

Magazine of **THE** New Thought

NAUTILUS

SELF-HELP
THROUGH SELF KNOWLEDGE



Flower Festival at Point Loma.

EDITED and PUBLISHED by ELIZABETH TOWNE at HOLYOKE, MASS.

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Magazine of **THE** New Thought

NAUTILUS

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Flower Festival at Point Loma.

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In this department we expect to make two announcements next month; one that is important to every parent and teacher; the other a new departure that will interest everybody—and surprise most of 'em!

NOT YET BUT SOON. We have some scientific news from France which will appear in a month or two, an article by the Countess de Montaigne about latest scientific experiments in actual photographing of thoughts. Be sure to read it.

And an article on the troubles of the married and how not to have them, by Wallace Wattles; also a series on mind and mind control and mental healing by Mr. Wattles.

HAVE YOU? We are putting more work and money into *Nautilus* than the casual observer can possibly estimate. The discerning ones are showing their appreciation by renewing and sending new subscriptions from their friends.

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AND PRIZES. And remember those prizes that wait for the friends who send us a lot of new subscribers—solid gold watches for men or women, correspondence school courses on almost any subject, china tea sets, etc. Read about them again on page 64 of February *Nautilus*.

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35 Winfield Street, South Norwalk, Conn.

THE NAUTILUS.

Vol. X.

APRIL, 1908.

No. 6.

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THE NAUTILUS.

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Ella Wheeler Wilcox
Florence Morse Kingsley
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Prof. Edgar L. Larkin
Floyd B. Wilson
Karl von Wiegand
Eleanor Kirk
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These Are
NAUTILUS
Contributors
for 1908-9.
Others
Coming!

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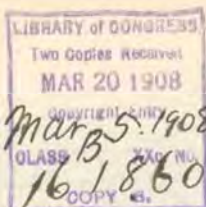
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Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus,"

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY,
One Dollar a Year.

APRIL, 1908.

VOL. X.
No. 6.

Editorials.

By Elizabeth.

THE PROBLEM OF THE UNEMPLOYED. Will "All is good" solve the economic problem? These thousands of unemployed in our large cities are getting onto the hearts of our people these days.—E. A. W. H.

Isn't it distinctly and wholly good that the problem of the unemployed shall "get onto the hearts of our people"? How else shall "our people" realize and revolutionize conditions?

"All is Good" does not mean all is *always* good, as many seem to think. It is good that the unemployed suffer today that they and we may understand our oneness and create better conditions for tomorrow.

So with all evils. They are good until they wake us up to create something better. Then they pass to the nothingness whence they came—the hell of ignorance.

Why don't we do something about it? What are *you* doing? Voting for private monopoly of public utilities and for ward politics? Or refusing to have anything at all to do with "dirty politics?"

PROHIBITION'S SUNRISE SALUTE.

Prohibition is coming in like the dawn of a new day. The first faint streaks along about 1870, when about three millions and a half of our people lived more or less uncomfortably under prohibition laws. Since then our population has been multiplied by two and a half, and the number affected by prohibition law *has been multiplied by*

ten. That means that over one-third of the United States population lives now under prohibition laws.

And in most places the laws were passed by large majorities and are being maintained from election to election by still larger ones.

And new states, counties and municipalities, north, south, east and west, land-sliding to the prohibition side by every election.

A few recent revelations of the prohibition new day:—

Five states absolutely prohibit the sale of intoxicants: Georgia, Maine, Kansas, North Dakota and Oklahoma.

In only eight states is there no rum restriction at all. The eight back number snake bite states are New Mexico, Arizona, Montana, Idaho, Nevada, Utah, Wyoming and Colorado.

The area of absolute prohibition is increasing tremendously. In Texas it has recently trebled.

Ninety-seven out of one hundred and nineteen counties in Kentucky are dry.

In Tennessee drink is legal in only three cities, the largest.

In Alabama three-quarters of the state is strictly prohibition.

Sixty-eight out of seventy-five counties in Mississippi have shut up saloons.

Florida has thirty-four dry counties out of forty-seven. And so on all through the south.

Editorials.

By Elizabeth.

Vermont has voted "dry" for four more counties, leaving but twenty-nine licensed towns in the state.

Massachusetts is going "dry" slowly but surely. The little towns of Goshen and Hawley just voted prohibition at town meetings without one dissenting vote. Ashfield voted dry fifty-one to nineteen; Charlemont sixty-seven to seventeen; Gill thirty-eight to nine; Heath thirty-five to one; Leyden thirty-five to three; New Salem thirty to ten; Northfield—where the Moody institute is—one hundred and fourteen to twenty-five; Sunderland forty-nine to eleven; Chesterfield eighty-two to fourteen; Amherst—home of Amherst college and the "Aggies"—one hundred and eighty to one hundred and fifty. And the larger cities showed great gains for prohibition. They say Holyoke is getting tired of the whiskey ring and will go dry another year or so.

LOCAL OPTION. Yes, I believe in prohibition—wherever it can be passed. Whether it really prohibits doesn't so much matter, as whether it can be passed. Whether it is the public opinion of the community.

I believe joyously in local option. When a few towns clean out saloons the whiskey evil is quickly doubled in the neighboring "wet" towns, and the voters begin to realize the point that it is better for a town and a man and his family to "turn away" some kinds of "business." So the dryness spreads.

Local option is better than state law because each community wakes up to its needs and the people learn to pull together. Each town wallows in its own whiskey until it *wants* to get out. Then it fires the whiskey. And the next town

follows the fashion. State law corresponds to a force from without; local option to awakened desire and will from within. In one case the state tries to *make* its towns be good; in the other the towns choose for themselves to be good.

If men *will* have whiskey let them herd together and "regulate" it the best they can. Soldiers *will* have it—give them the canteen, whiskey regulated and shorn of some of its fangs.

Prohibition in spots, and spreading; "wet" folks herding in the interstices and dying off; children growing up where Public Opinion teaches them to avoid the "wet" places and habits. See? Another generation or two and the trick is done. No wet places left except in the slums of great cities where boozers will be at home for some time to come.

**"THE MODEL
LICENSE LAW."**

So strong is the prohibition movement everywhere that the hard pressed southern liquor folks have waked up and started a back fire to save their trade. They say, "as distillers, brewers, wine makers, wholesale liquor dealers, and reputable saloon keepers, we protest against a status so destructive to our best interests, financial, social and otherwise."

They have leagued together and invented a "Model License Law," which is certainly a great advance over the old style license law. And they have raised money to deluge the country with circulars advocating their proposed law.

It is a good law. Wherever it is passed conditions will doubtless be improved and prohibition staved off a considerable number of years. Wherever prohibition is hopeless now this new model license law might prove valuable. For full par-

Editorials.

By Elizabeth.

ticulars address Model License League, Commercial Building, Louisville, Ky.

The proposed law takes saloon licenses out of local politics, a great improvement to begin with. It makes a license the property of the saloon man, transferable like any other property, and his for all time *unless* he infringes local saloon regulations, *or* a majority of the citizens of the town or precinct vote to close his saloon. For violations of saloon regulation laws, first offense thirty days' closing of saloon, second violation revocation of license. Amount paid for license to be moderate, as too high license tempts the saloon man to cheaper liquors. Present licenses to be continued and no new ones added except as the community decides.

So much from the saloon men themselves. I'd like to place an addendum or two.

Thanks to the W. C. T. U. principally, our schools *and* homes are teaching the young idea to avoid liquors and saloons. But the chronic drinkers must have their drinks until they learn better or die off. Regulate the saloon to meet the chronics' "necessities" without appealing to the ignorance or weakness of those who are not yet victims of the drink habit. Make the saloons strict liquoring-up places. Cut out lunches, games, all unnecessary decorations, screen doors, and all chairs and tables. Install a sort of Australian ballot box system of booths and make every customer take his booze standing alone and silent in a bare two by three booth facing the counter, every man paying *cash* for his own drink. Hotels to follow the same plan, no drinks served anywhere except in the booths. This would cut boozing square in two—or three or half a dozen—on the spot. It wouldn't

suit the Model License League, but they are a negligible quantity. And even the boozers would be pleased with the plan when they got used to it.

Why not work for the Model License Law *a la* Private Booths and the Silence, in *your* town?—if prohibition seems a long way off.

**ARTHUR BRISBANE
RISES TO INSINUATE.**

In March *Cosmopolitan* is an article on prohibition by Arthur Brisbane, editor of Hearst's *American*. The first half of the article will raise W. C. T. U. cheers to highest pitch.

But the last half sounds like the pre-cautious speculations of an "uninstructed delegate" with his eye out for the liquor interests. He insinuates that all this prohibition wave won't last and won't clean men of the drink habit if it does. And all victorious nations have been drinkers, forsooth!—therefore it's a question if we hadn't better go slow on prohibition lest we become victims to somebody or other. The Indians went down before firewater, therefore we better stand whiskey.

On the same principle we better stand dirt, microbes, gambling, graft, war and a few other things because the victors of history stood them. And Russia must stand her aristocracy because victorious wars were always engineered by czars and their ilk.

Rot! As well cultivate winning bulldogs by protecting the fleas on 'em.

Another insinuation of Brisbane's: He questions if it is "right" to "confiscate" the property of the great brewers who have bought the farmer's grain and built up the industries of the middle west.

Editorials.

By Elizabeth.

So we are to go on cultivating the drink habit to show our appreciation to the great brewers and distillers. Does Arthur Brisbane believe this, or is he paid for such rank insinuations?

Have we a right to close a slaughter house when the city grows too close to it? Have we a right to close a saloon when a schoolhouse is built on the next block? Are we "confiscating" a man's property when we close his gambling den or opium joint? Of course not. We "confiscate" only what we confiscate from all men, their "rights" to injure other people. The property is still there, ready to be turned to useful purposes. The owner must progress with the rest of us—that's all.

THE NEXT PRESIDENT.

The current magazines are full of articles about the presidential possibilities. We read about all of them, but so far nothing has developed to change *The Nautilus* view as to whom we should have for next president.

We need at least another four years of Roosevelt aggressive house cleaning policy, or there will be a back sliding such as nobody wants. Theodore Roosevelt is the man to keep us all up to the new scratch until it becomes a habit.

If Roosevelt just *won't* keep his job, then Taft is the man.

Hughes I don't like, though the specific "reason why I cannot tell." He *could* do things, but *would* he? I doubt it. Woman's reason—or intuition.

Three more possibles come next in my favor—Tom L. Johnson, Johnson of Minnesota and Joseph Folk. Give us Roosevelt (or Taft at a pinch) for 1908, and either one of the Johnsons, or Folk, for 1912.

Democrats? What of it? It is *men* we want, not parties.

TO X. Y. Z. AND OTHER WEAKLINGS.

Judging from your very explicit statement I should say you have done plenty of things but you've never done any one thing long enough to count; and you have given up far too easily on the physical side.

The key to all health and usefulness of body is *to pour the thought-force through it*. Intelligent action **PERSISTED** in will *develop* the weakest body into a strong and useful one.

Note, I said *intelligent* action. This does not mean that a few physical culture stunts hustled through, or half-heartedly done—when you "feel" like it—will do much good. It means that you must decide which muscles and nerves need developing, and then you must exercise those particular ones systematically—so many movements every day at certain times *no matter how you feel or what the results*. Begin with a few movements done slowly, with great precision and with your whole thought following and *commanding* each motion. Make these same movements at certain hours three or four times **EVERY** day *no matter how you feel*. After two or three weeks add another movement or two. Keep on adding more movements as you find you can do them without exhaustion.

And always your thought and interest and will must go into *each movement*.

Keep at it for *months* **AND YEARS**—and your body will respond as surely as the sun rises. And your improvement will be in exact proportion to the amount of steady will and thought you put into each and every movement; and in pro-

Editorials.

By Elizabeth.

portion to the faithfulness with which you practice. There is *no* other way I know of for a chronic weakling to develop a strong, healthy body, and this way is absolutely sure. The only possible IF is *if* you are not faithful to practice.

They say our President Roosevelt was born a weakling and began in youth to develop physical power in just this way.

THOUGHT
EVAPORATION.

You see, the trouble with you and all other weaklings is that you sit still and *let* your thought-power evaporate through your skulls—and run off your tongues,—instead of *directing* that thought-power down through the nerves and muscles of your bodies where it is needed and will do some good.

The thought-power of the physically strong flows *naturally* through his nerves and muscles, which are large and free of obstructions. He is "active" and "can't sit still."

But the nerves and muscles of a chronic weakling are small and flaccid and choked. So he has to practically *force* his thought-power, his will-power, to flow through his body. It is hard work, stupid work—so much easier to sit still and *let* his thought run over at the top, in imagination and chatter. So much easier to sit around and lament one's weakness.

There is no excuse for a weak body. *Persistent use* will develop any unmaimed body. Go in to win and *stick to it*, should be the weakling's shibboleth.

EMANUEL KANT. Emanuel Kant had a puny body, his thought-force spilled over at the top. He experimented until he found out just how much physical exercise would keep him in good trim for his work. Then he took that exercise *every* day until he died. He walked up and down, up and down in an alley, stick in hand to whack off anybody who tried to talk to him or stop him. Who knows but the stick was

carried rather for its moral effect on Emanuel himself? It takes *will* to divert thought force into a puny body.

MORE
POINTERS.

In your particular case, X. Y. Z., I see no cure but the one cure. You've tried everything else without much avail, and the one thing that has visibly helped you is *breathing*—body exercise. Keep on breathing, and add other exercises and *keep at them*. Your diet seems all right except that you eat too many apples and do too much piecing between times. Better drink milk alone in the morning, good dinner at noon, light supper at night, and not a bite between times. When you want food between times sip water and *breathe*. I would change foods frequently. Cut out fruit for a few weeks, then eat it again, in moderation.

The only way to treat the inharmony about you is to *be still*. Speak peace in your own mind, and *never mind*. You have *done* wonders already. *Use* your body persistently, insistently, and health is yours.

Let patience and exercise get in their perfect work.

A WHOLE
HAYSTACK
IN THE WIND!

Augustus Thomas deserves a gold medal from the new thought people everywhere for his new play "The Witching Hour," which has been played in New York at Hackett's theater every night, Sundays excepted, since early last October, and is still running to crowded houses. Nearly half a year. Close to one hundred and fifty performances, matinees included. Crowded houses. We wired Wednesday morning for three seats for Friday night, February 28, and the 18th row was the best that could be done for us.

The play is magnificently staged of course, and finely acted, John Mason as the hero. It is a strong play, highly dramatic, and presents in most striking relief every phase of new thought teaching. What can't be acted out is explained in words—amid *breathless*

Editorials.

By Elizabeth.

silence on the part of the audience. That our thoughts wield tremendous influence upon ourselves and others no one could doubt after seeing the play. It is a better convincer than a hundred sermons or a library of books. Be sure to see it when it comes your way, as it is sure to do sooner or later, for it is the hit of the year in New York. So powerful a play that the poorest of actors could scarcely spoil it.

Straw that shows the way the wind blows!—a whole haystack to the breeze, that will sow new thought hay seeds to the uttermost corners.

RE PANIC. In view of the apparent coming financial panic would it be improper for one of your admirers to suggest that you give us an editorial on "Peace and Prosperity," carrying with it the suggestion that we (all New Thinkers), think peace and prosperity daily, having in mind the crisis we are about to face, and see what we with our concentration of thought may accomplish where others have failed. (J. P. Morgan, Henry Clews, and other money men.)—J. H. B., Louisiana.

Bless me!—I thought that financial panic was a thing of the past, and the aftermath nearly blown over. The Money God gave the panic and the Money God took it away, blessed be the name of Morgan *et al.*

Of course the wave passed over all of us. Are we not one? But it rolled over and off us into the Pacific. Some of us may be a trifle damp and shaky yet, but the rest are providing dry duds and refreshments, blessed be the name of Humanity.

A few straws that show the way the wind blew and the wave flew:

Out in Detroit they decided to build a canal to afford employment for the idle. They reeled off the necessary red tape and advertised for 2,500 workmen. How many do you think applied? Just ten. And every one wanted to be a boss.

Down in Boston 1,000 well dressed men paraded the streets and cried for jobs. The city opened up an employment office and said, "Step up, gentlemen, and register, and we will find work

for you." When it was all over the list of work-seekers numbered about 200—out of 1,000 in parade.

We advertised for a high school boy to work three hours a day. One young man applied, whom I knew. "I left So-and-So's after nine years—didn't like the new boss," he said, "was promised work at Such-and-Such's. In three months they have given me just three days' work; running close on account of hard times; am promised the first opening at another mill, but I want something to last until then." I condoled, and asked him how he managed to live. "Oh, at home," he replied, "and father works. And we've got enough in bank to put my brother on through college anyway"—his face grew bright and exultant—"so of course we can get along all right anyhow."

Holyoke organized a relief committee—which has had much less to do than was expected, and growing less every day.

A good share of even the poor people seem to have been ready for hard times.

And now work is starting again everywhere.

In New York people have spent more on operas and theaters than ever before in history. That means ready money. And New York was first hit and hardest hit of all the United States.

As to doing anything by thinking Peace and Prosperity, I believe it was the Peace and Prosperity thought of the last dozen years or so that kept this panic from being anything like as disastrous as any of its predecessors. And Peace and Prosperity thought continued right along, as it is being continued, will prevent a recurrence of similar panics in future.

New thought is permeating all life, and will eventuate in government insurance of banks which will prevent fear of failure and consequent money hoarding.

FEAR is the life of panic; and the world is outgrowing fear—thanks to the new thought.



... Forward ...

Let me look always forward, never back.
Was I not formed for progress? otherwise,
With onward pointing feet and searching eyes,
Would God have set me squarely on the track
Up which we all must labor, with life's pack?
Yonder the goal of all this travel lies;
What matters it, if yesterday the skies
With light were gilded, or with clouds were black?

I would not lose tomorrow's glow of dawn
By gazing backward, after sun's long set.
New hope is fairer than an old regret.
Let me pursue my journey and press on—
Not tearful eyed, stand ever in one spot
A briny statue, like the wife of Lot!

—Ella Wheeler Wilcox.

Phyris, Phylos and Phrena.

BY EDGAR LUCIEN LARKIN.

PSYCHOLOGY FOR WOMEN.—PHYRIS
EXPLORING THE THRONE ROOM
OF THE MIND.

III.



The mystical words written by the hand of Phyris when it was in a state of anæsthesia: "Study the Corpus Callosum and catalysis," made a profound impression on her mind. And deeper still upon the sub-

jective, or subconscious mentality—Phrena. Indeed, I am not sure but that Phylos really sent the message to Phrena. However, I shall deal with the exoteric mind—Phyris. She read every book she had on the subject of the brain, and ordered others from Chicago. She ransacked the public library of Los Angeles and borrowed from physicians and psychologists. One of the latter, a German of erudition, wondered why a young woman should ask for his difficult works on recondite mental studies. Then she went to a medical college and asked the professor to show her the brain and nerve units in their microscopes. Soon, they admired this anxious student, placed the resources of the university at her disposal, and explained everything to the best of their ability. They all were amazed at her learning. The cells and excessively delicate filaments extending from them finer than the finest fibrils of silk, she studied carefully. But she saw that they were all colored artificially. At once she thought that

these pigments obscured or distorted still more delicate parts, and spoke to the professors about it. They said: "These bodies are so nearly transparent that we must add colors to render them visible. There is no doubt but that they injure the delicate tissues." They gave her specimens from all regions of the brain, spinal column, and nervous system in general. She asked especially for portions cut from the corpus callosum; and these she examined with the utmost care, and studied its fibers, filaments and thread-like forms under the highest powers of the lenses. She was soon lost amid the wonders of the mysterious corpus, that broad band of white matter connecting the two hemispheres of the cerebrum. She saw that the entire mass was composed of pure white nerves leading from hemisphere to hemisphere. They brought a model of the brain that opened, so that she might see how connections of the millions of fibers were made like strands of wires in cables. She said, "they are telephone wires." The professor said, "perhaps they are telegraphic"; but Phyris would have her way, and insisted that they are telephonic circuits. The term, "mental sound," is a favorite with her, for she believes in a wondrous cosmical harmony, and that we are integral parts of it, when both our minds are in unison.

While Phyris was looking at the cells from the cortex she wondered if one died when a thought was born. For if one cell dies for one thought, how even begin to think about the stupendous marvel of memory? And how did she, herself, revel in the deeps of introspection? She had not been in the laboratory an hour before she found out that the

professors and physicians of the highest grade did not know anything about the real nature of mind. Finally, the professors saw that Phyris was in the midst of thought profound. She ceased to ask questions and became so intensely absorbed that they brought out a box containing over a hundred slides of brain and nerve specimens, made excuse, and left her alone to revel in the thought and mind world. She was alone for almost three hours, and examined every slide with care, using different intensities of light. She was amazed to see how small and fine the ends of the filaments are leading to or from the cells. The ends, buried in the soft matter, became so fine and faint that the highest power lenses could not reveal them. How she wondered over this problem,—do the fibers convey thoughts to the cells or from them? And also, if cells were all connected to each other, and to the greater fibers of the Corpus Callosum. And how she admired the lenses, those wonderful eyes of the microscope. Her mind was filled with its capacity. She astonished herself, or perhaps Phrena caused the wondering, as to whether Mind enters the brain from some outside source, as a number of modern mentalists claim, or whether it originates entirely in the brain. If in the brain, does it rise in the matter and flow into the cell, or in the cells, only to flow on the filaments, like electricity, into the scarcely organized watery substance of the brain? The perpetual mystery, today as deep as ever, is the brain and nervous system and deeper still life, nerve and thought energy.

Minute by minute the impression grew stronger in the mind of Phyris, that the microscope was not half powerful enough. In her perplexity, she asked herself, "Do the filaments end, or do they extend to adjacent brain cells?" She strained her eyes, and threw

floods of sunlight upon the objects, but in vain. All at once, she became aware of the presence of a thought of great intensity, in her brain,—for the word corpuscles burned and blazed in her very mind with the brilliancy of an electric arc. Her beloved author, J. J. Thomson passed before her mentality, and she now says she "knows that mind is a flow of corpuscles of electricity." And there is no use holding an argument with her. She believes that the dimensions of orbits of corpuscles, negative around positive, in the colloidal substance of the nerves and cells of the brain, together with their rates of revolution in trillions per second constitute mind in all its trillions of phases. She saw a bundle of nerves enclosed in a sheath; and then her belief in telephone cables of enclosed wires increased. The motions of the right side of the body are caused by impulses rising in the left side of the brain; and those of the left, in the right hemisphere. Phyris being right handed really lives in the left hemisphere and Phrena in the right. The vision in the microscope began to grow dim, and Phyris looking out, saw the sun low in the west. She had been in the university since 1 p. m., unconscious of the flow of time.

The telephonic nerve-lines extending through the body, the Corpus Callosum, made a deep impression on her mind, and on her way home she thought of the wonders of this most fascinating day of study in the throne of mind, the human brain. Upon arrival at home she wound her way through the devious ways of her labyrinth of cypress banks, and wilderness of flowers, entered her psychological, fairy-like home, and began to open her daily heap of letters and packages. One would think that she would open letters first, but not so; she tore off the wrapper from a book, when behold! It was:

"A Text-book of Physiology," by William H. Howell, 1907. With feverish haste she consulted the index, for the words, Corpus Callosum. These were found and the text read with unusual interest in these words:—"fibers of Corpus Callosum connect portions of the cortex of one hemisphere with the cortex of the other side." "We may perhaps regard the Corpus as a means by which the functional activities of the two sides of the cerebrum are associated," (page 216). Then she turned over the leaves until she saw a cut—a schematic diagram of the nerves leading from one hemisphere through the tangle of the fibrous corpus to the extreme surfaces of the other. These connections were not so clearly shown in the models at the college. The mystery of right and left hemispheres actuating opposite halves of the body was as great as ever. Then she wondered why she is right handed. She has read somewhere that the question whether one is to be right or left handed is settled in the seventh month of a child's life, and by an inexplicable predominance of the left hemisphere. She then believed as never before that the "surfaces of the hemispheres are sur-

faces of projection for every muscle and every sensitive point in the body." Meynert. And far more intricate than a complex "Central" in a large telephone system. She kept on reading until near the midnight hour, tired, weary and fascinated.

For late researches in electrical realms, in the interior universe of thought, have opened the gateways of a region of enchantment. She saw this sentence: "Islands of gray matter are imbedded in the white." Like a flash, the thought of relays came into her mind, like those invented by Professor Pupin for his long telephonic submarine system. Just before closing the book, she looked into the appendix, and saw a list of chemicals found in brain, nerves and body. But brain and nerves are made of Colloid forms of matter, like jelly or glue. That is—they never crystallize when solidified. From these facts she became convinced that thought is an electro-chemical output of Colloidal matter. Phyris tired from her work of the long day, began to think of Phylos, in, to her, an inexplicable manner, and went to sleep.—*Lowe Observatory, Echo Mountain, Cal., February 20, '08.*

The Cry of Man.

"Oh, if life were not so bitter,
If the world were not so cold.
If all men were not so anxious
For the rainbow-pot-of-gold."
Thus are men forever crying
As they let the world go by.
When they just give up the struggle,
Want a thing and then don't try.

"Seems the world is ever happy,
All men's faces look so glad.
E'en the river seems to sparkle,
Just as though it longed to add
All its bubbling, rippling radiance
To the radiance of Man."
This is when Man tests his courage,
Wills to do a thing and can.

—Marguerite Allis.

An Easter Meditation.

"I AM the resurrection and the Life!"

"Thou wilt show me the path of Life."



AS CHRIST was raised from the dead by the glory of the Father, EVEN SO we also should walk in newness of life. EVEN SO must we roll away the stone of our unbelief and arise; even so must we cast aside the binding garments of the tomb and come forth into the light. Angels are waiting to help us; the guards are as dead men; let us put on the beautiful garments of our resurrection and walk forth into the garden, alive forever more!

¶ We are not too cold and weak to accomplish this, because the GIFT of our God is Eternal life. We are not too broken and defaced to show forth the beauty of our inheritance in Him. "For this is Life eternal, TO KNOW THEE, the only true God, and Jesus Christ whom Thou hast sent." And this Christ, who is our Life, abides within us, very soul of our soul, very substance of our body, ready to burst forth at our lightest touch into a fountain of living water, which shall satisfy our consuming thirst.

¶ There is no closed tomb that this joyous life cannot unseal, no bruised and lifeless body that it cannot reanimate; no sorrow that it cannot heal; no depth that it cannot fathom.

¶ "Arise! Shine! For thy light is come, and the glory of the Lord is risen upon thee!"

—FLORENCE MORSE KINGSLEY.

Controversy.

FLOYD B. WILSON.

PART I.



From the time that ideas were moulded into thoughts and these presented to the world through the medium of the newspaper, magazine or book, anything out of the ordinary has seem-

ingly been regarded as a subject for controversy. The new always found an antagonist in the old. There were opposing forces to be met at every turn on the pathway to knowledge. The new was forced to prove that the old was wrong and itself right, as the case was usually prejudged by the critic, without examining the plaintiff's brief. Appeal after appeal had to be taken, and one error after another of the old brought to light before the argument in the brief of the plaintiff would be accepted. Out of such controversies, or because of them, came decisions or conclusions that broadened intellectual consciousness. It led to clearer understandings of the subtle laws linking effect to cause—it helped to extend the boundary lines of the known—it enlarged the scope of the reasoning powers—it taught the folly of hasty conclusions made from limited planes of discernment—it crimsoned the dawn of the mental horizon, and it materialized thoughts giving to them vapory forms and positive tints.

In the controversies carried on in school and college debating societies, the wit is sharpened, and judgment finds a broader base to rest upon. Controversy when

rightly exercised becomes a factor in mental growth; when wrongly exercised, a disturbing influence in the struggle for unfoldment.

Passing over the mental gymnastics of the schools where one is supposed to be taught and is to some extent to reason logically from cause to effect, and entering into the practical field among the discoverers and investigators in the realm of thought, it has been found that controversy disturbs harmonious vibrations and offers in turn no compensation in way of good. The modern student in practical psychology is engaged in a series of experiments that must be made on most delicate and subtle chords in life's mechanism. They relate to methods of combining the prescience of intuition to act with the logic of intellect—to the awakening of the intellect to appropriate wisdom to be given it without laborious effort. History honors him who brings new truths to the world, after they have been established; but it never stops to ask him to explain the psychological process by which he attained them. If it did, he might not be able to tell. The modern psychologists by study of human development seek to disclose how truth was attained—the various causes that produced the inevitable effects. All growth and unfoldment must be governed by law—to learn it completely is to pierce the secret of human evolution going forward lifting man to the godship he aspires to reach. They who work in this field can gain nothing by entering into the argument with the skeptic, materialist, or crudely developed psychic. The worker is experimenting on theories, half-formed it may be, to test if they be true. Over and over

again he will modify or change them as demonstration goes forward. His help on all this must come from within, never from without. His own intuition must vibrate and lead intellect to travel down and through the long avenues that lead to the treasures he is seeking. Controversy with those who argue to uphold the old or long-accepted could not give him light and would to a greater or less extent vitiate the atmosphere of optimistic attraction he has established about himself.

Wagner created a new school of music where melody told the tale in dramatic form. The musical critics of his day refused to accept it as music. It was without the pale they claimed, and denied its right to exist. At his head, ridicule, the weapon of the arrogant and ignorant alike, was hurled; and all this because he, a creative genius, was not understood, and because he dared obey the soul throbbings to consciousness. He did reply unfortunately by engaging into controversy, because he was aggressive and severe; but better than that, in his forced retirement, he continued composing dramatic music. He mirrored impotent criticism in the *Meistersinger*, and this was his best reply to his critics. Out on the ethers of the air he was sending vibrations, both harmonious and educational, till one consciousness after another was awakened, and this was the unseen aid given his friend Listz to open the way that these operas should be heard. Concentration upon an ideal, not argument, brought the fruition desired. Lovers of music had been unfolded subconsciously so as to grasp something of the magic and mightiness in the art of this great master. They came then as inquisitive students to the new school, and gradually become almost worshippers at its shrine. The new must fight its way to favor and it will if worthy, but not by controversy. It can-

not prevent opposition in way of criticism, but the best reply to that is continuous work and multiplied demonstrations till the new finds acceptance as truth.

It is Goethe, I believe, who is said to have replied to his critics in a little poem that is a gem:—

"Did I when you went a-warring
Bid your bloody battles cease?
Did I make loud protestations
When your congress patched a peace?"

"But you would give me directions
How to read and how to write
From the mighty book that nature
Opened to the poet's sight!"

"If you have the poet's vision,
Show what things God showed to you;
But if my work you would measure,
First learn what I meant to do."

In the vast field of human evolution where many are working to give expression to one phase or another of the divine in man, there is room for millions of workers. Purposes must differ because ideals differ, and goals are obtained by following divers, and not necessarily parallel lines. One may travel over various routes in the physical world to reach the same destination; and in the thought realm, though the single purpose of all is to make objective consciousness receptive to vibrations from the source, it has been discovered that methods not only may but must differ, to meet the requirements of the peculiar nature and unfoldment of the individual characteristics of each investigator. And yet, too, it must be remembered that this philosophy is in its infancy in the western hemisphere, and still full of indefiniteness.

Call no man advanced who looks back and sighs at the interval between him and his neighbors. True advancement obliterates its own past.

—Purinton.

Life Vibration and Foods.

FRANCES H. LYON.

Everything in the solar system is in vibration. This vibration is dependent upon the rays of the sun and is more or less rapid. First, as the rays are more or less direct, and second, according to the quality of the indivisible particles which make up the worlds. The slower forms of vibration induced in objects, we term heat, light, chemical rays, etc. The higher forms we call life. Even the lowest forms of vegetable and animal life are so far beyond the equipment of our present science laboratories to register that they do not recognize the fact of life vibration. When certain elements are brought together in the sunshine we sometimes have the spontaneous germination. This often happens in hot countries, more seldom in colder climates where the rays of the sun are less direct. Witness the destruction of a pine forest and the new growth of oak that comes up—the burning off of a field of grass, and, once in an age, a different specie of grass comes up—given the perfect matrix and immaculate conception is possible.

The tendency of all life is toward a higher form of vibration. Lowell beautifully expresses the spirit of it in the lines:

"Every clod feels a stir of might,
An instinct within it that reaches and towers,
And groping blindly above it for light,
Grows to a soul in grass and flowers."

The mineral is the foundation on which all life rests. Its vibration is too low to be assimilated by man. It is below the range of the power of the animal atom to transmute the mineral into food for itself.

Such is the work of the plant. By decomposing the mineral atom and rebuilding it into food for man, the vegetable kingdom builds the bridge to its own

heaven, which is the higher vibration of the animal kingdom.

The law of raising the vibration from the mineral to the vegetable kingdom is chemical, from vegetable to animal—vital, from the human animal to the human divine is psychical.

Man's body is the instrument of his spirit by which he raises himself into his heaven of divinity. It is composed of atoms of different vibrations which he has got from many forms of food. The body is dependent on the foods which are taken into it. If those different vibrations harmonize, like notes of a chord, we say we have health, if they do not, we say we are ill. There are other causes of illness, mental and spiritual, which de-harmonize the vibrations of the body. The vibrations of mankind range over many octaves from the animal man to the divine man. When the vibration is low, the food he eats has a strong influence over the spirit. As he gets more spiritual, he controls his food and raises it to his own vibration. Much of our present ill health is caused by mixing vibrations in foods and so causing atomic inharmony. Fasting by taking away all foods allows the spirit to throw a more powerful influence over the body and so harmonize and raise the vibrations.

It is true that clairvoyance and many occult powers can be gained by raising the vibration of the body through foods. It is not the only way.

The great law of the spiritual world is love, and it is expressed through sacrifice of self. Let him who would raise the vibration of his body to the spiritual world, beware, lest he break the great law. The penalty is the second death.

As the sun is the source of vibration on the earth, so those plants that grow on

the earth's surface for a considerable time are higher vibration than the animals, and the older the plant the higher the vibration. The tomato is lower than the peach and much lower than the olive. Those parts of the plant that grow under ground are lower vibration than the flower and fruit above ground. Hence, vegetables that we eat as roots are lower than those that grow as leaves or fruit. They have not the sun's rays to raise their vibrations. They are about the

lowest form of food that man can assimilate in the vegetable kingdom.

Water is negative, so that it has to be raised by man to his own vibration, whether high or low. Fruit juices are more profitable as they are already comparatively high.

The vibration of the large city is low, and he who would live there must keep his body on low vibrating foods. Otherwise it will take too much vitality to harmonize his body with his surroundings.

How to Realize Health,

Happiness and Success.

BY WILLIAM E. TOWNE.

If you look only at the things *outside* yourself, if you dwell on the *obstacles*, you will find the path to health and success a thorny one.

It is your own inner consciousness, your own decision, your own mental-spiritual attitude that brings you into the path to realization of your desires and *keeps you firmly there*.

It is easy to magnify obstacles—nothing easier. Almost any of us have active imaginations when it comes to the obstacles and “bad” or negative things of life.

The point is, if you want health and success you must keep your imagination working on the *right side*, on the side of eternal Truth, instead of allowing it to wander around in the shadows of half truths and total negations.

You see, imagination is a mighty creative instrument. By the use of imagination we constantly come into touch with better things, greater things, ahead of us. Imagination, when guided by faith, blazes the path between ourselves and God's limitless storehouse of supply.

By the use of imagination, you draw around you conditions similar to those you picture. Through your atmosphere, which is determined by your thought, you become connected with the universe, and attract according to the quality of this atmosphere.

Teach your imagination to look for the good in life, because only the good is true. When the imagination pictures evil, it is simply picturing a denial of truth. Evil has no foundation in reality save as you clothe it with life through an ignorant or mistaken attitude.

Surround yourself with a calm atmosphere of faith in the Universal Spirit of Love and Life, and you will be protected from all evil. You will be enabled to see that the so-called evil experiences which may come into your life from time to time are simply needed lessons—stepping-stones to a higher growth.

You were created in the “image and likeness” of your Father, you live and have your being in Him, your life is one with the Universal Life; therefore no evil can harm you, because no evil can exist in the Universal Spirit of Love of

which you are a part. The Father cares for you *always*, under all circumstances, and just as soon as you begin to *realize* this and *look* for good, set your imagination at work picturing good, you will see it coming into your life.

Not everything will come as you would have it. Walk by *faith* rather than sight. You in your finite knowledge cannot know always what is best. But if you will cultivate faith under *all* circumstances, absolute, unquestioning faith, you will be able to *see* as time passes that *each* experience has been *good*, that each experience has led to your further development towards the realization of harmony and usefulness.

The Spirit of Life works through you, constantly evolving a higher degree of wisdom, a fuller realization of the purpose and meaning of life. But if your eyes are shut, if your imagination is busy creating evil and fear pictures, your development is slow, and unsatisfactory. You are then compelled, by the law of your being, to learn by hard experience instead of being gently led by faith into the land of peace.

And now I come to another important point, and that relates to *doing*. We can never work out all our problems by simply sitting still and meditating about them, however beneficial meditation may be when rightly employed.

You know that when we are going to build a house we first get the architect to write out all our specifications and draw the plans down to the smallest details. But until the builder takes hold of these plans and *works them out* we

can never have a house and the plans alone will do us little good.

Now, through meditation and the use of our imaginative faculty we sketch out our plans for future development, and having got the plans well defined the next necessary step is to go ahead and work, step by step, along the plans outlined. It is not sufficient for us to see that love attracts friends and health; that hate repels them; that good will toward others creates good will toward us; that our imaginations may create for us undesired conditions. We must not only see that these things are true, *but we must go ahead and act accordingly—we must live by our specifications*. Our will, the entire force of our being, must be *focused* along the line of attainment we desire. Then, if our specifications are based on *Truth* we cannot fail of success. If they are *not* based on Truth then we deserve to fail, *and failure under such conditions can only result in our further good*.

Remember that inasmuch as you are a part of the One Life, all other beings are also a part of this great Unity. All Life is bound together by universal laws which cannot be disregarded by one to the detriment of others.

If you will seek to know the will and impulse of the Father who worketh through us all, if you will keep *that* desire ever foremost in your soul, if you will keep your personal will ever on the side of the *highest truth* you can recognize, and try to cultivate faith at *all* times, you cannot fail of realizing in an ever fuller degree health, harmony and real success.

*"We rise by the things that are under our feet;
By what we have mastered of greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill that we hourly meet."*

—Lucy Larcom.



By Grace MacGowan Cooke.

CHAPTER I.

LEAVES IN THE STREAM.

"Be careful with that bureau, driver! There now—you've knocked the corner of it right off. I wish Kinney was here—I don't know what he means by leaving me to tend to all this work. It's a man's work. I don't see what he thinks."

The woman looked about her at the drenched skies which were still dripping, at the sodden earth from which the moisture exuded in sullen puddles and streams of mud, at the row of poor frame shacks into one of which her earthly belongings were being moved, and tears of self-pity flooded her eyes. Pigs and dogs quarreled under the floors of these houses, which stood so close that the lack of any fences between seemed fairly natural.

The negro drayman on the porch, mauling hard at the old mahogany bureau with its beautiful fluted glass knobs, replied to her sullenly,

"I done de best I could. Dis door is too narrer for yo' furniture—reckon I could have de house pulled down and built different for you-all?"

"Impudent," muttered Virginia Preston under her breath. "Well, the house would have to be made over before it would be fit for decent folks to live in," she commented resentfully. "May Lou, bring that old apron and help me wipe

the wet off of these chairs: there won't be a speck of polish left on them. Frank, can't you just as well carry in something as stand around staring? Everything's going to ruin—oh dear!"

The children came as to an upraised whip—such a pity when young things take so readily to moving days and all similar activities, and they might have been encouraged to be the gayest and most cheerful of helpers to their mother. May Lou's pretty face was set in fretful lines that matched those on the countenance of the older woman as she scrubbed away at the chairs. And Frank jerked a light table from the wagon and dislodged a picture which fell in the mud.

"Oh," cried their mother, running from one to the other to administer reproof and discouragement first to her twelve-year-old girl, and then to her ten-year-old boy, with a plentiful sauce of scolding for the thoroughly alienated drayman, "oh, what shall I do? What on earth shall I do? I think Kinney was the most inconsiderate man to go off and leave us so. I don't see what he ever brought us from a comfortable home to such a place as this for."

The September day had drizzled since early morning when they were leaving the sheltering home on the plantation. The trip down to the cotton mill town of Kesterson's had been dreary enough in the dirty day-coach. The man of the

family, Kinney Lee, Virginia's brother, had left them as soon as he saw the household goods loaded on the dray and began to look for work, to investigate as to how soon they all might be employed.

Two or three articles of furniture were broken before the moving was accomplished, and the woman of the house went to the door and looked out on the prospect from her new home. A low red sunset burned now in the west, promising a fair day tomorrow; but it brought no cheer to Virginia's heart. Frank and Mary Lou crowded up on either side of her and she dropped an arm around each. She loved her children very much. They were all she had in this world, and they were handsome, promising young things, full of the tenderest affection for her.

"I think it's an awful looking place," whispered Mary Louise. "I wish Uncle Kinney hadn't brought us from the plantation." So exactly do children echo the mother's mood and mind.

The mills lay in a narrow valley around which timbered mountains shut so close that there was a feeling of oppression. The railway ran between this house and the factory, with its gash of raw, red earth, its embankment to climb; and the squalid little village spread itself along the track in a sort of litter as of cast out or refuse things.

"I don't think it's so bad," said Frank stoutly. "Me and Uncle Kinney will get good jobs and earn lots of money, and then we can go back to the plantation if you women folks want to."

"Uncle Kinney and I," corrected his mother mechanically. "Come in, children, and help me put the furniture around so that we can have some supper and get to bed. There comes your uncle, now."

By working desperately they got the heavy four-poster beds set up and made, the main portions of the other articles pushed against the walls, and Virginia

managed to get a meal on the table with the baker's bread and butter which Kinney had brought from the store. The one was sour and the other rancid, and she pressed her lips hard together, remembering the rolls of good sweet butter, the bakings of sound homemade bread, back on the plantation.

"Well," said her brother when they were seated at table, "you haven't asked me yet what luck I had," and he looked about him deprecatingly.

He was a tall, thin man, a little over thirty, with a delicately cut profile and sensitive looking hazel eyes. His hair was brown and curled, and his hands and feet were exceptionally small.

"Luck," echoed his sister faintly, when he seemed unwilling to go on. "I guess we said goodbye to luck when we left the plantation and came to this place."

"Oh, I don't know, Ginny," said the brother, mildly. "I was never anything but a tobacco planter, and the Trust ruined me for that. The mortgage on the place was eating us up. The children wouldn't get any education back there in the country, as long as we couldn't afford to hire a governess for them or send them away to school. I didn't see anything for it but to come down here where we could all find work."

"And have you found it?" inquired Mrs. Preston with something that was almost a sneer; she guessed from her brother's expression that he had met with disappointment of some sort.

"Yes," returned the man hesitatingly. "I went down to the mill office—it seems there is not anything in Kesterson's but the mill and the few stores where the operatives buy things—and they promised to take us all on Monday morning. You have to give your time while you're learning—at least, you and I will; Frank and May can get ten cents a frame for

tending bobbins in the spinning rooms—we'll have to work till we can look after two looms, and then they'll begin to pay us by the piece. It's piece work and the more skillful you are the more you can earn."

"Kinney Lee," cried his sister, half rising from the table, "do you mean to tell me that you have hired yourself as a weaver in the cotton mill—you, a Lee—a man that has studied law, and the son of a judge?"

The man smiled a little at his sister's vehemence, her quick flushing round face, the big gray eyes with the dilating pupils, the thick ruddy hair meant a warm, salient, aggressive temperament. He was very fond of her, and when she came back to the plantation widowed and with her two children, it had seemed a privilege to take care of them all.

"I don't see why it's worse for me, than for you," he put in quietly. "All that you've said is true of yourself—except that you never studied law and made a failure at it as I have. You may as well submit, sister; our time is past. These old families here in Virginia don't amount to anything—they're all on the down-hill. I've done what I thought was best for us all—God forgive me if I've done the wrong thing; but we had to go somewhere that the children could have a chance at school, and I thought this would be the place, because they could help earn, too."

"I wish I could see Aunt Belle this evening," said Mary Lou, breaking a long silence. "How good her old black face would look out there in the kitchen. It seems awful lonesome not to hear her singing, 'Swing low sweet chariot' and 'Wrestling Jacob.'"

"Wouldn't some of her waffles taste good," put in Frank.

"Well you may get what pleasure you can out of remembering it all," said their mother sadly; "it'll be many a

long day before we see the old plantation again—if we ever do."

"Perhaps if we get on well here we can save something and buy it back," Kinney put forward rather inopportunistically. "You know Mr. Kelly gave me a signed paper in the nature of an option, and any time within three years that I could pay the mortgage off he'd let me have the farm for that and the interest."

His sister looked at him for a moment with a sort of angry pity. "Well—it looks like paying off mortgages," she said finally, "going into a cotton mill to earn the wages that these poor white trash get. Not that I want to discourage you, Kin. I mean to work till I drop, and save every cent we can pinch off. If we can possibly lay up anything it ought to go for the children to have a chance at school."

So we rob the present—which is all of life that any of us can have—for the past and the future. The children, following her example hung back, heads over their shoulders, thinking of past days that had been good; Virginia planned to live like a beggar and work like a slave that something might be made better in the future, and only Kinney, who was supposed to be the poorest planner of any would have put in a faint plea for today.

Virginia was to learn of course—that is what we are all here for, to learn—that we cannot step from a squalid, neglected, degraded present into a future of glory and delight; that we cannot even step into a fairly orderly future when we keep on building our days so awry.

"That ducky drayman broke Grandmother Lee's bureau," she now remarked abruptly. "I think he was the most impudent, unobliging, careless negro I ever had anything to do with. He just hammered the furniture around as if he was trying to make kindling of it. The whole corner of the bureau is knocked loose."

"Maybe I can mend it," pacified Kinney; "I'm right handy with tools. I guess a little glue will fix it up."

"I'm afraid it won't," said his sister, looking determinedly upon the dark side. "And I wish that was all—there's scarcely a thing that isn't either scratched or broken. I've heard people talk about the woes of moving day, but when folks are going into a hovel like this and trying to bring decent furniture into it of course it's worse."

There fell a discouraged silence which Mary Lou broke to say, "I burned my hand getting the kettle to boil. I'm almost afraid I can't go to work at the mill Monday—my finger just throbs awfully."

"Mother, you forgot to pack my rubber boots, I know you did," Frank reproached her. "I took everything out of the trunk, and they weren't in it."

"Took everything out of the trunk," echoed his mother. "Well, Frank, you'll just have those things to put back. I simply can't. I'm so wretchedly tired now that my feet ache—I believe they're beginning to swell, and if you've hauled everything out of your trunk and strewed it around the floor you and your Uncle Kinney can't sleep in the room till the stuff is put away. Oh, dear—why couldn't you have asked me where the boots were? They're standing in the closet right now. I took them out of the box with your other winter things."

"I don't believe matters are going to be as bad as you think," Kinney Lee said at length, trying to assume a hopeful tone. "I met a young lady down at the store, a Miss Miranda Tate, and she talked to me considerably about the mill and mill work. She's a weaver and can tend eight looms, she says, and is doing well, and she's to have a place as manager soon. She used to teach school till her eyes gave out, and she took up with mill work. It was by her advice that I

went and asked for this job. She said she believed in doing what you could find to do at the time the very best you knew how, and then something else would come along and find you, without your having to hunt for it."

"A weaver in the mill," commented Virginia sadly, "a girl that used to be a school teacher! Well, I don't think much of her views, for or against. Father used to say, 'Never take an unfortunate man's advice.' I imagine this Miss Miranda Tate is a big, coarse, stout somebody that made a failure at teaching school and is just fit to work in the factory."

Kinney flushed and his eye sparkled. "Miss Tate is one of the handsomest women I ever saw," he said stoutly. "There's something about her face that I never saw on another girl's countenance. She looks so—so loving."

His sister regarded him with astonishment. "Loving!" she echoed. "You mean sentimental, don't you? I think for a woman to go around the world with a loving expression, is not—it's not lady-like."

"Wait till you see Miranda Tate," put in Kinney, striving hard to classify what it was that had so charmed him, "you'll say she's one of the finest women you ever met. And hearing her talk makes you feel so—it gives you heart. I'm glad we're to have a neighbor like that; I'm sure she'll help you, sister."

Virginia continued to stare at her brother, it was such a new thing for him to take an interest in any young woman. Then she suddenly got up and left the table. Her departure, the sight of her plate with its knife and fork lying beside the uneaten supper, depressed the three others till they finally gave up the attempt at a meal. She came back from the little leanto kitchen wiping her eyes.

"If you're all through, I wish Mary Louise would help me with the dishes,

and we'll get cleaned up," she said in a toneless, empty voice which held a trace of recent tears in it. "I'm just about dead on my feet, and if we've got to work Monday it'll take nearly all of Sunday to get settled, let alone rested."

After that they wrought in silence, Kinney drying the dishes, Mary Lou putting them into the cupboard, and Frank helping his mother in reply to monosyllabic directions. It was an unblest home-beginning. Somehow in the midst of it memory came to Virginia Preston of the Quaker grandmother who had never set foot over the threshold of a new home or a neighbor's house without looking to the four corners of the room she entered and saying with smiling face but reverent tones, "I bless this house."

Memory went no further than that. It seemed to her that she recollected it by force of contrast. The placid, gentle, genial Quaker woman, she thought, could never have blessed such a building as the one in which they now stood. Late that night—it was nearly eleven o'clock in the forenoon when they got there—Virginia stood at one small, dirty window in the main room and looked out. Frank and her brother were sleeping in the tiny cubby of a room which adjoined this one. Mary Louise lay upon the bed in the corner, one round arm under her pink cheek, the long lashes closed down over her bright eyes, looking so beautiful, so innocent and so helpless that the mother's heart yearned over her. She could hear the breathings of the other two; the partitions were of plank and every sound inside the four walls of the house reverberated from end to end of it. The rain had definitely ceased and the late moon was coming up the sky, across which a scud of flying cloud now whipped. The light had that odd, sinister tarnish of the moon's waning quarters, and Virginia took it as an omen of her own life. Everything was on the wane for her. Her throat ached as she remembered the home they had left but

that morning. She thought of it, not as she had seen it then, dismantled and with furniture which had been sold the day before at auction standing about in piles, but as it used to be in her girlhood, when her husband courted her there, or even later when she came back a widow to it; big, old-fashioned, hospitable and commodious, it had sheltered three generations of Lees. The servants' quarters were better than this shanty in which she stood. The houses built for the hands that worked in the tobacco factory which had been ruined and fallen into disuse when the Trust entered that country and took up the trade, these were far more comfortable homes than the one to which Kinney had brought her.

A sort of dull, resentful wonder possessed her when she realized that she had taken an irrevocable step in leaving the old place and coming down to Kester-son's to hire in the cotton mill. Kinney was not fit to manage for them—so much was plain. She ought never to have let him take the decision out of her hands and elect to bring them here. Well, that was the way of it; men did the deciding and the managing, and women had to make the best of things. Her heart sank with the conviction that she had not made the best of things, even as they were. She hastily flung the blame upon her brother, upon her circumstances, upon the fact that she was a woman, and never realized as she undressed with trembling fingers and lay down beside her daughter, that she had cursed this house instead of blessing it.

Long she lay interrogating the dark with eyes to which sleep would not come, desperately seeking some outside circumstances that should lift them from the pit into which Kinney's folly had precipitated them all; but never once came the thought of *climbing* out, of blessing the pit while she was in it, and of cheerfully looking up to the bit of blue sky which can always be seen even from the bottom of misfortune's valley.

(To be continued.)

The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

CHAPTER XXIV.

COLOR IN THE VISIBLE AND INVISIBLE WORLD.

PART II.

It is important to understand very clearly what is the personal responsibility for the key to which the Self responds. When this is comprehended and kept in mind, the frequent objections to the public teaching of these Truths of Being—which hastens the evolution of the Soul as nothing else can—and the periodical alarm cries concerning the dangers attending the practice of Yoga breathing exercises will entirely cease, for they will be recognized as baseless, the utterance either of ignorance or misdirected caution; both of which retard the advancement of the race.

To know the responsibility is to know the penalty for disregarding it. Evasion is utterly impossible. Here is the safeguard against misuse of power.

In the Upanishads we read that the human body made by the gods (Sephiroth) is the divine lute; that made by man himself is an imitation of it. The fingers of the divine lute correspond with the strings of the man-made; and we tighten or loosen them, we tune them to harmony or leave them to jangle ourselves. Discords are self-made.

Remember that the individual key and color depend upon the predominant sheaths, or principles. While the strongest influence upon this is the composition of the *Pranic* currents at the hour of birth (that is, the exact hue or tint of the Hierarchy ruling the moment; the *Tattvic* state of the currents in the Hierarchy and flowing thence determining this), you have learned that the dominant thoughts of the mind and the con-

sequent activities of the life have an overwhelming influence in modifying and changing these. There is no evil which has not its opposite good, and every key can be transmuted into good. Misuse and ignorance create all evil.

Irritability in the temperament makes a scarlet cloud in the *Kama rupa* (frequently alluded to as the astral body) which is the plane of vivid emotions and passions; and every outburst of temper suffuses the whole sheath. When the tempest of passion dies away the color fades out, but ever leaves a little more, a larger cloud of the passion-taint, and all the atoms of that principle are more susceptible to greater heat and excitement upon the next occasion of loss of self-control. All actions, both good and bad, are thus received by the various vehicles and reflected in them, changing the hue of the color from moment to moment; and thus man forms his habits and from them builds his character; live, sentient atoms, pulsing with his thought, being the bricks and mortar of his structure.

Very fortunately the Casual body rejects all evil, which stamps itself only upon the lower and less permanent sheaths, the matter of which has greater affinity for evil. All good and uplifting influences are steadily stored up in the Casual body, making it stronger and more powerful to overcome, and thus the evolution of the soul goes on in spite of man's waywardness.

So the tones and consequently the colors of the human lute are irrefutable manifestations of what the self is making and moulding out of the opportunities of his life, for they indicate his varied states, physical, mental, and spiritual. Thus the tone- and color-body of man re-

flects the man himself as in a mirror. This is the unvarying law of color, which ever and always betrays the media through which it flows, and the substance whence it emanates. And according to the prevalent color of the individual is that individual played upon and affected by the color in the external world; for color produces sound and sound produces color, the interaction of the two being invariable.*

The quality of a Principle is, of course, conditioned by the elements which compose it, and these give it a distinguishing color. But the shade or hue—and character and disposition depend much upon this—is determined by the number of its atoms, not considered in multiple or quantity, but in grade from one to seven; for every principle has its septenary divisions of *Tattvic* permutations, and this varies the order of the colors. The physiological effect of the excess or deficiency of the normal color of a Principle is profound, and every disturbance of a *Tattva* causes exactly such disorder.

The difference in the effect of such disturbance upon different persons brings out in strong relief the planetary influences which determine temperament and characteristics; for every Principle, simply reflecting the power of its ruling Hierarchy and *Tattva*, which works always in the matter of that sheath, has its special seat of influence in the human body, and exactly according to the so-called "accidents of birth" (there is no "chance," all is the effect of a given cause), primarily is a man prone to disorders of the head or feet, the heart or lungs, the stomach or liver, etc. But all these so-called "hereditary" weaknesses can be overcome by healthful living and more healthful thinking; thought being preeminently the moulding power of evolution,

as it was in the beginning of involution. Voltaire said, as the sum of forty years' searching for truth: "*Chance is a word void of sense.* The world is arranged according to mathematical laws."

Every organ in the body is the center of a certain power, and it is upon the perfection of its function and the harmonious co-operation of all these powers, that the well-being and usefulness of the individual, his growth and development to high purpose, depends. We are held "Under the Law" (Karma) by evil, not by good. In the life of the spirit we are freed and make laws for ourselves. The purity of soul-vibrations—soul power applied to the regeneration of the body—has power to expel many seemingly malignant disorders.

Two facts must ever be kept in mind: The duality in all existence,—manifested and unmanifested,—it is the coexistence of spirit-matter; and that all development proceeds primarily by the triadic process. According to the stage of the process, from the creation of a universe to the birth of a human being and the thoughts of his mind (upon which *his* evolution depends), the color corresponds with and indicates the period, in varying grades marking the "critical" state,—or merging together of positive and negative phases which produce secondary colors,—from red through yellow to blue. But, never forget, above these and penetrating and modifying all is a spiritual force, without which they could not exist, which emanates as violet and indigo, for these are its garments. This spirit-force, the lowest form of spirit, manifests on the material plane as electricity and magnetism, and is to be identified as a ray from "The Light of the Logos." *Akasha*, limiting its form, "introducing the principle of division into the one," says Mrs. Besant, "veils the *Light*, and by limiting the

*For interesting physical experiments proving this law, see Mrs. Besant's "Building of the Kosmos."

ray, makes separation, where, essentially, separation there is none."

It is these varying phases and *Tattvic* combinations in every Hierarchy, planet, element, and corresponding human principle, that account for the discrepancies in the many schemes of correspondences between planets, *Tattvas*, elements, and Principles. The so-called "secondary" colors, which are "critical" states and triadic, are sometimes called "neutral points" in progression, but they also have their dual phases; thus violet which comes forth from the mingling of positive red with negative blue, is the negative "neutral," and yellow, which occupies the middle ground between red and blue, is the positive "neutral." These two colors represent the corresponding phases of Mercury, and they are preeminent in the aura of an adept during the state of *Samâdhi* when the *Kundalini* has risen in the *Sushumnâ*. Violet really veils the

heat and light of the spiritual flame, and derives its potency and delicacy from the exquisitely subtle refinement of this electric fire, which is beyond the comprehension of our finite senses.

It is ultra-violet, of course, to which this refers; but all violet is intrinsically the same in nature and in influence, though lowered in degree of power as it is coarsened in descent through lower octaves to visibility.

Mme. Blavatsky declares numbers in connection with Principles "are purely arbitrary, changing with every school. Some count three, some four, some six, and some seven." She further explains that they do not follow in regular sequence, and that every student is left by his Guru "to work out for himself the number appropriate to each of his principles." In a limited sense this is true; in another it appears erroneous. This teems with interest for the students' meditation during the next month.

Living Forever.

ELIZABETH TOWNE.

"Why do advanced thought people, Hudson, Dewey, and others, die before they should? Don't they practice what they preach?"

Because it MAY take more than a few years' effort in one man's lifetime to overcome the millions of years of the dying habit that have gone before.

It took time to bring the 1,000-years-living habits of Methuselah and that ilk down to the three score years and ten of Solomon, and the thirty-two years average-of-life of fifty years ago. Is it any wonder we don't overcome such a habit in one decade or so?

Already we are on the live-for-ever upgrade, the average length of life being now ten years greater than it was a generation or two ago.

We are living longer because we *want* to. We shall live forever as soon as we *want* to hard enough.

Desire on any line is cumulative; it good work of transformation and glorification.

If *you* succeed in wanting to hard enough, to keep right on living forever, how will you feel in five hundred years from now, with not a soul on earth that you had known in youth? You'd be lonesome, and if you were lonesome you wouldn't *want* to keep on living. Then you'd quit it.

There will be a lot of folks overcoming death about the same time. A hundred and forty and four thousand of them, the

Bible says. There would be some fun in overcoming death in such a nice congenial multitude, all bent on making the earth a lovely place to live in. Almost any of us who *fitted into* that crowd would find it easy to want to hard enough to keep us living right along, helping the good work of transformation and glorification.

The 144,000 may be already at work. They may keep right along living and working. Who knows?

On the other hand the 144,000 may be only babies now, babies that were born in the new thought and are growing up in it.

Sometimes I think that to teach successfully the live-forever habit, we must begin with the grandparents at least.

Sometimes I am so enthused with Life that I think I want to live forever, and shall do it.

Other times I grow impatient of the *dead slowness* of this world in answering to the new thought of beautiful living. Then I feel as if I wouldn't live here forever, not for anything!

I presume everybody has spells of feeling impatient and momentarily discouraged about the world, just as I do. It is "natural"—to the *dying habit of mind*.

Until we so fix upon ourselves the living-and-loving habit of mind that we *never even think* of feeling impatient over the world, or like being glad we don't have to stay; we shall not be ready to stay here forever.

I am certain we shall all by the power of desire overcome somatic death. I never doubt this, even in the moments

when I feel I wouldn't stay here forever anyhow. "*No good thing will He withhold from them that love Good.*" The last "enemy" to be overcome is death—when the other evils are subdued it will be easy to want to live forever. Then we'll see!

I don't know who will be the first, and—I don't care. He will doubtless earn all the glory he gets, like any other pioneer. He's welcome to it. You see, I'm the *daughter* of the pioneer—I'd rather come later when there is plenty of good company to work with. There is always plenty to do, even if one is only a great-grandchild of the pioneer.

Are you surprised that Dewey and Hudson *et al.* didn't live forever? I don't see why. So far as I know neither of those men believed even in the possibility of living forever, much less exercised that present tense faith necessary to the overcoming of death in themselves. They believed in the live-longer idea, and doubtless they lived longer than if they had pursued the old habits of thought and life; but they hadn't yet got to the live-forever idea.

If Mary Eddy or Helen Wilmans or Harry Gaze were the ones to pass on your surprise might have some excuse. They all believed in living forever and have announced their intentions of doing so.

But if they all died in a bunch it wouldn't ruffle my faith that *the world is very close to realizing the truth of the live-for-ever idea*. And if it would ruffle yours you are doubtless at least an incarnation or two away from overcoming death in yourself.

*"I wrote down my troubles every day;
And after a few short years,
When I turned to the heartaches passed away,
I read them with smiles, not tears."*

—John Boyle O'Reilly.

Practical Telepathy.

BY ELLEN PRICE.

LESSON IX.

GENERAL REVIEW.

1. Now that the whole course of instructions is before us, we will return to our starting point, and show how the ideas presented in each lesson are connected to form the chain of thought we have been following. In lesson I and II we take *definite thought* as a base of action for later work, and begin to cultivate the mind's receptive faculties, to bring about a flexibility of the conscious mind that will admit of its recognizing the intelligence of the subconscious mind. The student is also directed to set apart a time for entering the silence daily and opening the conscious mind to this intelligence.

2. In Lesson III definite thought is developed into *concentration of the mind*, by applying it to a definite purpose. The practice of concentration is a drill of the faculties of the conscious mind in generating thought. This drill enables the individual to turn his full mental force upon whatever he chooses, thus giving to his thoughts a concreteness that can be grasped by the subconscious mind.

Relaxation, the opposite of concentration, is a scattering of the mental forces, allowing the receptive faculties to dominate and grasp the thoughts and impressions to which the mind is most susceptible, or such as may have been called forth by the suggestions of the conscious mind.

3. In lesson IV we deal with the results of thought,—the thought-force of individual minds in positive and negative mental attitudes. A man's habitual thoughts accumulate and become a force which controls all thoughts generated

or received by him. It attaches itself to him, and attracts only its kind, excluding all else. This thought force, or mental atmosphere, may be the result of teaching, environment, or heredity, but it is created by the conscious mind, and may be formed according to our desires by continued concentration of the mind along the line of thought we desire should control. This practice, conscientiously followed, will change undesirable mental conditions into desirable ones. In the positive condition we *generate* this thought force, in the negative condition we *realize* its effects, thus establishing it as a part of our mentality.

4. The fifth lesson describes the mental process carried on in each of these conditions; the term "conscious mind" being applied to finite intelligence, or the mind of the individual, and "subconscious mind," to Infinite Intelligence, or the Universal Mind, especially that part of it which comes into immediate relationship with the conscious mind. The object of the lesson is to make clear the power of the mind to establish such conditions as the individual desires for himself, through the intelligent use of these two distinct mental operations; the conscious mind, in the positive condition, making of the subconscious such demands as reason suggests, to which the subconscious mind responds in the negative condition, bringing to the understanding of the conscious mind the desired intelligence.

5. Lesson VI gives directions for disturbing the mental habits that have been formed in ignorance of the laws of the mind, and creating new and desirable conditions to take their place. The complete abandonment of old habits for a short time is for the purpose of

relaxing the fixed, dominating conditions, which shut out new ideas.

The breaking up of this fixed condition allows the sub-conscious mind to assert itself, and to impress upon the conscious mind such knowledge as it desires. When the old mental habits and the new come to adjust themselves the strongest suggestions that have been made by the conscious mind will control the situation through the subconscious mind, and will rearrange the mental habits in accordance with these suggestions. If you do not put forth strong, concentrated mental efforts, you will be at the mercy of those who do. Accordingly, during the period of relaxation and abandonment of old habits, reinforce the desired new habits by following the practice of generating concentrated thoughts along that line. Your reason may dictate what these new habits shall be, but it must be left to the subconscious mind to establish them as a part of the mentality. Immediate results, therefore, will not be realized, and we must pass on to the next step in our work without knowing what we have accomplished by the unusual efforts required in this lesson.

6. In Lesson VII I have given a series of illustrations and explanations of the workings of the mind and the force it generates, under different conditions, and its effect on character and environment. The study of this silent force cannot be completed in a single lesson, nor exhausted in a lifetime. It changes, grows, and discloses new results at every step; and we cannot be too honest and earnest in our treatment of the knowledge it brings us. Each must observe for himself, drawing his own conclusions, and applying them, if he would understand how the mind's finer faculties link him with the divine.

7. Lesson VIII suggests some of the uses to which we may put our psychic powers, in their different stages of devel-

opment. Each man must use these powers according to his own leading and judgment, developing them as a resource from which to draw at will to satisfy his needs.

Throughout these lessons stress has been laid upon mental conditions, because all thought force must do its work through these conditions. If we would work intelligently, our thoughts must create such conditions as are compatible with the results we desire. So I would impress upon you the necessity of learning to control your thoughts, before expecting to exercise thought-power in purposeful telepathic communication. If you are not certain through what mental conditions you work, the results of your efforts will partake of this uncertainty, and you may not recognize them when they come.

8. In positive thought the mind creates, and is closed against all outside influence. In the negative or receptive condition, it creates nothing, but receives along the line of the positive thought that has been generated. "Like attracts like." No thought of love and no impression of beauty ever reached a man through a mental condition created by thoughts of anger or hatred. Positive thoughts that shut out all ideas except those within a fixed limit or in accordance with fixed beliefs, shut out Infinite Intelligence. If you would use this divine power, you must be possessed by nothing less than Infinite Intelligence itself.

9. I have attempted to bring you into an understanding of the fact that in the mental realm there are no limitations except those imposed by you yourself. Time, space, matter, are there non-existent; the future lies open before us. Thought spans seas and continents; no obstacle retards it in its travels. We think, and another thinks with us; we question, and are conscious of the an-

swer without any knowledge of how it has come. What we will is ours, and that for which we make no place does not exist. A stupendous energy sweeps us along the way in which the mind's unseen guidance impells us. If we do not use our will, there is still this power to guide us, but we are subject to all the forces of the mind. When we use our will we choose the mental conditions through which we shall pass in our progress towards the goal. In co-operation with this life force, through the recognition of the Universal Mind, we approach the power of creation.

10. We look into the open chalice of a flower, and there is something that thrills us with an understanding not expressible in words. It is a revelation of the mystery of life, and awakens within us a realization of our kinship with God. Through this recognition of our part in the Whole flows divine power. The receptive attitude of the mind, induced by such an understanding, admits whatever intelligence we may seek, and the silent power that awakens our sense of relationship with the whole also puts us into communication with the individual mind.

11. For practical, every-day purposes, you will find that the idea which holds you closest to this limitless power is that of its personal relations to you, and through you its connection with all life. This puts you in possession of the whole at once, though you are conscious of but an infinitesimal part of it through your finite conception. It is the uncertainty and indefiniteness of the conception of this life force that thwarts many in their attempts to draw from it. Having discarded the orthodox idea of God, they overlook the fact that our only connection with this vast inconceivable power is through the personal relations we sustain toward it. We can understand only that which comes to us through the individual mind, and he who attempts to conceive the whole of Omnipotence at once scatters his mental force in the attempt, so that his efforts to communicate with it fail through the

lack of concentration. Thus it often happens that the scholar, scientist, or philosopher, because he cannot open communication with infinite intelligence through his analytical style of thought, rejects the possibility of such communication, while the simple-minded pray in all faith to a personal God, and receive answers which the most incredulous must admit are satisfactory. Both are sincere in their beliefs; but he who leans in confidence upon that portion of this inconceivable power which reaches his understanding will receive full benefit from the Whole, while he who strives to come into possession of the Whole before he confesses his relationship to it must wait until he has grown to meet its vast completeness ere the hand of fellowship is extended to him. Thus it is that we have those who deny the possibility of developing the psychic powers into normal, healthy mental faculties that can be depended on to produce trustworthy results, side by side with those who demonstrate the fact that through the constant use of these finer faculties of the mind they grow stronger, wiser and more beautifully whole every day.

12. The continuous unfolding of this power is the life we seek. We seek it through the mind, in response to the spirit within, which has awakened to a recognition of its power to manifest on the material plane, and is fulfilling its part by linking the finite mind to the Infinite. You may trust these unfolding powers, when intuition leads the way, for *it is infallible*. We have need of reason and all the other faculties of the conscious mind, but their power is limited to the finite and may be swayed or thrust aside by material things. Intuition is truth itself and cannot yield, for it is the voice of God speaking through us. Then if you will review the course outlined in these lessons, with this inner light to guide you, resting in the silence when you lose sight of it until you catch its gleam again, all that comes to you will lie within your understanding and your development will be all the more complete.

"You Needn't Stay in It."

ELEANOR KIRK.

They were all trying to live the truth and were very energetic in its pursuit. They did not always agree upon the route but in this respect usually allowed each other considerable liberty, thus avoiding discussion and inharmony.

But one day there was a hot difference of opinion which assumed the appearance of an ordinary row, at least that is what it would have been called by outsiders. Voices were raised and the carnal mind improved its opportunity. At last one of the number struck by the performance cried out—

"Oh! just think, that we who have been trying to live to the highest, to love God and keep his commandments should get into this muss."

The youngest of the group who had not joined in the interchange of error came at this point most beautifully to the rescue.

"Because you got into a muss as you call it, is no reason why you should stay in it," she remarked with shining eyes.

An angel could not have stated the truth more simply and accurately. It was potent enough to turn sorrow and discouragement at once into comparative comfort. It was easy to try again. Discord melted away before this ray of love and common sense, and there are surely some things that will never happen in that family again.

"We are not obliged to stay in it."

There is a vast difference in getting right out or of remaining in the negative condition a week or two. Some students become disheartened to the extent of fastening a sickness upon themselves, which is hard to bear and difficult to heal. But heaven be praised, after one has really started on this road of righteousness, there is no actual going back to

old states. Progress may seem slow, in some instances unbearably tedious, but this is usually because of the impatience of the travelers or of the peculiarity of the fetters that have previously been forged. Some manacles seem harder to remove than others, but if God is God and there is no other God but this one God, then one trouble can be no harder to meet than another. Family opposition and the nagging of prejudice, believed to be the most sacred love by those who are engaged in the discordant work—sometimes seem the most difficult of all conditions to get on top of, but this is not true. The old thought that "nobody ever had such a trouble as this," keeps stating its foolish case, as it must have done ever since man began to claim most of the miseries of existence and few of its joys. Of course logically and scientifically speaking, life *per se* is all Good or God and consequently holds nothing inimical or adverse to happiness. Whatever the human senses define as bad and painful is the assumption of these senses which claims have nothing to do with the Realities of Being.

"But I have never seen a well day, and I know pain when I feel it, and no one can ever reason me out of it."

This is a sample of the answers that are being made all over the world to the statements of Truth—to the real thing; and it is not strange, for until thought can be lifted from a material to a spiritual basis, there will continue to be pains and aches and griefs and fears and agonies insupportable.

Occasionally a little impatience comes to the front when one who knows the truth realizes that a little instruction is all that is needed to lift these dear sufferers out of the darkness into the mar-

velous light and liberty of health and consequent gratitude to the giver of every good and perfect gift. It is a great healing moment when one discovers that God never gives anything else.

The right word is indeed doing a mighty work at this very moment, and we must guard against over-zeal in the desire to liberate those who are in bondage as we must endeavor to have patience with ourselves when the old Adam seems to have come visiting us again. We can show him the door and he is the veriest coward that ever threatened when he knows we mean it. Let us remember how long this old dust and rib fellow has lorded it over us by means of the ancient falsehood.

If bickering and criticism invade the province we thought safe from intrusion let us follow the advice of our young friend and say:

"What if I have got into a muss, there is no need of staying in it."

The writer feels that she can guarantee that the repetition of this fundamental truth will help the conscientious worker to an immediate betterment. It is full of hope and common sense. Because you happen to sit down unexpectedly and perhaps rather hard is no reason why you should stay down or bemoan your hurt when you get up. Arise and try it again, and don't lie sprawling around for somebody to fall over, or to elicit the sympathy of a passer-by, but look about what is called sympathy, but look about you and see if you can recall any case where it has ever accomplished any lasting service. Like an anodyne it may soothe for a moment, but the inevitable second arrives when you must succumb entirely or seek the only legitimate source of supply. The relative grows weary of coddling; the friend has troubles of her own. Helping another to live contrary to the eternal verities has no place on the omniscient program.

We are all obliged to admit that there seems to be many and constant causes of discouragement.

"The things which are seen" are so unsatisfactory. A pleasure has flitted away before we have recognized it, and a sharp sorrow—ours or another's—treads on the heels of that. What is the use of striving for immunity from sin and sickness and discord when one is hemmed in by poverty and surrounded by those who have no desire to be good?

To get out of such conditions one must learn to live by the things which are not seen. St. Paul tells us that "the things which are seen are temporal, but the things which are not seen are eternal." The very first lesson in the attainment of spiritual freedom is to realize that there is a way of differentiating the things which appear so plain to mortal sense, and are of no account, and the things which are not seen and which make for righteousness and the elimination of discord. Keep steadfastly in mind that whatever God makes is absolutely good. God is not kind today and cross tomorrow. In Him there is literally "no variableness or shadow of turning," and whatever seems changeable and unkind is due to misunderstanding and miseducation on the part of His children.

These misfits must all be cast aside and *Now* is the time to begin on the new suit, and try not to add the "dis" of discouraged to the process. If you get into trouble or your courage fails stop short and declare to yourself that God is all there, and that there is but one Mind in the universe. If you find yourself floundering about in the mental muss which is spoken of above recall the words of our young scientist and realize as she did that there is no need of staying in it.

"Your noblest natures are most credulous."—Chapman.

"The Witching Hour."

BY WILLIAM E. TOWNE.

"The Witching Hour"—isn't there something very attractive just in the title of Mr. Augustus Thomas' great new thought drama?

That the play is attractive is shown by the fact that it was given its 123d consecutive performance in a big New York theater last Saturday night, February 29th.

Our expectations concerning the play had been aroused to concert pitch by the reports of all our friends who had seen it, and we decided it was well worth a trip to New York to witness a performance of the first really distinctive new thought drama which has thus far been produced. Mr. Eugene Del Mar told me that he had attended this play five or six times and enjoyed each visit immensely.

Our tickets were purchased days ahead by a New York friend, else we should never have been able to get a seat. As it was, we were located at the extreme back of the house, but where we could see and hear satisfactorily.

Never have I seen an audience give such close, and much of the time breathless, attention to a play. There was no talking, whispering, shuffling of feet or even breathing in evidence as is usually the case at ordinary plays.

This was partly due, perhaps, to the fact that "The Witching Hour," being somewhat out of the ordinary, requires close attention if one is to fully understand what is going on, and partly because the climaxes and dramatic situations pile up so thick and fast that one hardly has time to catch his breath between times.

The interest of the play centers in Jack Brookfield, an expert gambler, living in Louisville. He becomes some-

what interested in telepathy and hypnotism. Justice Prentice, a United States Supreme Court judge, comes to his house to purchase a painting, and they discuss at length the phenomena of telepathy, and the influence which one mind often exerts over another. The Justice sends Brookfield a book upon the subject, and he indulges in many experiments. He sends his thought out to his sister in the middle of the night, causes her to arise and come to his room to see if anything is wrong with him.

A most effective object lesson in the power of thought is given when Brookfield tells young Whipple that he is going to cure him of his superstitious fear of a cat's-eye jewel. Holding his own hand closed, presumably over the jewel, Brookfield approaches the young man and places his hand upon his own (Brookfield's) closed one. Then he asks him if he can feel the effects of the jewel, and the young man trembles, his knees shake and he exhibits signs of abject fear, says he can feel the effects of the jewel up and down his back and in the roots of his hair. Then it develops that Brookfield has nothing in his hand but his pass key. He delivers a little lecture on the use of the will and then tells Whipple that the cat's-eye jewel is in a drawer in the table which stands in the center of the room, and advises him to walk up to the table, open the drawer, take out the jewel and forever free himself from a foolish fear. Young Whipple proceeds according to Brookfield's instructions and finds that by using his will he can free himself entirely from his old foolish fear.

The great lessons of the play, as summed up largely in Brookfield's own words, are that we should be even more

careful what we think than what we say. That our thoughts go out, often without our being conscious of the fact, and affect others for good or ill. When the mind is negative we *receive* thoughts and impulses from others and often act according to them while supposing they are our own. When we become positive in our mental attitude we create a little eddy in the great stream of thought, and begin to shape things according to our own ideals, instead of accepting ideals from outside sources.

As I remarked before, the play is full of intense, dramatic situations, nearly all hinging upon some phase of the new philosophy. Space will not permit me to outline these climaxes for you.

I understand that the author of the play, Mr. Thomas, is deeply interested in all subjects related to new thought, and "The Witching Hour" certainly proves that he has been an apt student of the subject.

Briefs.

BY WILLIAM E. TOWNE.

* * * A good hard jolt from the outside, the introduction of some fresh and very different ideas into your consciousness, acts like a tonic. A new chemical combination is effected and you get a new point of view which is worth something. Of course this presupposes that the "other fellow's" ideas proceed from a source which makes them of some value. Ideas shouldn't be gobbled wholesale just because they are new.

* * * Which reminds me of a little story illustrating this point. A candidate for state congress visited an old farmer one day to make sure of his support. "You believe in rotation of crops, don't you Mr. S—," said the candidate, "why shouldn't the same principle apply to congressmen. My opponent has

had the job long enough." "Waal," said the old farmer scratching his head thoughtfully, "I ain't goin' to plant last years pertater field with skunk cabbage jest fer the sake of rotatin', ye know."

* * * And another point. While you are considering the point of view of the "other fellow," don't let it play havoc with your individuality if it's a lot different from your own. Get outside your personal self far enough to view the subject with an unprejudiced eye.

* * * There be individuals so near akin to the jellyfish that they become obsessed by any good strong red-blooded suggestion that comes strolling along, and of course they have a hard time of it running hither and thither, always with the idea that *this* time they are going to get up into the band wagon.

* * * Of course it's a fruitless chase. If you can't evolve any ideas of your own but are simply going to make of yourself a mental sponge, there isn't going to be any very rushing demand for your services in the world. Second-hand thoughts, like second-hand clothes, aren't sought after much by the real live portion of the human race.

* * * Dr. Kellogg, of *Good Health*, is a great believer in a low proteid diet as a prolonger of life. He says that many a prominent man would have been good for twenty years more of usefulness if he had cut out meat from his bill of fare and not overcrowded his digestive capacity with other foods. To eat meat three times a day is like using an oversupply of coal in a furnace—its hard on the furnace. To eat little or no meat and cut down the supply of food is to run at low pressure and make it easier for the stomach and other organs of the body. Also, this improves assimilation, and it is the food you assimilate that really counts.

A Visit to Point Loma.

By KARL VON WIEGAND.



Mme. Tingley.

Women today stand pre-eminent as leaders of movements—educational, philanthropic or religious—which have for their purpose the physical, intellectual, moral and spiritual betterment of humanity. Such movements always are of interest to the stu-

dent of psychology, occultism, new thought and philosophy, as to the motive that lies back of them, the spirit that actuates them, their objects and what they accomplish.

Among the women who are directing organizations of this character, international in scope and influence, is Katherine Tingley. Much has been said and written about her, and it was for the purpose of learning something more from personal observation that I paid two visits to the Theosophical Center and international headquarters of the Universal Brotherhood at Point Loma, on the extreme southwestern rim of the United States.

A launch conveyed me across the placid waters of the Bay of San Diego to a landing from where a carriage takes the visitor along the winding road up the green slope, or a ten minute walk up a pretty canyon, to the Bungalow and Tent Village. Here you register and for ten cents receive a ticket which admits you to the grounds, a little farther on. A short walk brought me to the entrance where a martial appearing young man, clad in a military uniform of olive green, stepped from what looked like a sentry box, and took my ticket as well as my kodak, courteously informing me that cameras were not allowed on the grounds. A watch tower on the ridge to the left, Old Glory floating in the breeze from a tall flag-staff near by it, marking the site of the proposed school for the Revival of the Lost Mysteries of Antiquity; the military-like figures in khaki among the trees and shrubbery, the sentry box at the gate and a bugle signal announcing the coming of visitors, combined to give me the feeling that I was

entering a fort or military reservation. This impression, however, quickly left me amid such peaceful surroundings, as I walked up the broad avenue lined with beautiful palms and trees.

It was an ideal California day. The air was redolent with the perfume of flowers. From one of the beautiful white buildings on the hill floated down upon the soft, balmy atmosphere the sweet music of children's voices singing. Arrived at the top of the ridge, another khaki figure appeared and took the visitors in charge.

Magnificent views, such as can only be seen on the classic shores of Greece and Italy, met the eye on every hand. Point Loma, a high peninsula ridge about 400 feet above the bay and ocean, separates the two like a huge finger projecting into the sea. Its slopes were carpeted with wild flowers. To the east is the city of San Diego and the sapphire-like waters of the beautiful bay in which four stately white warships of Uncle Sam's navy were riding at anchor, while below us like a huge relief map was Coronado peninsula with the picturesque turrets of the famous Coronado hotel. Far beyond could be seen the mountains in old Mexico. From the west, at our feet, came the ceaseless booming of the surf breaking in a long, white, feathery line on the crescent-shaped shore, stretching for miles to the north. Southward arose the tall mast of the government's wireless station on the highest point of the ridge, beyond that the national cemetery where sleep the heroes of the Bennington disaster and a little farther on Fort Rosecrans guarding the harbor with its big guns, and on the very point of the peninsula is a large lighthouse. Look in whatever direction you will, a marvelous and different panorama unfolds to the eye. The property of the organization extends for about two miles along the ocean front on top of the ridge, whose value with improvements, I was told by real estate men, was about one million dollars.

In the extensive grounds artistically laid out, and set with many varieties of trees, plants and flowers, are the beautiful white brotherhood buildings—the Aryan Temple, which is also the girls' dormitory and assembly hall, and the Raja Yoga Academy—of

unique architecture and graceful lines, o'er-topped with immense glass domes visible for many miles. A little to the north is a most unique cottage of peculiar shape, with much glass and wide verandas, the home of A. G. Spalding, the millionaire sporting goods manu-



Flower Festival, Raja Yoga Academy, Point Loma, Cal.

facturer, a prominent member of the organization.

On the very edge of the cliffs along the ocean were tents and cottages, occupied, so I was informed, by artists and writers who had drawn apart from the rest to seek inspiration and devote themselves to their chosen work undisturbed. More ideal conditions would be

hard to imagine. South of the temple is the community kitchen and dining room, models of cleanliness and convenience. There is no cooking nor dish washing for the individual members or families. This kind of work, so universally considered drudgery, has been reduced to a minimum. Neither are there any servants, each and every member having a certain duty to perform in the general work. Facing a long avenue are the boys' group houses, uniquely arranged so that all rooms open upon one central room.

J. H. Fussell, secretary-treasurer of the Society and Universal Brotherhood, showed us something more of the buildings and of the work than was usually shown to visitors. He courteously explained the purpose of the organization and the objects of Mme. Tingley—practical brotherhood of man, the subjugation of the lower tendencies by the higher nature and a system of education calling for the even development of the physical, mental and spiritual parts of man, and bringing to bear every influence in proper environment and teaching, to attain such a result. Space in this short article will not allow me to go into the details of Madame Tingley's organization and work there, and the recent extension through Europe, as explained by Mr. Fussell. It required no great effort to imagine myself on the classic shores of the Ægean sea, looking down upon the Mediterranean from some Italian villa, while the sight of several Hindus with bright colored turbans on their head, walking among the flowers, lent a dash of oriental color. Nowhere have I seen such a combining of simplicity with elegance.

Although about 500 souls, including the children, are at Point Loma, every one seemed to be busily occupied in study or work, and a remarkable peace, calm and stillness seemed to pervade the atmosphere. Strict order and discipline prevailed, and all whom we met saluted with military precision. Truly, if the interior life of the community and organization is in harmony with the exterior beauties and peace, and that can only be studied and judged from within, a more ideal spot could not be found.

At the new international headquarters of Madame Tingley we had the pleasure of meeting Prof. G. de Pucker, Madame Tingley's confidential secretary, said to be an ex-diplomat. A man of a remarkably striking face and figure, he would attract attention in any assemblage, and reminds one of the masters as depicted by Theosophical literature. Here

also we were shown the magnificent mystical paintings of R. W. Machell, the famous English artist, now a member of the brotherhood at Point Loma. There are symbolic pictures and symbolic pictures. But it seems impossible that any one could gaze upon these wonderful paintings, magnificent in their color work, profound in the deep spiritual conception of the subjects and marvelous in their execution, without feeling that the artist was deeply inspired.

Madame Tingley seemed to be revered, I might almost say deified. Praise was given her for almost everything that was done or had been accomplished. No one seemed to desire any recognition for the part they took in the work. It was "Madame Tingley's idea," "Madame Tingley's conception," "planned or designed by Madame Tingley," etc. Her picture was in many places that we visited, her name mentioned ten times to Theosophy once, while all joined in singing her praises, her goodness and her wisdom. Much had certainly been accomplished on what was but a short time ago a barren ridge. A more ideal and beautiful spot for such a purpose could hardly have been found. Everything was laid out in graceful curves and lines from the Aryan Temple, round Raja Yoga building, octagonal group houses, to a sand pile enclosed with a circular fence in which several bright, healthy, happy looking little tots—Lotus Buds—were at play under the watchful eye of a bright, rosy-cheeked young Scandinavian nurse.

"How do you manage to keep them so clean?" asked my wife, in delight. Some of the little ones were orphans, but the most of them were children of members of the organization, who were devoting their time to other work.

"You don't mean to say that the parents give up their little ones?" asked my companion.

It was explained that the mothers could see them so many hours a week, and that these visits became fewer and at wider intervals; that to some extent the parents' love was selfish, indulgent, and that according to Madame Tingley's theories, the home influence was not the best environment for the child's mental, moral and spiritual development, hence the children were, when the parents desired, given in charge of the Brotherhood and saw them only at stated intervals, while following their studies and work.

Despite the efforts of our courteous guide to make me see the matter from the Theosophic point of view, that it meant a higher and better type of man and woman, I could not concede that the void in the little one's heart and the loss to the parents would be offset by the gain of humanity in the present stage of the world's development.

At Point Loma all are called "students," from the tiniest Lotus Bud to the octogenarian sitting under the trees. Madame Tingley differs with our leading educators, who contend that the education of a child should not begin before it is six or seven years old. Madame Tingley contends that it cannot begin too young, and puts this in practice at Point Loma. Here again, only practical experiment will demonstrate which is right.

In conclusion, I will say to those who understand that Theosophy stands for and is an exponent of psychic practices and the mastering and experimenting with occult forces, that at Point Loma psychic development is not encouraged. It is frowned upon, in fact, psychic practices are forbidden by Madame Tingley. She evidently holds that they are dangerous forces to meddle with in spite of the fact that Madame Blavatsky, whose successor she claims to be, first attracted attention to Theosophy through her alleged mastery of occult forces.



Raja Yoga Academy and Aryan Temple. First building on right is the unique home of A. G. Spalding, the millionaire sporting goods manufacturer. Central building is Raja Yoga Academy, and on the left is the Aryan Temple, which is also the girl students' dormitory.

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.

—EDITORS.

Success Letter No. 109.

I think that I was born a gladiola or "glad-flower," as I call it, but I fell into sickness through one thing and another. Now I am beginning to tread the paths of a new world. I began to realize by degrees that thought and feeling had much to do with health or want of it; I struggled in my sickness with might and main to come up into the Land of Health and Success. I discovered that a sad thought, a wrong or angry feeling before retiring, became a specter that walked in darkness and stood by my bedside to watch my waking in the "wee sma' hours" to torment me, or in the morning to make me hate to wake. I began to dimly realize a cause for this and a remedy through my brain seeking earnestly under the old, old true words, "Seek and ye shall find," and my strong desire for something different which found action in always having eyes and ears open resulted in finding various magazines and books which have all been helpful. They will always do good work if people will let them. I am climbing up, holding on to the good strong rope of Hope. Clutch at the rope and "Hold fast that which is good."—A. M. R.

Success Letter No. 110.

"Success"—what is it? No two people define it alike. The definitions of this term are as varied as the ideals and the temperaments of the men who make them. Contrast the success of a business man and of a musician; a politician and a laborer; a selfish and an unselfish person.

We cannot agree on a definition, but I believe we will all admit that there is but one source of true success and *that is the soul.*

Did you ever hear Patti sing? Wasn't it because her soul was in the song that you styled her "great"? There are more great voices than singers. The singer's success depends upon his soul. That is why we discard so many good voices that lack *soul* or as we often say "animation" or "feeling."

What authors do you cherish? Those who have written merely the dictations of their brains or those who have let their *souls* speak?

Who is the successful business man? Is he the half-hearted, self-deprecating man or the man with soul-reliance?

All those who have been "inspired," as we say, have received the messages through their *souls*.

We all have a soul for something. It may be to fill some insignificant position or to the contrary. Have courage, you despairing ones, for success awaits you as surely as God is your father and you are brothers to all men.

"Earth has no claim the soul cannot contest; Know thyself part of the Eternal Source; Naught can stand before thy spirit's force The soul's Divine inheritance is best."

—MISS MARION STILES, Syracuse, N. Y.

Success Letter No. 111.

This is my fifteenth birthday. I love to read the *Nautilus*, and when I get a dollar, I will subscribe for it for myself and lend it to others when I am through with it.

We have a horse, whose name is Alice, and she was almost choked to death with something she got in her throat.

Pa went for the horse doctor, and he examined her. Then he said, "There must be an operation performed."

Ma felt badly about it, because the horse could not work for a year if she had an operation, so she would not allow it to be performed.

Then ma, my companion, and I, sat down, and spoke to the spirit for Alice. In the morning she was all right.

We have also helped people who were feeling badly.—JENNIE QUACKENBUSH.

Success Letter No. 112.

The greatest success of all, to my mind, is to become thoroughly grounded in the realization that success in spiritual things is altogether more worth while than any worldly success can possibly be. When this belief becomes rooted in our minds, beyond the power of material things to shake, we have attained that success which includes every other success in its all-embracing scope.

Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.—N. B. C.

Success Letter No. 113.

Faith is the most important requisite to success. We must have faith in God, faith in ourselves and faith in others if we wish to succeed. I will illustrate my meaning by a little experience. One summer we were having a very hot, dry spell, almost a drouth.

Vegetation was all burning up. "The crops would be ruined," the farmers said. The heat was almost unbearable, what was to be done?

"Why don't you pray," the children said.

"All right," their aunt replied, "if you will all kneel down with me, I will pray." So we all knelt down, and she prayed something like this:

"O! God, Thou art with us always. Thou art a Spirit: in Thee we live and move and have our being. Thou knowest what we need; no good thing wilt Thou withhold from them that walk uprightly. Thou knowest that we need rain. O! God, by faith, we see the air full of moisture. We feel the moisture in the air, we hear it as it patters on the roof and window pane—at first very slowly and gently then faster, faster until it comes down in sheets and waters the whole earth, and all people and vegetation are satisfied." And aunt got so enthused over her prayer that she quite forgot herself until the children clapped their hands for joy and we all arose from our knees, laughing and full of faith that the prayer would be answered, and sure enough, in a short time, two or three hours perhaps, it sprinkled some, apparently out of a clear sky. And the next day we had a heavy rain and the drouth was ended.—ELLA BERRY, Mendota, Ill.

Our prize winner for March is Emma Fisk Smith, Oxford, Mass., writer of Success Letter No. 105. Where shall we send your two subscriptions, Emma? Thank you for the good letter. By the way, did you notice that little letter by Miriam Hubert, No. 107? It deserves special reading.

The Way the Wind Blows

Friends, the Wind Blows toward the new heaven on earth! We are all wafting 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.

The Presbyterian minister of the largest church here, having about 2,800 members (and several understudy ministers), preached a sermon on "fakirs." After enumerating various kinds, he said: "Then the religious fakirs are more numerous than any others." In with others he included "Christian Scientists, Mental Scientists, all sorts of Faith Healers, Dowieites, Mormons," etc. Then he asked, "What shall we do for the people, to do away with the influence of these fakirs?" His reply to his own question: "First, we must teach them the law of mental suggestion! Second, teach them the efficacy of the blood of Jesus." Forsooth, "the law of mental suggestion." I replied through the press, as the sermon was published in the *Times*. In order to do away with a cult, teach them its very bottom plank. It was extremely amusing to me and others who saw his blunder. He is very popular here, but evidently there are some things he doesn't know, like the rest of us.—OLIVE VERNE RICH, Seattle, Wash.

When the United States, Mexico, Guatemala, Costa Rica, and Salvador sought to bring home to Honduras and Nicaragua, a few weeks since, the necessity of avoiding war, our thought was carried back to the great statue of Christ in the Andes, on the border between Chile and the Argentine Republic, placed there, fourteen thousand feet above the sea, just three years ago on the 13th of this month, to signify that in June of 1903 a treaty was concluded by which all controversies between these neighbors should be left to arbitration; by which the armies should be reduced to mere police proportions; and by which battleships under construction should be stopped and the existing naval armaments diminished. With the money saved, internal and coast improvements have been made, good roads have been constructed, former war vessels have joined the merchant fleet, an arsenal has become a manual training school, a breakwater at Valparaiso has been built, and the great trans-Andean railway has been accomplished. On the commemorative statue can be read these words: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ, the Redeemer."—*Collier's*.

Little Visits

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

From an Old Subscriber:—

Now about selfishness.

Truth is paradox. Is not unselfishness at times the greatest selfishness? Do we not ourselves obtain the greatest joy by giving? I do believe our greatest philanthropists are more benefited than the recipients of their benevolence.

Professor Larkin strikes the keynote in Eugenics, but in my experience ninety per cent would be nearer the mark. Even this morning I was called to old friends (husband sick, slight cold). This couple I had always counted as one most congenial. Two lovely children (boy and girl, their own) health, work, a comfortable little home their abode, wife a scrupulous little housekeeper. Fancy my amazement when a few words dropped by one and the other, I saw their happiness torn in thousand threads, and do you know, it was the money devil here, as I find so often the cause of all this trouble. I felt myself like weeping when the little wife with her grief-streaked face bade me good-bye. When will perfect companionship between couples be universal? When new thought enters the hearts; when the wife will cease to be the "leaner"; when the woman will become aware of her strength, of her birthright; when she will cease to be thought the consumer only. The slave very often makes the tyrant, not the tyrant the slave. I was born and bred on foreign soil (Denmark) in an environment where the other sex was put on pedestal. Innate it is in us women to worship, and very often worship the wrong god,—the husband. Then spirit of love and mercy comes along and chastizes—and lo and behold! The true God is found. And He and She move a little closer to the Garden of Eden. Even if the doors are closed as yet, it takes two to open the gate of that garden—matrimony.

Not alone in our home life, but in the workshop of the world it behooves us women to use more good, practical commonsense and less emotion. Did you see our friend Monahan in Papyrus, who believes a woman can only love or hate? I am extremely sorry for such views from such source. I like to say the view you have of woman and mankind is the kind you have come in contact with.

To come back to Eugenics or race culture: Not very long ago I had the privilege to spend four days' vacation in a convent for retreatants. Among those good Catholics I found two persons who interested me above the rest. A young girl meditating, preparatory to her matrimony, upon which she enters today. Heaven bless her and him! The second person, a young mother-to-be. I myself felt the influence of those kind and cultured

sisters (I—the only "Protestant" among fifty). I thought at the time. I wish I could bring about a dozen women here of different stations of life, in the last half of pregnancy. Then let them go out in the world with their offspring. I would almost vouch that not one of those souls would go astray, no matter the surroundings. Every one would tower above the humanity they were placed in. The influence the mother would attract while building would be such a good foundation.

I feel like telling you a few things about the retreat. I went there through the invitation of another woman doctor. What a restful, blessed home such a convent,—the very atmosphere is bliss. The retreatants assemble in the chapel about five or six times daily. A father instructs them. Everyone at liberty to worship, or rest, or read, or drink in the scenery of the Hudson and the Palisades as one wishes. Meals the very best. (I would consider fasting more appropriate.) No conversation at any time at meal times, corridor or garden. All information through the sisters. At 9.30 p. m. every one in bed. Silence through the whole house. Imagine my enjoyment, I who longed for rest and solitude from any busy life. It was my first experience to worship with Catholics. I felt like Mrs. Grace MacGowan Cooke at home. Do they not worship the same God as I do? The only difference, I cut out "fear." My God is Love, Mercy and Justice. As I wrote to one of those sweet sisters, when you become aware of the divine spark within you, you try to follow the teaching of Christ, not because you fear punishment, but because you love to do so, and joy and peace is yours.

I suppose they will cast me out as an heretic now, but I love them just the same and am forever grateful for the days I had the privilege to be with them. But I had to speak. I know they would invite me again. And above all to thine own self be true, and it follows as the night follows the day you cannot be false to anybody. Will you have time to read this long personal letter. It is 3.30 o'clock a. m. This time is my own. I do not expect to be disturbed.

How *Nautilus* has spread since it first entered my home. Heaven bless it and its workers. The cover is artistic, symbolic; first read the mirror, your readers reflecting the good thought and tidings in their faces.—ANNA C. DE LA MOTTE, M. D., New York.

From the Farmer Himself:—

You are quite right in your reply to A. M. Barlow in regard to the parcels post. But even that does not go quite far enough. What Mr. Barlow and his ilk are contending for is that they may be in the position that the Standard Oil has been enjoying, to be protected from fair, honest competition. In any town, wherever you may go, North or South, East or West, the merchants are living and demanding that they shall live on a far better scale than the farmer, who has more money invested in his business and is working more hours. (Of course, the farmer ought to demand it, and is beginning to. "*Hinc illae lacrimae.*")

Why has this been possible? Because the merchants have been enjoying special privileges of transportation, bank accommodation, combination, etc. It is not fair and in the end must result disastrously for merchant and farmer alike. As the farmers become impoverished the more intelligent and energetic leave or become discouraged, fall back, lose hope, ambition and thrift, their children are in the cotton field or fern gathering, their bills are unpaid and then the merchant suffers in turn. In many a New England village and hamlet you can see where the heavy hand of "protection" and special rates has crushed out their life and left in the place of a thrifty, intelligent, thriving community, desolation and decadence. The farmers went and the country merchant has been obliged to follow him.

Special privileges may make you one of the privileged class, rich, nappy, successful; it may put you in the unprotected, oppressed classes. For protection (as it is euphonesically phrased) to one simply means oppression to others. And surely, very surely you or your class must sometime suffer with all. For this old world is so framed that if my neighbor suffers, somewhere, somehow every member of the community must pay the penalty, and the longer the payment is postponed the heavier the interest. A square deal all around is best for everybody. If you, with the advantage of low rent, low wages, etc., can't sell goods as well as Montgomery, Ward *et al.*, stop and get into something you can do. It is better for the world, it is better for your community, it is better for you.

If I had been obliged to buy roofing in this town I must have let my barn fall down. For I could not have afforded to cover it. Is it worse for the merchants' buildings to fall than the farmers'? I know that many merchants, city and country, are selling Sears, Roebuck goods at three times their price, while cursing the mail order firms. The fact is that every move that eliminates a middle-man and brings consumer and producer nearer is an advance. Hard on the middle-man? Not a bit. I remember, so do you, five-cent cotton to the farmers and cotton men buying on exchange in New York, and even London, through London and New York brokers, and the southern cotton raiser and his family was a sight to make a high financier weep. Now the farmer gets fifteen cents with the buyers coming to his market town and often dealing with the planter direct. Is the South or any portion or number of it less prosperous than the farmer today is no longer the debt-bound servitor of the country merchant? Several middle-men have been eliminated, brokers, dealers, speculators, yes, even to a certain extent country storekeepers. But what has been for the general good has been for the good of each member of the community, as it must. A square deal all around means a square deal for you and me.—PLAIN OLD FARMER.

The following clipping adds point to the above letter, and shows the effective way of running out the mail order houses:

"The mail order houses have quit this city and left the trade to the local merchants. The

decrease in the number of shipments was first noted by the railroad men, who were at a loss to know the reason for it. The local merchant had won the fight by quoting prices. The local merchants let the farmers, who were the best customers of the mail order houses know by advertising prices they could get as good or better goods at home for the money or at less prices, without the trouble and risk of sending away from home and without the expense of the freight. The merchants showed the farmers that it would be to their mutual advantage to trade at home and that was all that was necessary, for the Kansas farmer is a pretty wise individual.—EMPORIA (KAN.) GAZETTE.

Found No Short Cuts:—

In October I went to see a certain English teacher I will refer to as Mr. Blank, with whom I spent three weeks. I thought he was a trained initiate, and had something to teach. But he hasn't. It's all froth. He's floundering about in a bottomless bog of words. It was a fine experience. I stand now bolt upright on my own feet. I now know these people are childish prattlers. They don't know that they don't know. Yogi Ramacharaka speaks of people stumbling on to the Higher Consciousness. There is nothing in this world better training than savage, physical exercises over years, deep breathing, affirmations, hard work night and day for years. Then when one receives a message from the Divine Consciousness he is in a condition to make something of it.

You've perhaps heard of the "ripened, mellowed, perfected being." Where is that being? I don't know. You've heard it said, "The wise don't talk of themselves." "The wise" do talk a great deal of twaddle about themselves and others. You've heard it said, "The wise don't talk about things they know nothing about." This is not true. "The wise" are a mere frothy mass of vague beliefs, opinions and dogmas.

Mrs. Towne has said of Reincarnation that nobody knows anything about it. I thought Mr. Blank did; but I was wrong. Mrs. Towne is right. These people are merely parroting Buddha or some other teacher.—PATRICK WALSHE. Stronachy, Forgandenny, Scotland.

Primitive Breathing Exercises:—

"Many a time I have seen the Indian mother, as soon as her child was born, watch it to see if it breathed properly. If not, she would at once pinch the child's lips together and keep them pinched until the breath was taken in and exhaled easily and naturally through the nostrils. If this did not answer, I have watched her as she took a strip of buckskin and tied it as a bandage below the chin and over the crown of the head, forcing the jaws together, and then with another bandage of buckskin she covered the lips of the little one. Thus the habit of nasal breathing was formed immediately the child saw the light, and it knew no other method."—GEORGE WHARTON JAMES.

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 root odds 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.

A. O. B.—Netop? That is just our little summer camp six miles out on the slope of old Mt. Holyoke, near "The Notch" where the Indians used to cross the mountain range. Out there William reverts to farmer type every spring, and I am scrub woman and girl in hammock by turns. Lots of fun, and insects and wild flowers, woodchucks and other excitements.

E. S.—I answered your question fully, explicitly, in that article, "The Law of Beauty," in January *Nautilus*. Read it every single day for six weeks or two months, read prayerfully, slowly; get into the spirit of it and practice between times as well as you can; and you will soon begin to catch on to the true understanding of it. Incidentally you will grow better natured and better looking—unless you fritter away too much soul power in aimless chatter.

J. E.—My dear friend, you are asking me over again the identical questions I answered in that article, "The Secret of Song," in *The Nautilus* for October, 1907, page 27. Read that article over again. And then again. Read it once a day, slowly, prayerfully, for at least a month, asking the spirit within you to show you the secret of song, and to manifest pure singing through you. Don't be in a hurry. Persist. By and by you will find yourself catching on. There is no realization without concentration and practice. I like your principle of paying for what you get. Thank you. Now use my answer.

H. J. H.—Your cry is "I can't live without harmony, it must come!" In other words folks must please you and smile upon and approve you, or you won't play. When things were hard for everybody, and a child's life hung in the balance you ran away from it. "Harmony" was more to you than getting the work done. You are wrong. If you saw straight—if you could "judge human nature" half as well as you imagine you can—you would have known everybody was worried and on a strain and trying to do the best possible under the trying conditions. You would have known your sister's access of temper was due to trouble and strain. You would have put aside your own feelings, even your love of "harmony" to help everybody to do the needed work. In other words instead of insisting on harmony you

would have quietly made at least a measure of harmony by working with and for the others in the house.

And now you are continuing on the same track by cultivating "sadness," which you know your people are taking for "temper and sulks." That is exactly what it is! Don't fool yourself. You are merely demanding that your sisters make harmony with you, in your way. They won't because you are in the wrong. They may be wrong in many things too, but you are wrong in your whole attitude, which is the selfish attitude, and they can't come over to you if they would. Evidently the circumstance you describe was a climax to a long series of demands for harmony (your kind of harmony) on your part. Now, your place is to see your fault, forgive everybody, self included, wipe off the slate and begin all over again as a very humble and repentant little child who is willing to do most anything to please others. "Harmony must come," is always the cry of selfishness. Translated into the language of truth it says this: "Things must come my way, or I can't shine." Don't say it, dearie! Be harmony, by vibrating with others or—keeping still. This is to love, and to love and serve is the important thing.

M. B.—My dear Mary, the same "heroic treatment" that will cure neuralgia, rheumatism, etc. (see editorial, page 11, January *Nautilus*) will likewise restore failing eyesight, or failing hearing, or failing any other function. All sorts of diseases, dis-eases, are due to clogging of the body with too much food. With more food than your energy can assimilate and eliminate. You can develop more energy by right thought, by positive joy thought. You can develop it too by bodily exercise. You can save energy by eating no more food than is absolutely needed for tissue building. It takes energy; thought-power, which is the only power; to digest and eliminate food. Cut off unnecessary digestive work and your energy will increase and turn to house cleaning. As the clogging is removed from ears or eyes the normal hearing and seeing returns. So with any function. Of course the more deep-seated the clogging the longer it takes to remove it, but persistence and abstemious living and positive thought will conquer in the end. All depends on faith and works. Any physician will tell you your "general health" affects your eyes. Weak eyes are sure proof that the "general health" needs improving—that the body needs short fasts that it may clean house.

L. W.—Yes, you can cure yourself of the opium or morphine or whiskey habit by curing yourself of other and smaller things first. On the same principle that you can develop

power to lift two hundred pounds by lifting fifty pounds a great many times first. You may be unable to let opium alone now, but you can let breakfast alone. Cut it out every day until you forget to want breakfast at all. Then cut out supper, too. When you can live happily on one meal a day begin to take thirty-six hour fasts, or forty-eight hours, once a week. When you do eat use only the plainest, most nutritious food, *well* chewed, no tea or coffee, next to no meat. A moderate amount of fruit.

In addition take regular gymnastics and full breathing exercises (out doors or before open windows) twice *every* day. And do as much active work and walking as possible every day.

In the meantime forget the drug as much as possible, but take it when you feel you must—*take it and forget it.*

Get interested in doing useful work. Many times you can throw off the desire for drugs by sipping water and taking slow, full, even breaths of *outdoor* air between sips, taking care to hold each breath a moment, and then exhale very slowly. Through nostrils of course. Then go briskly about some useful work. Next time do the same thing. I heard of one man who cured himself by eating an orange or an apple every time the craving took him.

Keep on at this sort of practice until you find it easy to forget the drug, and let it alone. It may take time—all depends upon how much will and interest and faithfulness you put into the practice. You can cure yourself this way if you persist—no matter *how* old or set the habit is. Just forgive yourself and develop your self-command by doing these stunts that you *can* do, and you will soon be able to do *easily* the larger stunt of letting drugs alone.

D. N. E.—Yes, I believe a woman *can* treat a man she loves out of the drink habit, if she is *persistent* enough and has self-control enough to keep mum. In Little Visits department of this *Nautilus* you will find a letter on curing bad habits. Read it. Then take a period or two *every* day for *imagining* that kind of cure for your friend. Think of him as going through those motions and thoughts for himself and growing disgusted with drink thereby. Think it all out, and *feel* it all out for him. Your thoughts and feelings will set the same thoughts and feelings vibrating in him, and eventually he will act on them. You can do this *because* temperance is his *soul-desire*, as it is everybody's. You are acting *with* his soul, for his good. Don't look for results, and don't *allow* yourself to regret unpleasant indications. Just keep pegging away until you *know* he is free. Don't let him know a thing about it!

"Anyone can be exclusive. It comes easy. It takes and it signifies a large nature to be universal, to be inclusive."

—Ralph Waldo Trine.

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:—

Ineffable is the union of man and God in every act of the soul. The simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with his presence.—Emerson.

Happy Old Age

Most Likely to Follow Proper Eating.

As old age advances, we require less food to replace waste, and food that will not overtax the digestive organs, while supplying true nourishment.

Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into sugar.

The phosphates also, placed up under the bran-coat of the wheat, are included in Grape-Nuts, but left out of white flour. They are necessary to the building of brain and nerve cells.

"I have used Grape-Nuts," writes an Iowaman, "for eight years and feel as good and am stronger than I was ten years ago. I am over seventy-four years old and attend to my business every day.

"Among my customers I meet a man every day who is ninety-two years old and attributes his good health to the use of Grape-Nuts and Postum which he has used for the last five years. He mixes Grape-Nuts with Postum and says they go fine together.

"For many years before I began to eat Grape-Nuts, I could not say that I enjoyed life or knew what it was to be able to say 'I am well.' I suffered greatly with constipation, now my habits are as regular as ever in my life.

"Whenever I make extra effort I depend on Grape-Nuts food and it just fills the bill. I can think and write a great deal easier."

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

Our feelings are never hurt but by our own misplaced thoughts.—Purinton.

When replying to advertisements please mention THE NAUTILUS.

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.

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—"The Art of Lecturing," by Arthur M. Lewis. Chas. Kerr & Co., Chicago, publishers. Price, 25 cents. Will prove quite invaluable to novitiates in public speaking, if they will read and take the advice therein to heart.

—"Affirmations and Denials," and "Experiences and Mistakes," are two thoughtful, analytical little books, by Eugene Del Mar. Very handsomely printed. Price, 25 cents each. Progressive Literature Co., Box 228, New York City.

—"The Powers of the Personality."—A practical guide to clairvoyance, clairaudience, telepathy, and other occult arts, by A. Osborne Eaves and George H. Bratley. Talisman Publishing Co., Harrogate, England. Pocket edition, cloth, 50 cents; paper, 37 cents.

—"The Dharma," an exposition of Buddhism, by Dr. Paul Carns—fifth edition—paper cover, 161 pages; no price given—probably 50 cents. A terse little book for all interested in Buddhist philosophy, with gems of poetry from the East. Open Court Publishing Co., Chicago.

—"Woman and the Race," a recently published book, will enrich any home to which it finds its way. Clean, simple and direct in its dealing with the much mooted question of sex. It is strong in all that makes for the uplift of men and women, both in and out of the married state. Its vibrations are good. Read it. By Gordon Hart, Ariel Press, Westwood, Mass. Cloth bound, 264 pages. Price \$1.00.

—"The Essentials of the Unity of Life," by Sheldon Leavitt. Cloth-bound in green and gold, with cut of author, 100 pages; price, \$1.00 postpaid. An optimistic and constructive book, helpful to all those seeking poise and serenity. "In order to attract things, we have to rise above them," is one of its sayings, which alone is worth more than the price of book. Progressive Literature Co., New York.

—I wish every one of our readers would peruse carefully "The Editor's Personal Page," by Edward Bok, in March *Ladies' Home Journal*. I'd like to reprint that as a tract to be sent to those who are continually bobbing up to "protest" against the religious views or news of editors and contributors to all magazines. Just read that page, do! Especially if you think you are "broad minded" and the other fellow is not.

—Here is a letter from one of our very oldest subscribers, Dr. William C. Gibbons, whose marriage we mentioned about a year ago. This letter calls for congratulations on the birth of a new thought "Prince" that came to the doctor and his good wife January 18th, 2.50 p. m., at Seymour, Texas. The Prince's father is "74 years young April 7th." The multitudes of friends of "William and Rebecca" rejoice in their joy and speak great good for the new Prince.

—"A Golden Sheaf," by Hudson and Emma Rood Tuttle. This subscribers' edition, telling of the lives and work of the authors, is beautifully bound in cloth, blue and gold, with autographed likenesses, and is sure to prove satisfying to the many friends of these lovers of fifty years of wedded life—lovers of each other and of humanity; or, as the "Seer of Poughkeepsie" puts it, "Philosophers, poets, teachers, practitioners." May their diamond wedding be in evidence when the time comes round. 284 pages; price, \$1.00. Tuttle Publishing Co., Berlin Heights, Ohio.

—The American Single Tax League, 27 Union Square, New York City, earnestly desires a complete enrollment of all believers in the principles of Henry George, in the United States, and therefore requests all such to forward to the above address not only their own names, but those of all other Single Taxers of their acquaintance, no matter where located. This will place all such names in close touch with the organized movement now being carried forward, at a time when progressive methods of taxation are of the most urgent importance to our country. Duplicate names are as valuable as the first ones, especially if they give particulars of interest shown, of occupation, leisure, means, influence, as they greatly help us in selecting correspondents and committees.

—Read about the Oregon Moses, William S. U. Ren, in *American Magazine* for March. I am proud of this "father of the initiative and referendum," who began his work in my native state. As a model of twentieth century manhood he stands alongside Ben Lindsey, and a few others who use politics for humanity's sake. Other articles we liked best in March magazines are "The Open Road," David Grayson, author of "Adventures in Contentment," and "The Psychology of the Yellow Journal," W. I. Thomas, *American Magazine*; "The Cost of Living," George Kennan, *McClure's*; "Traces of Emotion and the Criminal," Munsterberg, *Cosmopolitan*; "Geraldine Farrar," an interview by Emily Burbank, "My Experiences with Railroad Rates and Rebates," Andrew Carnegie, "One-acre Ranch" (how a family lived rich on one acre), Kirkbride, and "Christianity and Health" (new thought in the churches), Rev. Samuel McComb, of Emanuel Church, Boston, *Century*; "Controlling Conditions of Commerce," Professors Gregory and Kellar, of Yale, *Harper's*; "Uses of Tears," "Keeping Young," "The Poison of Fatigue," "Socialism," *Literary Digest* for February 29; "Physician's Farewell to his Patients," *Philistine* for March.

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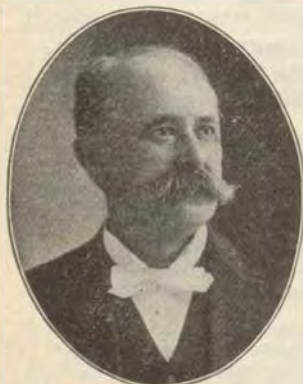
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TAFT AS A PRESIDENTIAL POSSIBILITY

Assuming him to be president, who knows what Mr. Taft would do? As one who wishes the gentleman well, I am no less driven to say that I fear he would do nothing. For one sinister sign he is ever looking for a judgeship, which is only another way of saying that he's ever looking for a chance to sit down. The White House is no place for tired people. There may be rest for the weary, rest for the wicked, but there's no rest for a president who seeks to do right. He must be a Hecla of industry—a Corliss engine in trousers and frock coat.

There are other elements of contrast between Mr. Roosevelt and Mr. Taft. Given one smooth and suave and plausible to do the fooling, I think Mr. Taft might be fooled. There be those—the Hon. Elihu Root for example—who could pack him in cotton batting and sing him to sleep.

Then will arise a final question of the popular. Suppose the party, listening to Mr. Roosevelt, names Mr. Taft; can he be elected? Following a nomination, the Roosevelt name won't help him; it will hurt him. If he is nominated there will come vicious millions of money to defeat him. As against this yellow peril, even a Roosevelt endorsement might be found insufficient. It is one thing to vote for Mr. Roosevelt, another to vote with him, a truth which would find demonstration were the test to be made.

Folk interested, particularly Mr. Roosevelt, should think on these things, before venturing too far upon matters in which so much is at stake. The Republicans are not necessarily a dominant factor in national politics. Mr. Roosevelt wasn't elected by Republicans, but in spite of them. With Mr. Johnson of Minnesota pitted against him, Mr. Taft would be beaten. The best hope, if not the only hope, of Mr. Taft, would be that the Democrats might nominate a nobody whose prospects the Ryan and the Belmont upas trees could be relied upon to blight.

And yet there is a word or two in defence of Mr. Taft, since his position was a false one. In this hunt for a nomination, he does not represent himself but Mr. Roosevelt. And while Mr. Roosevelt, as President, is precisely what I want, and all I want, I can readily make out what a difficult task it must be for Mr. Taft, however upright his intentions, to stand in the Roosevelt shoes. "Imitations," said Dr. Johnson, "are always failures"; and he might have added that imitations of sentiment are the greatest failures of all. I make no doubt if Mr. Taft, proceeding by Taft lights and Taft impulses, were doing

his own thinking, coming to his own conclusions, forming his own policies, instead of attempting to take over wholesale the thoughts, conclusions and policies of Mr. Roosevelt, he would appear to much better advantage.

Not but what it is somewhat upon my slope of thought that Mr. Roosevelt himself will not be pleased by this article. What then? I have known Mr. Roosevelt for sixteen years, but my acquaintance with him was not the reason why I have urged—and still urge—his election. I have been a Roosevelt man, not for a Roosevelt but a public reason. Mr. Roosevelt fights the right people—the big black buccaneers of Money. For every honest interest, eating its bread in the sweat of its brow, he prevails as the shadow of a great rock in a weary land. No, it is for no personal sentiment of nearness that I have advocated Mr. Roosevelt. Were such to guide, there be scores with whom I'm twice as intimate, whom I like twice as well and have known twice as long. Were it only a question of friendship, the name-plates of a score of scores so far as I'm concerned, would precede Mr. Roosevelt's upon the doors of the White House.

The above are extracts from a seven thousand word article by Alfred Henry Lewis in the March issue of HUMAN LIFE, the magazine about people, and should be read by every thinker, every voter, in America.

In the February issue of HUMAN LIFE, Mr. Lewis wrote on the presidential possibilities of Governor Hughes. Mr. Lewis, in the next few issues of HUMAN LIFE will cover Secretary Cortelyou, Speaker Cannon and others.

HUMAN LIFE is in a field by itself; a magazine about people.

In addition to Mr. Alfred Henry Lewis, we have on our staff David Graham Phillips, Charles Edward Russell, Vance Thompson, Brand Whitlock, David Belasco, Clara Morris and many others.

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HUMAN LIFE is up-to-date in its fresh, original matter from the best authors and best artists, and filled to overflowing with human interest.

HUMAN LIFE on the newsstands, 10 cents a copy. Let us send you HUMAN LIFE four months for 10 cents.

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