXII.

THE SEVEN-FOLD CONSTITUTION OF HUMANITY.

PART II.

We have seen that proceeding from Unity through its first uttered thought,—the Voice of God striking upon the waters of Life,—Cosmic vibrations varied by sound, motion, and number, and restrained by unison and harmony, are the base and order of the Universe.

Never lose sight of the basic law that Unity in action is dual,—that in this fact lies the axial point of creation, as also the endurance of the Universe; that right here, the ultimate of manifestation that man's intelligence can reach or comprehend, is the Fohat feeding the Great Dynamo which maintains the absolute rhythm of the Great Breath of all Life. On every hand we have proof of these two opposed but complementary forces in Nature.

This duality exists in every differentiability from the First Cause, and therefore in every atom. This is the first bond of union and sympathy, the *phase* of motion; it is this that maintains the conservation of energy; and the next is the form, like seeking like, fire feeding fire, water blending with water, oil with oil; and from every duad is derived a third, which is the synthesis of the triad.

As the seven sounds, the tones, or voices of the Logoi—emanations from the Holy Spirit of the Primal Trinity—define through their differentiations, the limits of causation and, therefore, the links in the chain; through their activities, they established corresponding planes of existence, or manifestation, which are called the sheaths of Brahman. It is Brahman,—the Creator who is undefinable,—“The one Breath of the

whole Universe,” who set these limits to creation; without whom there could be no life; and not till the souls of men realize this can they attain immortality.

Now, wherever God is—and He is everywhere—the possibility, the germ of development, of evolution, is present; and it is in this sense that it can be truly said, from the *Truti* to man, every atom is an epitome of the Universe, having its correspondence with the sheaths or planes. Crooke's “protyle,” the with-iness of his dual atom, is a *Prithivic-Vāyu* sheath of this synthesizing spiritual ray,—the soul of every atom, of every created thing. It is for this reason that to sensitive souls, the souls awakened to the presence of the spirit, the immanence of the God-presence becomes in all the secret haunts of nature an abiding fact ever present to their consciousness. Therefore, these enlightened ones see more, hear more, feel more, and receive more from intimate association with nature than those average folk whose chief characteristics are their gregariousness, their obtuseness to blatant noise, and their love of excitement—often indeed, their acute horror of being alone. They are afraid of the mystery of life which in silence knocks on the door of consciousness,—afraid because it has been clothed in terror when it should be radiant with beauty.

Western science is today ably corroborating all that the ancient religions and wisdom have affirmed concerning this septenary chain of creation, of involution and evolution. The telescope has revealed that the great globe of Jupiter is divided into a series of concentric shells showing variations of motion and character. The eye is able to look

through these varying planes, or spheres within spheres; and an ideal picture of the spectacle, drawn by Garrett Serviss, curiously enough shows exactly six concentric rings surrounding the luminous central sphere. Now this central sphere is the "home" of the ruling Logoi,—the soul of the planet, which rules its function and emanations and sounds its key. Our own earth has its enveloping sheaths in like manner, and its radiant center, the Higher Ego, which is positive to *all its sheaths* but negative to its Creator, Life Eternal! Our sun holds in synthesis all the planetary rays sending to every one its own.

The astronomical symbol of the earth is a disc with a cross stretched from center to circumference. Has the deep significance of this ever occurred to you? It symbolizes the earth-life of humanity; the soul crucified upon and within the four elements of the physical plane; earth, water, fire, and air,—the stimulators of the senses and, through them, of desire. The Hindu symbol called the Svastika is a modification of the earth sign; and, explained exoterically, signifies manifested life coming out of the unmanifested; that is, the arms of the Greek cross bent at right angles symbolize the human soul on the wheel of life. There is, however, a profounder symbology: The bent arms mark the soul's recognition of its oneness with spirit, and its determination to evolve out of the physical sheaths into synchronous vibration with the spiritual plane; hence into the state of spiritual consciousness. That is, to transform its cross into a crown!

You are familiar already with the fact that there are seven descriptions of life-currents corresponding with the planets, and it will not be difficult for you to understand that these seven fundamental forces in Nature are also seven planes of being, which, as Mme. Blavat-

sky explains very clearly, "are seven states of consciousness in which man can live, think, remember, and have his being."

These different principles, sheaths, or bodies have received many names in the different religions and philosophies of both the ancient world and the modern; and have been variously classified as to order. Any attempt to enumerate all these and to reconcile them would make a book in itself. The significant fact is that these different states have been recognized in all religions and every philosophy worthy of the name. The Christian Triad of body, soul, and spirit includes the whole septenary chain; but it has given currency to the common belief that man is a triadic creature; so we speak of physical, mental, and spiritual selves.

The analysis here given does not change the familiar classification, but goes further—closer to the heart and truth of things, distinguishing other divisions; and showing how every principle or sheath influences and interpenetrates the others. The septenary constitution of humanity is symbolized by a triangle surmounting a cube or square. In the cube, we have the ultimate of manifestation, containing as it does the possibilities of all variety, of every form, of all expression; all the elements in one, being the actual form of *Prithivi*, the earth vibration.

The cube represents the four different sheaths which make up the "natural body" of earth life. The two lower are the *Sthula-Sharira*, or gross body; and the *Sukshma-Sharira*, or subtle body—the etheric-double, called also astral body—which is the prototype and shadow of the *Sthula*. It is the vehicle of *Prâna*, which is transmuted through the astral spleen, and thus the life-current unifies the two bodies. The "nœuds-vital" in the throat and "the pit of the stom-

ach," so-called (the great vagus nerve and the solar plexus), are the points of closest connection between these *Shariras*, which explains the sensitiveness of these physical centers. The restoration of those who have been shocked by electricity or smothered by drowning is effected through such stimulation of these centers as restores connection between these bodies and thus recalls the Ego to consciousness. This is the secret of the wonder-working *Kat-zu* (resuscitation from apparent death) of the Japanese. The third sheath is the desire-body, or *Kama-rupa*, the principle which uncontrolled gives physical man the most trouble; and the fourth is the animal soul, or mind, Lower *Manas*.

The upper triad ascends through Higher *Manas*, Higher Ego, Causal Body, or *Karana-Sharira*—various names for one sheath or principle; to *Buddhi*, the soul, or spiritual sheath; and terminates with the Auric Egg, or *Atma*,—the Divine Spirit. The seventh holds all the other sheaths in synthesis; but the lower member of the triad, as in all trinities, holds the two highest principles in synthesis and also, as the fifth from the lowest *Sharira*, holds the lower quaternary in synthesis, and unites them to the higher. You have doubtless recognized this as the all-pervading *Akasha*.

The two higher principles, the duad of the upper triad, pervade everything in nature from the mineral upwards, but only in man is the fifth principle found in an active state. It is the Causal Body, the beginning of individuality and consciousness, and marks the passage of the life from the beast to the human.

The four lower Principles are those in which, during earth life, the Spirit is involved; and the three higher, those through which by ascent the soul accomplishes its evolution—earns its immortality. Do not think of these sheaths or planes as one above another, either in the Universe or in man. All seven may

be said to permeate all space. Their difference is a variation in form of manifestation of one and the same substance—Eternal Spirit; and this change in form is a change of velocity as well as change in combination of the primary simple *Tattvas*. The change is best and most simply described as increasing density and decrease of velocity from the highest to the lowest, which must be understood also as from inner to outer; or counting upwards from the lower and outer—that is, the physical body—the sheaths grow more subtle and the vibrations increase tremendously in velocity as they proceed from lowest to highest, from without to the radiant center of life. All these bodies change, deteriorate or improve, according to the materials we draw into them through our thoughts and emotions.

The rays of the Spirit radiate in every direction from the center to circumference, but the atoms of the separate sheaths are conditioned to the plane of their manifestation by the rates of their vibrations. These definite planes, or spheres, reflect one another as in a mirror; reflection proceeding downward and outward, every sheath being receptive to the next higher, and attracted to the next lower; but the Spirit radiates outward throughout the sheaths. Thus the Spirit is never in bondage to nature, even when working in and manipulating it; and the soul, the garment of the Spirit, has but to recognize its power in order to utilize it and manifest its freedom. *The light is always within*; but whether we reveal or obscure it depends upon the density of our outer spheres,—upon the character we are building for ourselves through our activities, tastes, and aims.

Thus man must master these forces or be mastered by them; and his whole task in life is the transmutation of lower forces into higher, whereby he may develop the spiritual forces within and come into conscious recognition of his soul,—his Higher Ego.

“The Road to Yesterday.”

As Viewed by William and Elizabeth.

WILLIAM E. TOWNE.

If reincarnation be true, and you and I lived on this earth say about three hundred years ago, and we could be set back through the revival of some sub-conscious memory to that time, what do you suppose it would be like?

* * * * *

But I am getting ahead of my story. We were right here in the midst of the Christmas rush. There was an air of intense industry over and through the whole *Nautilus* establishment. Everybody was working up to the limit, putting in his best licks and *keeping at it*.

Those nemesises, the expressman who takes the mail and “the boy from the *Transcript*” who dogs our trail incessantly, demanding “copy,” “proofs” and “dummys,” were staying with us, as it seemed.

Elizabeth had put in nine long hours of the most intent work, and at six p. m., the *Transcript* boy was still waiting for the “dummy.” (The “dummy” is a blank book, just the size of a copy of *Nautilus*, in which is marked the title of each advertisement and article that appears in the magazine for a single month, each in its proper place, for the guidance of the printers when “making up” the magazine.)

It looked as if I would have to go after the mail that night alone, but at last Mrs. Towne finished the “dummy,” handed it over to the boy and was ready to accompany me.

The post office is a mile and a quarter away, and the cold, fresh air soon changed our vibrations. When we reached the corner of Dwight and High, it suddenly dawned upon me that this was the night “The Road to Yesterday” was to be presented at the opera house.

But I kept silent, because of the nine hours’ work which Mrs. Towne had already completed.

It didn’t avail me, however, for as soon as she spied the bill board, at the opera house door nothing would do but we must go. She insisted that the play must be of especial interest to new thought people, because it had to do with reincarnation.

We were in our seats before the curtain rose, and the play was indeed a treat to us, and the audience in general were delighted, judging by their strenuous applause.

“The Road to Yesterday” was written by two women, who are evidently thoroughly familiar with reincarnation, as they handled the subject in an understanding manner.

The plot hinges upon the dream on a mid summer eve of a young American girl who is traveling in London. She is deeply impressed with the grand and glorious ancient times, when maidens were romantic and men were heroic. She falls asleep and dreams.

In the second and third acts we are given the results of her dreams. She is transported to old England in the year 1603—just three hundred years before the first act.

Instead of being Elspeth Tyrell she is Lady Elizabeth Tyrell. Her costume and surroundings match the times. She is surrounded by her friends and relatives, with whom the audience is made acquainted in the first act, who have also been set back three hundred years. She alone is conscious that she is dreaming. The others have no knowledge of any later time than 1603.

The artist, who had vowed he must have been Oliver Cromwell in a previous

incarnation, turns out to be a slovenly tapster and general scullion at a small inn, presided over by a shrewish, free mannered dame who was Elspeth's aunt in the first act and a great stickler for appearances.

The young woman who had imagined herself Mary, Queen of Scots, turns out to be a lady's maid.

Of course there is a hero and a romance. There is a cruel guardian who marries Lady Elizabeth against her will, and from whom she is rescued by the hero, who finally slays the cruel guardian.

This guardian, by the way, has previously won the love of a beautiful maid whom he has wronged and deceived.

In the first act the villainous guardian had appeared as a wounded war hero of very kind and gentle disposition. Elspeth was his friend, although she was troubled with a shrinking feeling whenever she looked into his eyes or came near him, and Eleanor Leveson was his fiancée, who could never wholly trust him and bring herself to marry him.

This is explained in the second act, where the war hero, having been transported to his previous life of three hundred years before, appears as the cruel guardian and Eleanor was the deceived maiden.

Of course it all ends beautifully. Elspeth awakes in the fourth act, and the scene of the play is resumed in the year 1903 instead of 1603.

The war hero (previously the cruel guardian) resumes his romance with Eleanor, and she breaks the chains of Karma which have heretofore bound her on account of the cruel deceit of her lover in their previous reincarnation, and they live happy ever after.

Elspeth finds her hero awaiting when she awakes, and together they recall fragmentary dreams of that previous ex-

istence of which both are dimly conscious.

The play illustrates in a most pleasing way, to those who are familiar with reincarnation, how our acts are often the results of causes set in operation far back in our existence, back even of the veil which separates this life from all that has gone before.

* * * * *

Elizabeth and I came home speculating as to where we should find ourselves if we could be set back three hundred years or so.

She would be satisfied with nothing less than Queen Elizabeth of England, and assigning me to the personality of Sir Walter Raleigh! I tried to convince her that it was more likely she was a tavern keeper and I a tapster!

Then I knew no more until morning, when I awoke to hear the crows cawing in Elmwood park and the sparrows chirping cheerfully outside my window, and the knowledge that the furnace was yawning in the basement for a new supply of coal.

* * * * *

If you have an opportunity to witness "The Road to Yesterday" I am sure you will enjoy it, whether you are a believer in reincarnation or not.

Briefs.

WILLIAM E. TOWNE.

* * * The Pope's recent edict against heretics has brought out the fact that there is a strong liberal element in the Catholic church in England. And now I read in the *Theosophical Quarterly* of a remarkable book, published some two years ago in Italy, entitled "*The Saint*," which is the expression of a powerful liberal element in the Catholic church in that country. This church is today the best example, perhaps, of a practical religious

organization, but there are many signs that the constant effort to keep new wine confined in old bottles will ultimately result in some sort of eruption if not disruption.

* * * God is unchangeable but man's conceptions of and understanding of God change from century to century and age to age. Man's interpretation of truth is never final, and the attempt to embody any such interpretation in an unalterable creed is an attempt to defeat the great eternal law of evolution and unfoldment which is forever working in the minds of men. As the soul comes forth into outer expression, man's horizon is enlarged. As the author of "*The Saint*" expresses it, when speaking of the Catholic church: "The Truth, and the Life is growing—yes, is growing in our hearts! In our minds! And this understanding bursts so many—what shall we call them?—so many bonds of ancient formulas which weigh on us, which suffocate us, which would suffocate the church were the church mortal!"

* * * "*The Saint*" has sold by the hundred thousands in Italy, and has been translated into French and English. This in spite of official condemnation by the church and the excommunication of the leaders in the liberal movement. "Truth crushed to earth shall rise again." That which is powerfully vital in the Catholic church must not be smothered by the swaddling clothes of ages-old dogmas and formulas which through the evolution of man's spiritual nature have long since been outgrown.

* * * We greatly limit our own powers by neglecting to use them. "Nature abhors a vacuum," and she simply won't go on supplying you with bounding health if you aren't going to use it. "It is better to wear out than to rust out." In fact there is far less danger of most people wearing out than of their rusting out through mental and physical inertia. It is awfully easy to get into the mental habit of letting little things slide and not keeping your work quite up to the standard. But every time we

let something go that should be done, and for no real good reason except that we are sick of doing the same thing over and over, or are mentally lazy, we weaken our powers, our will, and *drive back* the Spirit of Life which is living through us.

* * * The will, like the muscles, grows by use. If you lop down like a limp dish rag every time a little obstacle happens along, or you don't feel quite as ambitious as usual, your will is bound to get wishy washy, and when you look for it to support you it fizzles out.

* * * It is the withdrawing of your will and faith, little by little, and day by day, from the obstacles that confront you which finally causes you to lose ground, grow negative, become old or get sick.

* * * THE PRINCIPLE OF BEING which is the LIFE OF YOUR LIFE is equal to all demands. It is with you NOW just the same as it was when you were a child. If you lacked good health in youth, you can have it NOW just the same, and would have it now, except that you have allowed your FAITH and WILL to literally withdraw within yourself, curl up, become inactive and hibernate. THERE IS NO LACK OF LIFE, HEALTH, JOY, IN THE UNIVERSAL SPIRIT OF LIFE, WHICH IS YOU. It is only your faith, will and understanding of your real self which is at fault.

* * * The real self is not the physical self. The physical self is limited and controlled by your belief and will. It may be one thing today and something entirely different tomorrow. Hope makes the eye bright, the cheeks red, the hands warm. Discouragement causes the eye to lose its brightness, the cheeks their round fullness and the form its erect carriage. But the real self is unswayed by any of man's outward circumstances. It is as firm as the law of gravitation and recks as little of these puny incidents of life which to the mortal mind seem such tragic things.

White Lies and Freedom.

GRACE MACGOWAN COOKE.

PART I.

The Truth at Home.



John tells us that Jesus said to the doubting Jews who gathered around him, "*The Truth shall make you free.*"

The first step in considering the relation between truth and human liberty is to free yourself

from the idea that truth is necessarily fact, and fact necessarily truth.

The working of Divine Law upon which this universe is builded, is the primal and perfect example of truth. The rain makes no disguise about falling when the drops become heavy enough. It does not squirm down from the clouds, and attempt to hide its course—it falls direct. Frost blackens and kills the vegetation which it touches, without apology or disguise. These workings of natural law are truth. We learn most of them where they touch upon man, and we respect them and depend upon them because we know they are true, eternally and everlastingly. We are aware that if we put a hand in the fire it will be burned. We know that if we fall from a high place our impact with the earth will be destructive. When a man puts seed in the ground at a certain season of the year he knows that moisture will swell the germ, and heat bring the plant to maturity.

What I want to talk about today is that we cannot trust our fellow man as we trust nature's God in these manifestations of His law. If it depended on some man to say whether the fire should

burn us or not, he would make allowances for his friends, and because this one or that one was a careless fellow, he might beg off and be able to handle fire without destructive results.

Why is the thought of that favoritism repulsive? Because it is an untruth. Fire burns—we learned that in infancy. If human will could cause the fire not to burn a friend, that would be a lie, and the great law of truth would have failed.

So much for elemental truth, which was in the beginning, is now, and ever shall be. The thing which concerns us is human truth—a much more complex matter, which our finite intelligence has covered with petty details, so that the core of it is hard to get at. It is in human truth that *fact* may sometimes lead astray.

I think all honest people should speak the truth—the fact, that is. I believe that there are some honest folks who do not always speak the fact, and I know that there are persons unimaginative enough to state everything exactly as they believe it to be, who are yet not truthful people in the *great sense*.

We come into this world perfect examples of truth. As infants we weep when we are in distress, we smile only when we are happy. We turn away from that which repels us, and we stretch eager little hands toward our desires.

Later we learn the necessary lesson of self-control. A grown-up baby would not be a good citizen. Yet, in the learning, there springs up, around each individuality a wall of petty conventions, some of which are useless, some positively harmful, and none true.

These walls of conventionality, which are untruth, shut each soul in—thus they amount to a prison. I do not ex-

press my thought to you, my neighbor, but a revised and expurgated version of my thought which I hope will please you better, which I think will show me in a better light, or which I prefer to use from mere force of habit, and because the naked truth is ashamed in public.

Why do we not, in love and kindness, tell the truth to each other? It seems we are in prison because we do not. It seems we are enslaved because we do not. If you ask my honest opinion, and I am afraid to give it in its fullness, then I am less than you—I am in such degree your slave. But every individual is surrounded by hundreds of other individuals to whom he would not for the world speak the whole, kindly truth. Then he is the slave not of one but of many.

I do not here consider malicious lying. I merely speak of the greater part of the speech of civilized man. Malicious lying is distorting a *fact*, and what I am trying to put before you is man's lack of fundamental truth in his attitude toward his fellow man.

Women, being the more timid class, are the greater offenders in this direction. They not only practice what they consider kindly deceit more than their fathers and brothers do, but they advocate it. Take Constance Fennimore Woolson's "For the Major." In this story Miss Woolson uses all her power as a fictionist to make beautiful the self-sacrificing life of a woman who devoted her days to deceiving her husband upon the subject of her age, and the fact that she, a widow when he married her, had a living son who was a grown man.

It sounds silly. It sounds peurile. Well, it is silly and peurile; but she made a beautiful story of it, and no doubt thousands of women and girls have wept over the tale—for it was a pathetic one.

What an ideal to set before the world! A heroine who not only told lies—we all do that sometimes—a woman who was

an animated lie—a lie with hands and feet, going about the world displaying herself to deceive.

Ellen Glasgow's last book in which a blind mother is deceived for more than twenty years into supposing that the rebellion was successful, the Confederacy a nation, and her own fortune still intact, is an example of the pernicious aggrandizement of this sort of untruth. Because this woman's son and daughter loved her, because their deceit grew out of this love, we are expected to commend and admire it.

Well, there is an old-fashioned name for the father of lies, and straight from him certainly must have come such a plan as this.

Lying is the vice of slaves. Women are more enslaved by civilization than men.

It takes courage, you say, to tell the truth. There lies the point at which I am driving—courage and freedom go together, and he who has courage enough to speak his mind is a free man.

Hypnotism consists in one person putting his will upon another, so that this other acts or speaks, not as he would have preferred to do, but as he conceives the hypnotist wishes him to.

When a man comes to you, and asks your opinion, and, instead of looking him in the eyes and giving him that opinion, you unconsciously gauge his desires and say what you think will please him, he is a hypnotist, and has put his will upon you.

You may smile at this, but it is true. You may remind yourself that you can turn your back upon him and laugh at the idea of earing what he thinks.

Ah, but you did not laugh in the right place! The time for this freedom and independence was in your relation with him—not in your remembrance of it.

The occasion may be small—most of these things which I now speak are small

things in themselves—yet it is a life structure which we are considering, and if you build untruth into your edifice, the walls will be out of plumb, and the foundations shaky.

Daily—hourly—we violate truth to please some one else. We do this because we are concerned as to how he may take what we say or our attitude upon a certain subject. How dare you or I enter the personality of another thus, and inquire of his likes and dislikes? It is only when you give him, in speech and act, truth, that you will be freed and able to say with a light heart, "Let him take it as he will. It is God's truth. God and my own soul approve me and he must do as seems best to him."

You would say that with our own in our own families we speak the truth. This statement sometimes covers pretty bitter frankness—which, after all is not necessary to truth. We tell our own bluntly when we think their performance is less than it should be, or their opinions awry. After all this hasn't much to do with truth. Self sacrifice—that bane of family life steps in. We sink our own desires and preferences in the family life. We smile when we are not pleased, and we give up what we would like to keep. Then, if we were examples of truth as infants, we have now got pretty far from it.

Altruism has been set so high in our modern civilization that I doubt if many of you will agree with me that most self-sacrifice is untrue, unworthy and unnecessary.

It is too much to expect that any one of us should see where truth would set him free in his own family relations. But I believe there is none of us who has not talked to the various members of other families and been impressed that a little truth and frankness would be good for *them*. The mother of the

family tells you that she has given up this or that cherished pursuit, because she must do various things for her children. She can't read the books she wants to because she has to read aloud every night to the man of the family whose eyes are failing.

The eldest daughter informs you that she gave up all thoughts of marriage, because the family needs her. "Mother," she says, "is one of those gentle, lovable women who couldn't keep a house. I have to see to everything, I have to look after the children, I am in reality, the house mother at home."

Then perhaps comes the father of the family with the statement that he is bored because his women folks insist on reading a lot of stuff to him in the evening which he cannot understand. They say his eyes are failing—but he doesn't think so—and anyhow he'd rather read his paper in quiet and peace and let them fail.

The case is a purely suppositious one, yet how many of us have heard similar accounts from our intimate friends who speak frankly to us, and how certain it is that the truth would free these people.

If they would form the habit of expressing themselves with simplicity and directness, neither intending to give offense, nor willing to take offense at the truth, how much better off they would be!

It is a fact that our actions inevitably tell the truth concerning our desires. That is why those who love us are often angry when we say, with a wistful face, "No, I don't want any. I can do without it. Really, I don't care for it at all."

Such an untruth as that is held to be a worthy thing. To the best of my knowledge and belief it never did anybody any good in this world—and it may do a considerable amount of harm.

Part second of this article, "Truth in the Social Life," will appear in our March number.

The Passing of Helen Wilmans.

A. Z. MAHORNEY.

Helen Wilmans once told me that she often wondered if her body would be plastic enough to respond to her mind many years beyond the average length of life accorded by race belief.

She explained after this manner:

First, her body had been crystallized by fifty years of old thought before she began to understand the transforming power of mind. That took from her the advantage of the natural exuberance and resilience of youth.

Second, she would not isolate herself like Mrs. Eddy. She loved her family and relatives and society, and her sympathies and affections often ruled instead of her judgment and reason.

Mrs. Wilmans further told me, (I was her secretary at the time), that some fifteen years ago she passed the point at which she was "billed" to die, if she had not established a basis of new life by ten years of effort previous to that time. She thought she had practically left the body, but the state in which she found herself was of such utter weakness and helplessness that she was scared and returned to her body. If she could have been sure of annihilation she would have been content, but she retained consciousness.

In my opinion, a factor that helped cause her to lose interest in life here as she said, was that she being a "female woman" envied women whose bodies conformed more closely to lines of beauty than she could make hers. She had large feet and ankles and was not tall and was very fat. Unless she could change her body entirely she did not care to continue in a world where she had thought and done almost everything else that makes life alluring. It might have been an added enticement if she could have demonstrated more nearly her physical ideal.

Her face had a majesty and strength that made it sublime. But she would sometimes cry with vexation at herself when she would see the tapering waist and small feet of a doll-baby woman.

Helen Wilmans did her work. She accomplished much. Let us hope she is still climbing. The ideas she fought for are practical and capable of demonstration by those of a new generation who can gain a foothold on a place cleared by her. Let us be worthy to inherit from such a pioneer.

Cut Gems.

BY EDGAR L. VINCENT.

One single "I know I can and I will!" is worth a thousand "I wonder if I could?"

The mystery of growth is one of the greatest in the universe. We feed the plant. It grows. Give the animal what it needs to eat and drink and it thrives. Poison either of them through food or drink and you dwarf it forever. Give the soul good, high and inspiring thoughts to feed upon and it springs heavenward with mighty bounds. Put before it day after day base and depressing thoughts and it languishes and dies.

The kind and cheery word we speak not only helps the brother who listens; it gives our own lives a new impulse Godward. Just to think ill of another drops a handful of poison into the soul of the man that has that thought. Enough such drafts and death follows as surely as night follows day.

Smiles are rays of sunshine. They bring light, life and joy. Why put up a veil of fear or hate to shut them out?

Here and there among the myriads of lovely flowers grows an ugly thing that has nothing of beauty about it. Why touch that and leave all the rest? But that is what men do who see only the dark side of everything. Let's leave the one ugly flower and pluck only the glad and the beautiful.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen someone find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the best letter or portion of a letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

Errors.

Success Letter No. 103.

From observation, as well as personal knowledge, I have come to the conclusion that if we look to others to make happiness for us, or depend upon worldly pleasures entirely to make us cheerful, contented men and women we are doing the wrong thing. While from society as well as from friends we can derive a great deal of comfort, if in the right frame of mind, those alone will never make of us the useful, happy, healthy mortals that we can be if we learn to depend upon ourselves, and seek to develop the power that lies within each of us. If we accustom ourselves to content, faith and happiness which we can do by careful training until the right habit is formed, we will find that health, too, will be ours, for a good-natured, happy person cannot but be healthy. Health needs something besides air and food to nourish it. It needs a clear conscience and a happy, cheerful disposition. This means more to a sick person than medicine. The first thing to do is to forget, as far as possible, ourselves. Drop self for awhile and learn to think of and care for others. Try to make someone else happy. Yes, try earnestly and honestly to come into touch with people, and we will be surprised to see how soon our view of life will change.

By trying to draw out the best in others, instead of the worst as perhaps we have been in the bad habit of doing, we will develop the best that lies within ourselves. When we realize the fact that every word, act and thought of ours has its influence upon those about us, either for good or ill, surely we will

be more careful to say only kind words, do only kind deeds, think only kind thoughts, and then we will find even the habit of being unkind or uncharitable will have left us. For we will learn that to be happy and cheerful ourselves we must give happiness to others. Life contains *so much* after we once realize the fact and are anxious to learn. Let us be broad-minded, ready to receive new thoughts from others. Realizing that their ways, their beliefs may be even better than our own. We must learn to look at humanity as our brothers and sisters, children of one loving Father. And as soon as our ideas broaden we will receive the soul's awakening, understanding as never before ourselves and the power within us. With this awakening comes the knowledge of the truly spiritual life, which makes every day seem a little brighter than the preceding day and we will look forward to the morrow with an earnest desire to do something to lighten someone's burdens and brighten someone's pathway. And we will find with it all that we are learning the way to be happy and contented. The only way to the "Peace that passeth all understanding."—IDA M. PIERCE, Worcester, Mass.

Success Letter No. 104.

Thirty long years ago in the far West we parted, and each went their way to battle for success in life. After the passing of the years, after many a hard-fought battle, we met. At one glance I read in his face what the years had been to him. And I kissed him as one kisses their dead soon to be put from their sight, and with a mighty effort to hold back the rain of tears I buried my friend. For the space of a half hour I talked as with an utter stranger, a man of the world whom people called a success. Was he? The light springing step had given place to the slow wavering steps of ill-health, the bright, merry, blue eyes that looked last into mine thirty years ago were covered with goggles, and he bore all the marks of having burned the candle at both ends, and then wondered it could so soon burn out. Carefully dressed as ever, and with a suave, smooth voice, he lightly touched on the buried years, and mostly on his own success.

I hurried from his sight lest I might be tempted to ask him if it had paid? Lest I might be tempted to say, "My friend, I have not found wealth since we parted, but thank God, I have found health and happiness. I am not able to live in a palace, but I have lived close enough to Nature in all these years to find out there are better places. I have not so plastered my mortal deeds to immortality with mortgages to the world, the flesh, and the devil, that I cannot enjoy the prospect ahead. To say I have not wished for wealth would be untrue, but I have found out it constitutes the smallest factor in the enjoyments of life."

This little incident has given me greater content where I am, and as I look down the long row of maples that front my home, waving their green banners in the June air,

"As far as eye can reach they stand,

Their glory fills the sky—"

I thank the Giver of all, that the burial of my friend has opened my eyes more wide to the knowledge that wealth is not success, and that to live close to Nature's heart, to be content with my lot, forgiving as I hope to be forgiven, loving as I wish to be loved, and to live closer and nearer to the Divine as life's day draws to its close, is not only the true road to success, but—beside this, my Father "will not withhold any good thing from those that love Him." *The living and doing of the new thought* has taught me what constitutes success.—L. M. H. D., Adrian, Mich.

The prize winner for January is Marie D. McAnulty, New York, writer of Success Letter No. 100. Letter No. 99, by Linn A. Gale, Oxford, N. Y., also received several votes. William thinks it better than Letter No. 100. On first reading I thought so, too. On second reading I concluded that after all No. 100 really includes all the points of No. 99, just as the golden rule includes the ten commandments; containing them all and a few besides. Read the two letters in order and see. If you "learn how to let gladness, sunshine and joy into yourself and radiate to those around you," you will surely be honest, industrious and good-willed; for it is fear and pessimism that cause dishonesty and attendant evils. See? So No. 100 gets the prize. But we are going to give a second prize of one subscription to Mr. Gale, for writing No. 99. And it seems almost as if J. H. Blakesley, writer of No. 101, deserves a third prize for his practical idea! Read his letter and see if you don't think so.

Will the prize winners please let us know where to send the subscriptions, with our best good will?

And the \$5.00 cash prize for the best success letter published in the six months ending with January, 1908, number goes to Marguerite Palmer, writer of Letter No. 94, December number, and Marie D. McAnulty, writer of Letter No. 100, January number. A tie! Congratulations, girls, and please let us know your present addresses that we may send you \$2.50 each.

The Way the Wind Blows

Friends, the Wind Blows toward the new heaven on earth! We are all waiting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it! Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that show the way the Clean Winds blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

When President Garfield was in college, he was striving for honors in Latin. His strongest rival for the honors lived in a room directly across the campus from his own. Garfield found out that the rival studied his Latin the last hour before retiring. Garfield adopted the plan of studying his Latin at the same hour—in fact he studied until the rival turned out his light each night. AND THEN HE STUDIED JUST FIFTEEN MINUTES LONGER. He won the honors. The fifteen minutes extra each night gave him the necessary slight advantage over the other man in the final markings.

The man who puts forth effort accomplishes results. But the man who puts forth EXTRA effort accomplishes GREATER results.—*Paper City Men.*

Out of respect to the memory of Ellen Galvin, who had worked at a foot press for forty-six years, the big factory of the Waterbury Buckle Company, employing one thousand hands remained closed recently and everybody from the president down to the office boys attended the funeral. Miss Galvin since 1861 lost only five days through sickness, and never earned more than \$1.50 per day. When the company offered to retire her on a full pay pension she said she didn't like the reflection upon her failing ability, and when it tendered her an increase in pay she said her work was not worth it. She left a comfortable little fortune.—*Holyoke Transcript.*

Thousands of Northwestern railroad employes have taken their last drink, and after last night that railroad will have more temperance people among its workmen than any large employer of labor in the world. A crusade is under way to have every man working for the system sign the pledge. Three months ago when the Northwestern began laying off men for the winter, preference for work was given in every case to the men who were total abstainers, whether more competent or not. The drinkers were the men who were discharged. That started a temperance movement among the remainder and this movement has spread until within the last week pledges have been circulated, and thousands of signers have been secured. The pledge went into effect New Year's day, and it is said more than 25,000 men have agreed nevermore to use intoxicating drinks.—*Holyoke Transcript.*

THE FAMILY COUNSEL.

"Oh, wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the too odd and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!

ELIZABETH TOWNE.

L. C. D.—All such pictures are in the psychic realm, and if you would go into the silence and commune with the spirit you must ignore the visions and keep on listening for the spirit. Practice makes perfect. There is nothing "wrong" about the psychic realm, of course not. But it is no more reliable than the physical realm, and it is a dangerous place for the man or woman who has not first found himself and the spirit.

J. C.—In my "Four Lessons on the Realization of Health and Success" are full instructions for "going into the silence." Also in *The Nautilus* for November, pages 11 to 14, you will find something about it. Practice does the rest, and practice alone. I know no reason why husband and wife could not sit side by side and "go into the silence." Have always supposed quicker results would be obtained if one sat entirely alone, because the fewer distractions about the more quickly one finds the silence. Once established in the silence you can find it anywhere at any time. A darkened room is unnecessary, except that in such you might find yourself less distracted by seeing things.

E. R.—Dearie, I should say you are merely cultivating hallucinations, and that you'd better quit it right off. Such visions, or astrals, or whatever you may call them, are conjured by a vivid imagination acted upon by too much thinking about the persons concerned. You can always disperse the "astrals" by making any vigorous physical movements. If I were in your place I would stamp my foot and scat every one that appeared; and I would put those persons out of my mind and get interested in good, useful, active work. Do this with a will, use your commonsense, and those "astrals" will cease to trouble you. If you continue to cultivate and invite them your mind will surely become unhinged. Think on healthy, normal lines; work and breathe and enjoy normal things; and abnormal imaginings will cease. On the other hand, if you "sit" for these things they will finally possess you. You don't want to be possessed by imaginations, do you? That is what they are. And they never appear to you when you are doing useful, active work, or are interested in some-

thing normal. Ergo, get interested in natural things, in things and persons and thoughts you would not be ashamed to have the whole town know about. Sentimentality and imagination have been getting the upper hand of you! Squelch them with your Common Sense.

M. D. H.—My dear Mary, you are too serious by half! The *Nautilus* items which you took for "sneers" and "slights" on our part toward Edward Bok and his *Journal* were merely kindly jollies, such as friends exchange with each other. Both William and I think highly of Mr. Bok's work, as highly as you possibly can. I wouldn't keep house or buy a gown without his *Journal*, and I've enjoyed many a little new thought sermon in its pages. Metaphorically speaking we pat him on the back and shake hands with him every time we look into a *Journal* and are reminded of the millions of people who through its pages are every month getting pretty good new thought for every department of daily life. Do you suppose we don't appreciate *The Journal's* less-meat teachings, health hints and little sermons? I guess yes. And its funny page! Don't take things so solemnly, Mary. Learn to laugh with folks and you won't think every jolly means a laugh at them. We call Edward Bok Eddy for much the same reason we call President Roosevelt, Teddy—because we like him. You find no sneers in *Nautilus*, dearie, unless you read them in from your own heart, or from your surface super-sensitiveness. When we mention people or things we don't like—which is rarely—or respect, we hit straight out.

A. C.—I should say that what your friend needs is not mental exercise but physical exercise. Anybody who gets the sanitarium habit is apt to keep it. The only cure I know for the sanitarium habit is to lose all your money so you have to go to work. If your friend had good, active work to do, had a household that she would have to do all the work for, she would soon forget her nerves and get over her imagination about knives. The best thing you can do for her is to get her interested in physical exercises of some sort. Straight physical culture is better than nothing, but good, active, useful work is best of all. Here is a hint: You will find if you question your friend that she can always forget her imagination about knives by getting up and walking a little. Any vigorous physical movement will send hallucinations flying. This is the hint. The moral is, exercise enough to put yourself in a positive frame of mind and body. And whenever you find hallucinations crowding back

again get up and stamp your foot, and move round and say, *I will not allow these things!* Then go to work and do something useful and active. Coddling the feelings simply grows hallucinations in anybody. Active work is the cure for nervous prostration in all its ramifications, and nothing else I know of is a cure. If your friend would work herself tired out a dozen times a day, work *vigorously*, and then take short rests in between, she would soon find herself rid of her nerves and her foolish imaginations. This is true no matter what the source of the hallucination. *Health* will cast out any foolishness, and good health comes out of good, active exercise and *its consequent full breathing*.

E. S. P.—Does the bit of steel "choose" to go to the magnet? Not consciously. But in the steel and in the magnet are forces which draw them together in spite of themselves *and because of themselves*. Human beings are magnets, too, and infant souls and parent souls are drawn together as irresistibly and unconsciously as are magnet and steel.

A steel magnet will attract steel, but between it and gold or silver there is no attracting current. Between you and your parents there was attractive current, because of what you *both* were. To your parents at the time of soul-conception you were as the bit of steel while other waiting souls were as gold or silver or other metals, not affinitized.

And the tone of your letter shows you are still on that same plane!—you still think—perhaps subconsciously or semi-consciously—that it is a virtue to worry and criticize and grieve! Your father "lost everything and died, mother worried over her troubles until she lost her mind, your children nearly ruined your health trying to keep the skeleton in the closet," and yet you say the people you know who *don't* do all these things "don't look to you like beings of a high order of development!" If you had learned your lesson *thoroughly*, clear through—the lesson for which you may have come into that family—you would have discovered before this that a high order of intelligence NEVER frets over that which cannot be helped, but bends its energies to making the best of what is left. Imagine Roosevelt worrying himself sick! Or Elbert Hubbard, or Ben Lindsey. Or Jesus of Nazareth. Or even Napoleon on St. Helena! Or Whitman, Emerson, Alcott, Frances Willard, or Helen Gould. And they all had and have more troubles than you or I ever imagined! No—that is just the trouble with worrying folks, they *imagine* things and worry about them. When people are strong and *intelligent* enough they imagine good things and keep busy and healthy working them out. If the family wills them a skeleton in the closet they dump the skeleton, fumigate the closet, and clean out and improve and let sunlight into the rest of the house. This is figurative *and* literal. Go thou and do likewise. Really intelligent people are too busy to bother with skeletons! Get busy and you'll be healthy mentally and physically.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desires, except all the world share with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole-World Healing? No memberships, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought *only*; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege: That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every Creature.—THE EDITORS.

* * *

Key thought for daily meditation:—

Close your eyes and look upward. Now feel all through you the invisible One Power that is too fine and mighty to feel with eyes open. Take into your being this subtle power in a full, slow, even breath. Hold your chest expanded whilst that power renews and fills you. Then gently, lovingly, steadily, breathe it out upon the object you are aiming for. Take three draughts of power, of God, before you stop, and do it whenever you think of it. Then turn your whole attention to the next thing there is to do, and see how much ingenuity and loving thought you can put into the doing. The WORD is in every breath you thus take and all you desire is growing.—
ELIZABETH TOWNE.

Little Visits

A Cozy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

Doesn't Hate Her Husband:—

I wish to thank you for your article in December *Nautilus* on "Do Married Folks Hate Each Other?" It is time we have some optimistic words on that subject. I agree with you rather than with Prof. Larkin. It is one of the best articles I have seen in *The Nautilus*.—FROM ONE WHO DOES NOT HATE HER HUSBAND.

Have You Noticed:—

Have you noticed how amiably and sensibly people are taking the depressing financial conditions, which would once have created a panic? And don't you think it is the increasing army of "new thoughters" who are sending out so much love, and peace, and harmony to each other and everybody else, that the world is full of it?

This is a crude way of putting it, but you will understand if you have time to read it. I would rather read your good, wholesome opinions of everything, than other people's fine articles.—MRS. BESSIE B. PIERCE, Fort Smith, Ark.

Our Professor in Frisco:—

We are going to hear Prof. E. L. Larkin lecture tomorrow evening on "Why the Anglo-Saxon race will be extinct in America." I heard that the members of the sociological society are going to feast him afterwards with lemon pie, peaches, ice cream and things, if they can pass them through his aura, which extends twenty-two inches from his body, as seen by a wonderful astrologer here. Now, the rest of us are only blessed with fifteen inches of colored light radiations.—O. KINGSLAND, 889 Haight St., San Francisco, Cal.

From the frozen north to Frisco went our Prof. Larkin and lectured to the women about sundry things. The next day's papers don't say whether the peaches and things reached the professor, but they report that he advised folks to "throw religion out of the churches," "prohibit marriage," and spread the teachings of Eugenics.—E. T.

The San Francisco Good Thought Society:—

Enclosed find life membership card in our Good Thought Society. Your beautiful books are treasured by our members—about thirty now—and we read short articles from *Nautilus* and selections from the books among other things at our meeting. Luther Burbank has joined us and sent a nice letter and little book. Elbert Hubbard sent us "White Hyacinths" and Professor Larkin lectured for us on "The Power and Progress of Thought in Ancient and Modern Times." Love to all and

to you.—OLIVIA KINGSLAND, 889 Haight street, San Francisco.

And with that letter came the life membership card, a clean white heart with "Love one another" in red on one side, and my name on the other. Thank you, Olivia, and the other Good Thoughters! May you love long and grow forever, to glorify the world. And may all our Frisco readers gravitate to the home and purposes of the Good Thought Society. Send a stamp to Olivia for a copy of their platform! It's broad and solid, and good to stand on.—E. T.

To Go Into the Silence:—

By the "Silence" I mean the condition in which we can go for some invisible source, knowledge, power, abundant life, whatsoever we ask. It implies desire, confidence in the source of supply and the listening attitude or freedom from fixed ideas that would prevent our seeing or taking the answer when it comes.

I tried faithfully to follow directions as I found them in books, periodicals or lessons, all essentially the same, but after two years could see no returns from my regular hour, but was getting what I sought at my work. I spend most of my time turning wild land into a garden, and much of the work requires little thought only the play of muscle. *Alone in the open air*, with sunshine or clouds, the silent hills and the tall trees, I find it easier to be still mentally while wielding spade or hoe, or grub-hoe than in the house sitting or reclining. I see no reason why any routine work that one loved should not be a help instead of hindrance to communion with the universal love. My aim is *perfect health*. It means a new heaven and a new earth.—HARRIET K. EVES, Olalla, Ore.

From a New Reader:—

A few months ago, quite by accident, a copy of your *Nautilus* fell into my hands. It was the first breath of new thought that ever came to me, and it has proved new life as well.

I have put into practice some of its teachings and the result has been a broader, deeper, higher realization of life to me, both physically and spiritually, than I had ever dreamed it possible to attain.

I have wanted to tell you, for I knew you would be glad. Just think! just one stray copy of your little paper has changed everything for me. My soul was beset by doubts and ignorance, and failure and unanswered questionings, and unsatisfied longings, and oh, such weariness of mind, soul and body. But now all is so different. I am as one on whom "a great light hath shined," and I am walking in that light.

I want to tell you just one more thing, which is along the line of what you said of children "feeling the well-done of their soul." I have a little boy of five, whom I am so anxious to train in the way that he may do the highest good to his own life and that of others. I am going to send for your book, "How to Train Children and Parents." But what I wish to tell you is that once when he was

only three years old he said to me: "Mamma, you do good because it makes your own self feel good, don't you?" And I was amazed at such knowledge from infant lips. He had discovered what many do not learn in a lifetime of experience. Truly, we can say with Matthew and Luke that these things are kept from the wise and prudent, and revealed unto babes.

Now I am going to ask if you have any sample copies of *Nautilus*, will you send them to me? I wish to send them to some distant friends in the hope that they may learn the truth which has come to me, and brought such joy into my life.

With best wishes for the success and happiness of you and yours.—MRS. R. N. McLEOD, Greenwood, S. C.

A True Nautilus Man:—

I have read the October issue of *The Nautilus*, and have the November issue now before me, though I have not had an opportunity to read much of the latter issue. I received some weeks since also a back number as sample copy. I beg leave to say that the perusal of each issue brings to my mind and body a great flow of new life and inspiration, so much so that what formerly appeared to me in many instances almost insurmountable difficulties now appear even as so many pleasantries. Many obstacles which seemed to impede my life have disappeared like a snowflake in a melting sun. The apparent dark avenues of life are now transparent and pleasant, and the glass which I "saw through darkly" has become divinely transparent, and I stand face to face with heretofore unvisioned blessings, and I attribute this all to the thought force brought out in *The Nautilus*.

My whole life has been one of poverty, having come from parents who were poor, and my father, when I was a small boy, had to go under compulsion into the civil war, and on coming out at the end of the war had no means of providing a living for a family of five persons, except to go farming as best he could in a small way, with myself and a smaller (and younger) brother, so that I have never had an opportunity of a single day's schooling. Still I had a longing to "know something," and began my studies by the "pine knot" light at night, learning under mother's instructions my a-b, "abs" and e-b, "ebs," etc. Still it was the nucleus around which I have built what I know by constant application in spare moments, while endeavoring to earn a living for myself and family. I will be fifty-three years old tomorrow, November 6, and have yet to go the first day to school. All this, however, is not interesting to you, still I mention it to a purpose showing that "wills" make "ways."

For some reason, which I have never been able to explain, I have had a longing desire for occult knowledge, or what I now find to be occult knowledge, and if I had the means I would pursue every possible avenue in that direction.—JAMES T. ASHBY, Petersburg, Va.

Cubs' Food

They Thrive On Grape-Nuts.

Healthy babies don't cry and the well-nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food, Grape-Nuts, and get well.

"My little baby was given up by three doctors who said that the condensed milk on which I had fed her had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked one and one-half tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed twelve teaspoonfuls of this strained Grape-Nuts' juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved baby's life and have built her up to a strong healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on, and is also a delicious healthful food for grown-ups as we have discovered in our family."

Grape-Nuts is equally valuable to the strong, healthy man or woman. It stands for the true theory of health. "There's a Reason." Read "The Road to Wellville," in packages.

"Always laugh when you can. It is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence."

—Byron.

"Coffee Grunters"

Ever See One?

Thoughtful people have a laugh on coffee cranks now and then.

"I had used coffee ever since I was a small child," writes an Indiana lady, "and have always had bad spells with my stomach.

"Last spring just after I began house-keeping, I had a terrible time with my stomach and head. My husband bought a package of Postum and asked me to try it.

"I laughed at it because none of my folks would ever try it. But I made some the following morning, following directions on the package, about boiling it well.

"I was greatly pleased with the results and kept right on using it. Now I wouldn't drink anything else. I tell every old coffee 'grunter' I see, about Postum, and all my folks and my husband's people except a few cranks, use Postum instead of coffee.

"When put to soak in cold water over night and then boiled fifteen minutes in the morning while getting breakfast it makes a delicious drink."

Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Anent Books and Things.

When sending books for review please remember to give selling price, and address where book may be obtained. We notice on this page all cloth-bound books sent us, and as many paper bound ones as we can find space for. Small space forbids our reviewing music. The notices are written by the editors and Mabel MacCoy Irwin.

—If your figure doesn't quite suit you, try the directions given in "Filling in the Hollow Places," in the Christmas *Delineator*. And read "A Radiator Cozy Corner," too.

—"Esperanto" enthusiasts will find in "The American Esperanto Book," by Arthur Baker, just published by Charles H. Kerr & Co., Chicago, something to meet their needs in acquiring a rapid use of the new tongue.

When replying to advertisements please mention THE NAUTILUS.

—A rich little postcard is issued by one of our subscribers, Frances Seymour Donaldson, The Clinton, Tenth and Clinton streets, Philadelphia; price, 5 cents each, 50 cents a dozen. The card is a field of azure with the swastika emblem and a message richly embossed in gold.

—The "Third Annual Edition of the Planetary Daily Guide"—"better than magic"—for 1908, is just out. It claims to offer practical help and suggestion to all who are interested in astrology. By Llewellyn George, Portland School of Astrology, 608 Fourth street, Portland, Ore. Price, 50 cents; 64 pages.

—Lois Waisbrooker would not be Lois Waisbrooker if she did not use her pen in defense of woman's sex freedom, and her latest—"Energies"—is no exception to the rule. Despite her eighty years—or shall we say because of them—her words are pungent and forceful, and although with some of her extreme statements we cannot wholly agree, it is safe to say that in the attempted solution of the great problem of woman's freedom, Lois Waisbrooker will have to be reckoned with. Paper bound, 71 pages, price \$1.00. Published by Lois Waisbrooker, 335 North 50th Court, Chicago.—*M. I. M.*

—Of all the beautiful and really interesting children's books I ever saw Grace MacGowan Cooke's latest, "Son Riley Rabbit and Little Girl," is the cap sheaf. Fanciful and yet good-sensical. All printed on heavy coated paper, artistically and substantially bound, with the loveliest photographic illustrations possible. These pictures—there are many full page ones—are Grace's own work, and the "Little Girl" in them is her own little daughter. The entire book is of the sort that develops *real* artistic sense as well as love, kindness, imagination and child-joy. This notice comes too late to help you select for the holidays, but be sure to look the book up, for birthdays and *next* Christmas. It is issued by Stokes, and sold at bookstores. Price, \$1.50, postpaid.

—Among the articles in current magazines we have found specially worth while are: "One Man and His Town," by Marion Hamilton Carter, and "Hypnotism and Crime," Hugo Munsterberg, in January *McClure's*; "Strange Prophecy About Roosevelt," Henry Watterson, January *Cosmopolitan*; an article on "The Energies of Men," Prof. William James, December *American*; an article about Prof. James, Edwin Bjorkman; and "Two Centers of Real Municipalization," *Review of Reviews* for January; an article on the discovery of osteopathy by its inventor, Dr. Still, and Edward Bok's editorials on teaching matters of sex to children, in January *Ladies' Home Journal*; "The Metaphysics of Business," Charles E. Cumming, *Metaphysical Magazine* for January; "What the Pure Food Law Has Accomplished," A. J. Read, M. D., and "The Battle Creek Idea," Upton Sinclair and Michael Williams, in *Good Health* for January (Battle Creek Mich.); and everything in Gerald Stanley Lee's little *Mount Tom Magazine*, (Northampton, Mass.).

REGINA

"Queen of Music Makers"

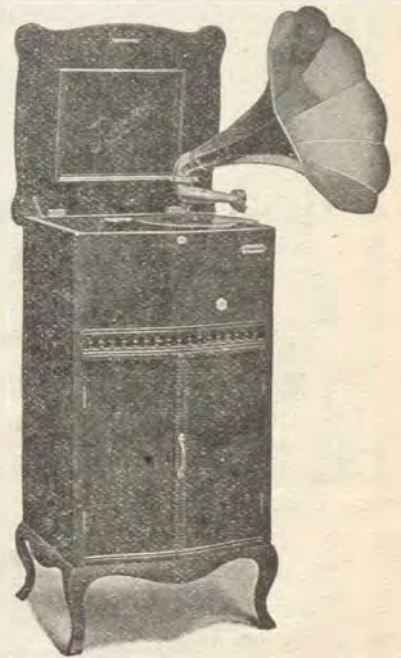
The name "Regina" has never been attached to an instrument which was not

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The latter has the advantage of the superior motor of the Regina Music Box. The Reginaphone provides a better talking machine without in any way interfering with its use as a music box, and the price is but little more than the music box would cost alone. This is worth considering, especially when holiday time comes and everybody is cudgeling his brains for appropriate presents, and when it is remembered that everyone enjoys a Reginaphone.

You will want to hear it first. Do so at a Regina store. There are Regina stores in nearly all important towns. If there isn't one in your town, there is one in a nearby town. We will send you a list of the Regina dealers near you and a complete descriptive booklet on request.



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Restores gray hair to its original color in a few days, making it glossy and beautiful. (Best for brown, dark brown or black hair no more than one-third gray.) Absolutely harmless. Price \$1.00. At dealers, or by express prepaid. Send 10c for a trial bottle and booklet "About the Hair."

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5%

If you are accustomed to receiving 3% or 4% on your savings, you may be surprised to learn that there is an old and reliable institution in New York City, strictly supervised by the State Banking Department, and as safe as the best savings bank in the land that has for years paid 5% per annum to thousand of investors, large and small.

Investment certificates \$100, \$500, \$1,000 a specialty, but small savings (\$1.00 upwards) also encouraged. Our booklet tells how and why. Please write for it.

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Be an Artist



DRAW and design for advertisers, and paint portraits or decorative things for everybody. I have been so successful by a new method of my own that I want to teach any one who desires to make money either in his leisure hours or by making a profession of the work. There is so much work to be had that there is abundance of room for all and the cost of learning is ridiculously small. For a two-cent stamp I send you my free chart. You have seen my work and know my name—Dorothy, Dorothy D. D.—Dorothy Deene—you can't forget it. So write to me and let me tell you something about the work there is to do and the prices I get and that you can get when you are prepared to do the work. Write quickly, for I have something special for you now. Postcards receive no attention. Use self-addressed envelope, stamped. **DOROTHY D. DEENE, Studio, 69 East 41st Street, Chicago, Ill.**

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There are keys which unlock man's hidden energies and latent talents, just as there are keys yet undiscovered to great inventions.

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Full and explicit explanation of the structure and uses of **WOMAN**, the organs of life (with Manikin), **MAN**.

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For ladies and gentlemen who want a quiet, pleasant, cheerful home, where they can be free from the old thought atmosphere. A fine, healthy climate, good water, short, mild winters. Address **MARY C. BARRETTA, Corner of Landis and Valley Aves., Vineland, N. J.**

Vindicated By the Supreme Court!

The Drug Doctors Defeated in Their Efforts to Stop the Progress of Food Science

The readers of this publication who were indignant at my arrest by the New York doctors, because I cured diseases and relieved suffering without the use of drugs, may be glad to know that the Supreme Court has unqualifiedly vindicated me.

This court decision is the first official recognition ever given the practice of **food science** in the field of **prevention and cure of disease**. My work has already met with the recognition and co-operation of many of the most learned and advanced physicians in New York City, who not only send me difficult cases, but have personally taken my course of treatment.

The reason the drug doctors so bitterly oppose my work is because I am curing hundreds of people by food science whom they fail to cure with drugs, as shown by the following letters, which represent thousands of others in my files:

MEDICAL TREATMENT FAILED—FOOD RESTORED PERFECT HEALTH.

My Dear Mr. Christian: For the past ten years I have had a constant fight with disease. I went through every form of medical treatment without results. You have restored me to perfect health. I have gained in strength, vitality and weight until my friends scarcely know me. Most gratefully yours,

H. M. HAYES.

Broadway, Va., January 28, 1907.

AN HONEST PHYSICIAN.

MR. EUGENE CHRISTIAN,

My Dear Sir: For fifteen years I administered the usual drug poisons common to the practice. My experience convinced me that the practice of drugging was worse than failure. It trifled with human life, was a network of errors, and a little short of criminal in its nature. I am thoroughly convinced that your work is in the right direction, that only proper dieting and the natural elimination of poisons formed within the body will cure disease. This secret came to me after a long and varied experience. Yours very truly,

J. W. BENADOM, M. D.

HOSPITAL MATRON CURED OF CHRONIC RHEUMATISM.

My Dear Mr. Christian: My term of treatment being finished, I wish you to know the results. The rheumatism which had been pronounced chronic seems to be entirely cured. My sleep is refreshing and undisturbed. My digestion and assimilation of your delicious combinations of food are working perfectly, and I am in every way improved and delighted with your method of treatment. Thanking you for the excellent care you gave to my case and the splendid results that followed it, I am most sincerely yours,

Thrall Hospital, Middletown, N. Y.

MARTHA PALSER.

SPECIALISTS FAILED—FOOD CURED.

My Dear Mr. Christian: It may interest you to know how I am getting along since finishing your instructions. I was disabled for work for over two years, and was under the care of specialists and M. D.'s for a much longer time, for stomach and intestinal trouble, but I gradually lost in weight and vitality, and also faith in medicine to cure stomach trouble. By following your advice I have made a steady gain in weight and energy, and in every way have been made over. I have the sense of feeling that I am well, and better than all, that I have learned what to eat to keep well. I enjoy my eating more than I ever did. Your food combinations are delicious. I am grateful to you for what you have done for me, and for the patience exercised with a nervous, irritable man. Yours truly,

Greenwich, Ohio.

E. L. WASHBURN.

DOCTORS GAVE HIM BUT TWO MONTHS TO LIVE.

EUGENE CHRISTIAN, FOOD SCIENTIST.

My Dear Sir: My husband is a walking advertisement for what your foods and treatment will do. One year ago the doctors gave him two months to live. He is now in perfect health. Gratefully yours,

279 Hillsdale, Eureka, Cal., November 17, 1906.

MRS. B. M. LYON.

IF YOU HAVE A CURABLE DISEASE SCIENTIFIC FEEDING WILL CURE IT.

CONSULTATION FREE—At My Office or by Mail.

You are cordially invited to call any weekday between 1 p. m. and 4 p. m. No charge will be made for my expert opinion as to your case. If you cannot call, write. Tell me all about your case, condition and symptoms on my

FREE SYMPTOM BLANK

sent on request. I will reply fully and promptly, giving my opinion without charge. If I believe your case incurable, I will be honest and tell you so, and what relief can be obtained. If I believe your case is curable, I will prove it by indorsements from similar cases. All this costs you nothing. Call or write at once.

Eugene Christian Food Scientist
Room 70, 7 E. 41st St., NEW YORK



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HEALTH, STRENGTH and BEAUTY

Secured by using
**ROBINSON'S
ALFALFA-NUTRIENT,**

(The New Century Food Discovery)
For taking the age out of the old and infirm
and restoring the bloom and vigor of youth.

MAKES THIN PEOPLE PLUMP.

Rich blood, healthy flesh, strong nerves—gives the bright eye—the ruddy cheek—and the elastic step of youth.

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Alfalpa is of the clover family—the greatest *Medicinal Food Plant* grown, and combined with other *Life Giving Plants* we have in *Alfalpa-Nutrient* all the essential elements of life and when lacking in the system *Disease sets in* and the only *Law of Cure* is to supply the deficiency and restore health.

Alfalpa-Nutrient is guaranteed under the Pure Food and Drugs Act; has never failed and cannot fail, as it is founded upon the Natural Common Sense Law of Cure of supplying the lacking elements to the blood instead of introducing poisons—a law as true and exact as Mathematical Science. Cures by the same law that cures hunger: Feeding the starved nerves and system instead of Drugging it.

Cures all Wasting Diseases, Anaemia, Rheumatism, Locomotor Ataxia, all Stomach, Liver and Kidney Troubles, Indigestion, Constipation, Catarrh and all Blood, Nerve and Female Diseases.

Remember **ALFALFA-NUTRIENT** makes good digestion—rich blood—strong nerves—rosy cheeks and gives the bloom and vigor of youth. Sent postpaid, \$1.00 per box; 1 month's treatment, 6 boxes, \$5.00.

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A 35 cent package in plain wrapper, with 50-page booklet, "How to Develop the Form and Secure Perfect Health and Beauty," sent free; also large sample jar "Primrose Beauty Cream," an ideal cleanser and skin food, and praised by all who use it, sent for 4 cents. First-class lady and gentlemen agents wanted. \$25 per week or more easily made.

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There is a certain method of reading character by astrology, or the positions of the sun and planets at birth, which often enables one to exercise an insight which, to the uninitiated, seems most wonderful, not to say uncanny. A friend of mine who was a student of "Solar Biology" was able to tell a woman whom he had just met for the first time, certain facts in her own life which she supposed were known to no one except herself. This system of character reading enables one to see deep into the inner life of the subject. It is very different from ordinary astrology. It tells how to determine mental, physical and marriage adaptability. Gives parents an understanding of how each individual child should be trained to secure the best development. Throws a flood of new light on the great problems of life. Send me a stamp and I will send you an illustrated 40-page prospectus of "Solar Biology," telling about this wonderful science, giving specimen pages from the book, etc. I will also tell you the full particulars regarding the peculiar experience of my friend. This offer is made especially to readers of *The Nautilus*. Send stamp to **WILLIAM E. TOWNE, Dept. 1, Holyoke, Mass.**



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Well with clean, very warm water and good soap; rinse vigorously cold, then dry well with clean towel. You may see just a shadow of what is meant by "HE THAT CLEAN HANDS." Ask me for the secret which "NATURE" has given to me. DO IT and your "Heart," Head, Hands, Stomach, Liver et al., will be "Pure" and Clean. Sickness gone. No dope, no knife; just cleanness and LIFE. Your money returned if you ask for it. If I don't return it then tell me—tell Mrs. Towne, she will soon see that I "get mine"; my exit from *The Nautilus* will be quickly requested. Send 50 cents to **R. C. VERNES, 368 Jay St., City of New York, Brooklyn Borough.**

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A HALF PRICE OFFER
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H EALTH is a most valuable asset. With it you can meet any strain or stress that may come to you. Be ready for the emergencies of life and able to do your best. Without it one cannot prosper or be happy. Health is within the reach of all. It is simply a matter of knowing something about how to live and the right use of Food, Air, Exercise and the Mind. Living to be well makes life a delight, not a burden. The person who is well does not have to sacrifice the joys of living; only the sick do that.

HEALTH-CULTURE is edited by Dr. W. R. C. Latson, a contributor to *The Nautilus*, and one of the brightest and most advanced writers of the day on the *Art of Living*. It is opposed to the use of drugs which never cure, vaccination and needless operations.

HEALTH-CULTURE stands for higher ideals of life and better living and all that is implied by this. Its aim will be to make men and women better Physically, Mentally and Morally, to save the lives of children, adding to the length of life and to the value of human existence by increasing the ability to accomplish and enjoy. One of Life's Essentials is the proper use of food, what to eat to meet the various conditions of life, what is best for the growing child, the active adult and the more sedentary aged. The consideration of this is an important feature of **HEALTH-CULTURE**, but as it cannot be considered fully, a work on this subject has been issued which admirably supplements the magazine.

WHAT SHALL WE EAT?

The Food Question from the standpoint of Health, Strength and Economy. Containing Numerous Tables, showing the Constituent Elements of all Food Products and their Relative Cost and Nutritious Values, Time of Digestion, etc., Indicating Best Foods for all Classes and Conditions. By Prof. Alfred Andrews.

How food is digested and nourishes the body and what interferes with this is presented briefly and the work then takes up the food question in a most practical way as is shown from the following greatly condensed form:

THE TABLE OF CONTENTS.

How Food is Used. The chief uses of food. What makes flesh and what makes heat and energy.

Nutritive Values. A chart and tables showing the nutritive value and composition of food materials.

The Digestibility of Foods. What foods digest readily and those that digest slowly.

Amount of Food Needed Daily for Different Conditions. Proportion of food elements.

Economy of Food. How to get the best food for the least money. Chart showing pecuniary economy of food.

Eating for Health and Strength. Various points.

List of Foods for easy, middling and hard digestion.

Foods for Various Classes.

Overeating and Feasting.

Summary for proper eating and drinking.

Menus. Number of meals per day. Nutritive ratios.

Foods and Constipation. Diarrhea and biliousness.

Elimination of waste matter and its importance.

Water. Suggestions about pure water.

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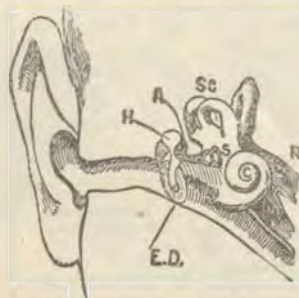
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