

In this Number. Imagination and How to Develop It.

Magazine of **THE** New Thought

NAUTILUS

SELF-HELP
THROUGH SELF KNOWLEDGE

MAY 1908



GRACE MacGOWAN COOKE

(See her "The Way Out" in this number)

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

W. V. KELMA

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PRICE 10 CTS.

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Nautilus News.

BY THE EDITORS.

NEW THOUGHT. We have been fortunate enough to secure from **CHILD TRAINING.** Mrs. Helen Rhodes, Whittier Hall, Columbia University, what we consider the most important and really valuable series of articles that has appeared in *Nautilus* for many a long day.

This series covers new ground, and solves a question which has literally been "fired" at the head of the editor hundreds of times, namely, "*How shall we get our children started in the new thought?*"

Mrs. Rhodes is peculiarly fitted to talk on this subject, and when we asked for a little history of her life and work which we might present to our readers, the reply was so interesting that we concluded to publish it entire. See the "Little Visits" department in this number for Mrs. Rhodes' letter.

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(Continued on Page 2.)

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of this contribution, because it doesn't sound one-half as good and interesting as the article itself. Now read it, in our June number, and see if you don't agree with me. We also have for June a splendid long poem from Mrs. Wilcox, entitled "The Way."

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We believe that this plan should prove profitable to our readers, our advertisers and ourselves. To our readers because they will feel safe in answering any advertisement in *The Nautilus* which attracts them. To our advertisers because of this increased confidence. To ourselves because a publication is always benefited by anything which tends to establish the integrity of its advertising and to demonstrate its intention to treat its readers fairly.

Of course this is, as yet, only an experiment. But we hope you will all read our guarantee to our subscribers on page 5.

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THE NAUTILUS.

Vol. X.

MAY, 1908.

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ELIZABETH TOWNE {
WILLIAM E. TOWNE { Editors

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Ella Wheeler Wilcox
Florence Morse Kingsley
Grace MacGowan Cooke
Prof. Edgar L. Larkin
Karl von Wiegand
Eleanor Kirk
Wallace D. Wattles
Ella Adelia Fletcher
W. R. C. Latson, M. D.

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

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Editorials.

By Elizabeth.

MANNA FROM HEAVEN.

Man lives and moves and has his being in a limitless sea of energy. As the fishes inhale and exhale the water about them, thus filling themselves with life and power, so man lives and moves and grows by inhaling and exhaling the waters of life-energy with which he is surrounded.

The same energy which holds him up, also holds him together.

In proportion as he inhales and exhales regularly, with soul, mind and body, the life-energy about him, in that proportion he is power-full.

To stop the inflow of energy is to die.

To withhold the outflow of energy is likewise to die.

To let energy flow through your mind and your body is to live, and live more.

All depression, all dis-ease, all growing old, all weakness, all lack of any sort, is directly and solely due to *interruption of mental and bodily inhalation and exhalation.*

In other words, there is tension somewhere that prevents normal flow of energy through mind and body, and the result is weakness, depression, atrophy of functions, paralysis, old age, sickness, death; severe in proportion to the seriousness and length of continuance of the tension.

To release mental and bodily tension is to let in energy.

To expel energy, by thought or physical effort, is to make room for more energy.

This is the meaning and purpose of breathing and thinking—to inhale the life-energy, and exhale it that you may inhale more. This is to "enjoy God forever."

In the atmosphere, in breath, is that mysterious manna from heaven which has to be gathered fresh every moment, or it spoils, and poisons the partaker.

HUMAN ENERGIES.

Prof. William James says the limits of the energies of men have never been sounded. They never will be sounded, because the limits of the individual's energies are the limits of space itself; the limits of "God," the limitless sea of energy in which and by which we live.

Prof. James says the energies of men are released to activity by Ideas.

In other words, when a man has reached the limit of his power, the right, new Idea will open up something within and flood him with yet more energy.

This means that when a man has exhaled his energy to the last notch the right Idea makes him catch a new and fuller breath from the universal sea of power about him.

Editorials,

By Elizabeth.

Notice yourself and you will see exactly how this works. When you are afraid of your horse shying off the steep mountain trail you curl up not only your toes but every nerve and muscle in you, your breathing grows short and very shallow, if you don't hold it altogether, and you feel weak with dread. As soon as you pass the point of danger you take a long, *long* breath, straighten up and feel strong and brave again. The Fear-Thought made you exhale all your strength and curl up so no more could enter; while the Safe-Again-Thought uncurled you and let in new energy.

So, the Fear Idea shut off your energy, mental and physical; shut it off literally and entirely. You felt "weak as a cat."

Then the Safe-Again Idea came in and released your nerves and muscles to receive new energy.

THE EVERY DAY HUMAN. In the normal being, unafraid of anything, there is perfect balance between inhalation and exhalation, mental and physical. His free-from-fear thoughts release his being to receive all the energy he needs for any act he chooses to make.

In proportion as fear or uncertainty enters is energy cut off.

The below-normal human—the every day, common-run individual—lives in a state of chronic sub-conscious semi-dread which prevents his ever in-breathing more than half the energy he wants.

He dwells on unpleasant ideas that only half-open him to the energies that are pressing for expression through him.

He keeps looking mentally at the *Ideas he doesn't like*, the ideas that keep him curled up so that energy, will, wisdom, can't flow in and inform and transform his being.

He is like Sam Walter Foss's lunkhead that *never forgot* he was a lunkhead. So hypnotized was he with the Idea of his lunk-head-ness that he went curled up, crouching and cowering through life—a lunkhead. His childhood crony was another lunkhead but didn't know it! Instead, he dreamed and talked of great things he'd do. He was always too busy to remember he was a lunkhead. He gloried in heroes, breathed deep, worked hard, *breathed deep*, read about the glorious doings of others, **BREATHED DEEP** and—released energies to do as he dreamed.

HOW SHALL A LUNKHEAD BE SAVED? The great question is, What shall I do to release energy to desired activities? How shall I order my life that I may grow greater, wiser, more useful?

Easy enough—*set your mind on desirable things and keep on resetting it every time you catch it flying the track*; keep on doing it until your mind acquires the *habit* of dwelling on the Desirable Things.

Your feelings tell you quickly when you are touching the wrong button—even if your mind has not learned to distinguish desirable thoughts from undesirable ones.

Blues and depressions and ill feelings mean *change your thought*. They never mean anything else.

But how to do it!—there's the rub. When you *feel* blue and depressed you can't seem to conjure up a single thought that doesn't match your feelings.

When you *feel* bright and full of courage and happiness you can't seem to find anything in the world that doesn't match.

Editorials.

By Elizabeth.

"Twixt optimist and pessimist
The difference is droll—
The optimist sees the doughnut,
The pessimist the hole!"

Oh, blue one, take your mental eye off the hole, and the blues will float off like a fog.

But how can you?—when you feel so? If you cannot *command* your thoughts out of the hole, you can coax them out by setting up a counter irritation, or interest. Instead of lying there paralyzed by the sight of that unpleasant hole, hop out of bed and work your body into a state of warmth. Turn your back on the hole and fly at any *physical* work that comes handy. If you can't scrub a floor or saw some wood against time, just go through any vigorous gymnastic movements, or dance, or swing your arms, or hop up and down. Anything to set the blood running fast to carry off the little blue devils that came up out of that bottomless hole.

It won't take *two minutes* of vigorous, physical movement to make that hole look pretty insignificant and your feelings nearly white if not rosy.

And if you keep doing this *every* time your thoughts fall into that hole it won't be long until they quit falling at all. The proof of this doughnut is in the eating. And the man who reads this and doesn't *do* it deserves the hole and all the blue devils therein.

There is no virtue in thinking and feeling with the unpleasant happenings or possibilities of life. It is a mere vice to supinely contemplate the hole. No matter if you can see nothing else!—get up and DO something else; and in the doing you will find a change in your point of view. A change that will reveal at least a modicum of doughnut.

In the doing you will find new command over yourself, new ideas, new views, new feelings.

By doing what you can, you let in new energies that enable you to do better things ever after.

For a vigorous circulation of blood carries off the fogs and poisons of undesirable thinking and feeling and TRUTH stands revealed.

THE MELIORIST. The optimist may be as badly off as the pessimist. His only advantage is, he doesn't know it—until he falls into the hole.

The optimist bolts the doughnut and lands with a dull thud that—aids digestion. He, too, was hypnotized by looking long on One Idea. His rosy clouds of feelings hid from him the TRUTH.

The truth is, life is very much like a doughnut; and the wise man gazes not o'er long at either doughnut or hole. He sees the Whole. His feelings form neither rosy clouds, nor gray, to obscure the light of TRUTH.

Professor James calls the wise man a "meliorist"—from the Latin word *meliorare*, to make better. Same root word as *ameliorate*. Pronounced in three syllables, *meel-yo-rist*, accent on the first.

While the optimist bolts the doughnut and the pessimist wails in the hole, the meliorist calmly administers ginger to the one, lends a hand—or a New Thought—to lift the other from the hole; and then sets himself to concoct a more digestible doughnut with a hole too small to fall through.

Let's be a meliorist!

SHE HAS TO STEAL OR DIE. Last year I had to give up *The Nautilus*. My husband said it was all tommy rot, and I didn't need a magazine. He had several and I could read his, etc. This year I made up

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By Elizabeth.

my mind I would have it, and took the money I had for gloves and patched up my old ones. I have been very sick, then got part way well and stayed there. Everybody is trying to make me believe I have consumption. I have a bad cough, and am so weak after a spell of coughing that I have to lie down. I am better than I was a month ago and I believe it is due to Auto Suggestion I have been using every night. The doctor thinks it's Cod Liver Oil, iron tonic, wine, etc. I have an idea that I can be cured my way, but I am not sure if I am doing it right. There isn't a soul here I can speak to about these things. My husband poo-poops and makes fun of everything of the kind. He doesn't know I'm sending for the magazine, and he is not going to know either. You would laugh if you knew the time I have had getting this dollar. I would get a pound or two less of sugar, a bar less of soap, etc., till I saved enough: I never have a cent of my own. But I am going to get my health first, then I want to start a mail order business that will have to be conducted on the sly also. Do you think it very wrong in me to deceive in this way? I either have to do it, or give up trying at all. You can answer through the columns of *Nautilus*. Just address me as Ellen. Please don't put in the initial of my last name because some of my friends would see it, and he would get to know of it also, then there would be the dickens to pay. I hope I have not wearied you with this long letter. It just seemed as if some of my folks came to see me when I received *Nautilus* this month, after so long a time without it.—Ellen.

What do you think of that? Isn't it *wicked* of a man to squelch and pinch a woman into a poor little fraidie-cat consumptive like that? How *can* he be so *stupid* as to deprive her of every penny, until she actually has to steal money to pay for the necessities of her life? How can he imagine that she is able to subsist mentally on the sort of *grub* he likes? He is starving her to death, mentally and physically.

If Ellen were half as strong as her husband she wouldn't stand still and be pinched so. She would read the declaration of independence and equality to him, and go on a strike for an allowance. No man who can take a magazine *he* likes is too poor to take another his wife likes. If I were his wife he'd take it, or leave

me. And he would be civil about the things I believed in, or he'd soon be black eyed and bald headed. Or 35,000 words to that effect!

If gentle lamb-likeness made a bullying robber of him I'd try a bit of tiger. There *are* men who have no sense until they've met their match. Such men have to be thrashed mentally if not physically, before they respect a woman's needs and desires.

I hope Ellen and the dozens of other people, both men and women (for many times it is the woman who bullies the man) who have hinted similar tales to me, will catch the vibrations of this article and go on a strike for a little freedom and fun of their own. Where there is a waking up there is a way. *Breathe deep*, Ellen, and you will find the way. Already you are on the track.

You have no right to cringe and steal your way through life. Straighten up and *take* your rights. It may be war for a time, but it brings sure peace, freedom, health, afterward.

You can't breathe deep and grow strong while you cringe and steal; and you can't be healthy unless you breathe deep and often.

Of course Ellen's husband and these other beef-eating bullies don't *mean* to keep their wives (or husbands) in a chronic state of cringing and starvation, but that doesn't alter the fact at all. And the kindest thing to all parties is to wake 'em up quick. Hence this heroic treatment for desperate cases.

TO ASTHMATICS. Full breathing exercises used three or four times a day (outdoors or windows open) no matter how you feel, and always compelling the breath to go through

Editorials.

By Elizabeth.

nostrils, not mouth; with twenty-four-hour or thirty-six-hour fasts repeated about once a week or oftener; with *very* plain food *thoroughly* masticated, and absolutely NO piecing between meals (two meals a day better than three); this sort of living, coupled with cheerful thinking and *I-Am-Whole* suggestions, will, IF PERSISTED IN, cure any case of asthma extant. Practice proves it.

No matter how old you are, if you *persist*. You are mistaken in thinking you "can't" exercise. *Make* yourself exercise, distress or no distress, and keep your mouth shut so the breath will have to move through nostrils. Exercise more and more every week until you get used to it and the distress disappears. Most of the distress is due solely to the unaccustomedness of the effort on your part.

One of the great causes of asthma is *fear of physical discomfort*. *Make* yourself breathe deep, and exercise, and eat less. *Persist*.

And radiate soul-shine on those around you. Be a *sun*, not a blasted moon.

Smile! Heroic? Of course. Better be a hero than an asthmatic curlycue, don't you think? It's up to you.

EYES OPEN! "If my conclusions are right, it is this way: All New Thought people were once Christian Scientists, but because some could not keep silent they were ejected from main body and so became one of the many New Thought groups. Am I right?"—Myron Leonard, Chicago.

Hardly. If you had said *many* of the new thought people were once Christian Scientists, who, becoming aware of the fact that simply thinking Mary Baker Eddy's thoughts after her was not enough to satisfy themselves or God; who therefore seceded from her church; I would have replied that in many cases it is and has been true.

But as you state the case I answer, *No*. Bishop Sabin would tell you that he could not stand the heirarchical nature of Mrs. Eddy's church, and that he therefore proposed to withdraw and start a sort of Protestant Christian Science church of his own, where he and others could voice their own thoughts as well as Mrs. Eddy's. Upon which the regular C. S. people moved heaven and earth and furiously emitted "malicious animal magnetism" to *prevent* Col. Sabin leaving. He would tell you they kept up this M. A. M. treatment after he got his church organized, trying to kill out the movement.

Josephine Curtis Woodbury would tell you similar tales, only more so. So would Dresser and a lot of others too numerous to mention, who say they know how hard the C. S. hierarchy kicks against losing a member or admitting that a lost member can teach anything in the least degree related to the simon pure C. S. article.

These are the reports of people who were once C. S. adherents. For myself I never even attended a C. S. meeting or listened to a lecture by a *professed* C. S. teacher. Paul Militz, Mrs. Morgan and Mrs. Williams, of Portland, Ore., are the only new thought teachers of any sort I can remember ever having heard speak. Oh, yes, and a man named Swartz, who promised much and told nothing, and who is long since gathered to his fathers.

One of my best friends turned C. S. after being a new thought girl for several years. When I visited her in New York after her conversion to C. S. she spent the greater part of the day trying to convict me of ingratitude to Mrs.

The Practicality of Mysticism.

BY HENRY WOOD.



Can mysticism have any useful place in everyday life? The consensus of common opinion would voice a decided negative. Are not the mystics of this, and all past ages dreamers? Yes! But perhaps they often dream of truth which is missed by the conventional throng.

Mysticism, to the average consciousness, means something which is foggy, obscure, uncertain, perhaps purely imaginary. The popular demand is for what is clear-cut, logical and certain. We want facts, they say. It is well. Facts are good in their place but they are not all. They are useful so far as they reveal or suggest underlying principles. Otherwise, many facts are bald, barren, useless. History is full of facts, but what we want is their meaning. That two and two make four, is an abstract fact, but if these numbers are expressed in apples we have their practical significance.

There is a close relation between mystery and paradox, and the world is full of both. Whichever way we turn, we are confronted by contraries. Two men start from the same point, one going easterly and the other toward the west, but in due time they meet again on the common ground. There is a never ending conflict between logic and that which is intellectually illogical. Logic insists that the first shall be first, but a deeper law decrees that the first shall be last. The scholastic spirit, with its scientific realism will tolerate no gossamer weaving, no softened wrapping and even lit-

tle of the subtle exaggeration of the poet. Its objective expression must go through the physical laboratory intact and stand out in hard, angular outline. In picking things to pieces to analyze them, it destroys their synthetic completeness and graceful form.

The mystic deals not only with unknown quantities but with many things too great to be subject to definition. To him the distant mountain is robed in azure hue. The glory of the present era is not only that of the ideal, but of the indefinable. Any simpleton can read plain black lines on the printed page, but it takes the genius to read between them. The fleeting cloud-shadows which chase each other over the landscape soften the great hard masses of cold, stolid fact.

One who is cultivating the mystical side of his nature does not necessarily belong to an order, or formal brotherhood, although to some, such associations seem helpful, and perhaps necessary. Care is required that there be no unconscious spirit of exclusiveness. The true mystic is he who has trained his soul to stillness. He can retire from his own thoughts and feel God within, and receive life and strength from the Universal. It is his to allay brainstorms and still tempests. The consciousness is to be raised up to the Eternal and fastened there at will. In times of stress there is the hiding place. The soul is in God and God is in it. It has been truly said that "Communion with heaven is through inward states and not by way of tidings and messages from without." There is rejoicing in every advance and new view that pertains to the eternal now. Truth never gets stale because there are always fresh revelations to him who is receptive.

That which is exactly clear-cut and logical, belongs to the plane of the intellect. It has its place, but is relatively superficial. It is chiefly concerned with boundaries and distinctions. It engages itself largely in unrelated details rather than in a wholesome and inspiring synthesis. The mystical soul is prophetic. The prophetic age lies not altogether in the far away past, but the modern world sorely needs the modern prophet. The growing spirit of prophecy is the one great hopeful element for the future. Listen! In the materialistic maelstrom of this strenuous era there is a quiet but powerful counter-current of mysticism and fresh revelation. The times are propitious.

*"In buds upon some Aaron's rod
The childlike ancient saw his God;
Less credulous, more believing, we
Read in the grass—Divinity.*

*"From Horeb's bush the Presence spoke
To earlier faiths and simpler folk;
But now each bush that sweeps our fence
Flames with the Awful Immanence!"*

The recent illuminations which have flashed into the mind of man are coming thicker and faster. They include healing, the assuagement of mental and physical ills, and a fuller recognition of the spiritual laws of life. If truth be a revelation of divine method, it is a revelation of God. If the Eternal is to be outwardly expressed, mankind must furnish the suitable channels. God pours Himself into every waiting human receptacle. Mysticism is practical because the inner life is being woven into daily experience and conduct.

Let us be thankful that God, and truth, and love, and inspiration, are indefinable. We soon lose interest in what can be

fully measured and comprehended. But as our powers are progressively unfolded we go on and on, for progress is the law of life. The charm of the Bible is that it is a Book of mystery. The literalist touches but the mere surface. The spiritual substance flows between the lines. Vital religion is not composed of dogmas, rules and precepts, but it lives in the consecrated imagining power. This creates real life in the soul.

The former idea of the mystic—which lingers somewhat—is that he is austere, unpractical, given to asceticism and perhaps to melancholy. How utterly mistaken! He of all others most truly interprets life and makes the most of it. He finds that what we have suffered and survived is consumed in the furnace of life, in order that its energy may be transmuted into spiritual newness and vigor. Let us smile at the coming time and it will respond with a greeting. If the body gives signs of infirmity let us remember that *we* are not bodies but unfolding souls possessing bodies. If the church is to be saved from disintegration it must be revived by mysticism. The mystic is a product of the higher evolution. He sweeps away pessimism and makes the world over. Instead of hunting for a distant God he brings his home to himself. He has the "white stone" with the new name. The clear-sightedness of the mystic is sorely needed today, in politics, sociology, legislation, in the business world and in the editor's chair. Superficial plans for reform are numerous, but only from the spiritual center can the world be lifted from ruts and thoroughly renewed.

"I am glad to think

I am not bound to make the world go right,

But only to discover and to do

With cheerful heart, the work that God appoints."

—Jean Ingelow.

Imagination and How to Develop It.

BY W. R. C. LATSON, M. D.



The Mind can make Substance and people planets of its own.—BYRON.

Of all the powers of the mind imagination is at once the most picturesque and, in many respects, the most interesting. Without imagination the world would be a poor place indeed; for everything that man has created—not merely pictures, poems and music, but houses, steamships, governments—everything that man has made has been conceived and perfected in the imagination before it was produced into actual, concrete being.

No person could be entirely without imagination, but many good people are greatly lacking in this superb faculty, and this deficiency in itself is enough to make them commonplace, uninteresting and of little significance in the world.

The man or woman who is deficient in imagination may be honest and hard working—to a degree able. But for him or for her the higher rewards of life are forever unattainable. He or she may make an excellent typist, but never an able secretary; a faithful stock hand, but never a successful salesman; an excellent bookkeeper, but never a competent accountant; a good copy reader but never a great novelist. The secretary, the salesman, the accountant, the novelist, must have imagination.

Now in order to develop this power of imagination, we must first get it clearly in our mind that imagination is not a separate faculty of the mentality; but in reality consists of a combination of several other faculties.

Most people have the idea that imagination is the creation of something new. This is an error, for in our day as in the time of Solomon, "There is nothing new under the sun."

You may imagine, for instance, a red horse with purple wings. "Surely that is a new idea," you say. Not at all. It is simply a combination of four very old and commonplace ideas—horse, wings, red and purple. And so in all products of imagination, the objects are always old, the combination only is new.

And here is our secret of imagination—our hint as to the best manner of its development. Combine the objects in the mind into new relations, new pictures.

As a practical exercise you will find the following invaluable:

Get a good, lively novel, something as near to the "here and now" as possible. Begin to read. When you come to the end of the first paragraph stop and image in your mind a clear picture of what was expressed or described. Was it a room? See it, the floor, ceiling, doors, windows, furniture, the characters, their attitude and expression. Hear their voices: Be one of them. Make it as vivid as though you were one of them. That is what the writer did, or you would not now be reading the story.

During the next paragraph the scene has changed; something is added to the picture. See this also. Take much time. It is an exercise, and the moments are well spent. Do it for a chapter. Then go back and recall the entire action of that chapter. By the time you have done this to one book you will have made greater progress in the development of a fine mind than you could in a year of ordinary study.

... My Work ...

(A Meditation).

¶ "Be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts!"



¶ "Go thy way, eat thy bread with joy; for God now accepts thy work."

I AM RESOLVED to do my work eagerly, joyously; confident that THE KNOWER within me directs all my thoughts aright, my hands and my feet—nay; my whole body is obedient to my will; it renders me glad service.

¶ When I work in this spirit I ally myself with all the sources of health, with all the streams and currents of noble and pure ideas. I arise without painful effort into serene altitudes of truth. I ACCOMPLISH that for which I was sent into the world. To this end I will commit my thoughts unto my Lord, knowing that my work shall be established. Neither seed-time nor harvest shall fail me; for though there be diversities of labour, yet it is the same God which worketh ALL IN ALL.

¶ "My Father worketh hitherto, and I work." And so, patiently working day after day, in due time I shall "finish the work" which has been given me to do, and be ready for the "greater works" which are even now preparing for me

—FLORENCE MORSE KINGSLEY.

Controversy.

FLOYD B. WILSON.

PART II.



In suggesting as forcibly as I have in many papers the potency of Hindu methods, I have received no little criticism, and the gauntlet has often been thrown at me inviting rather than daring me to enter into controversy. I knew that what I had written must stand or fall according as it was found to be of value or not. I knew I had tested and proved its value, and that thousands and thousands had won through following these methods of discipline. I did not question but that there might be other ways than mine, and repeatedly asked the student to seek them if mine did not appeal to him. It seemed to distress many to think that we might learn from the Hindus. The ignorance and poverty of the lower classes in India may be somewhat more appalling than the ignorance and poverty of those inhabiting the tenement district on the lower east side of New York City—neither of these are typical illustrations of the intellectual development of either India or America. They are the lower strata of civilization through which in part a greater one is moulded.

Were it true that we may learn from the Hindus, it is asked why had America and the Christian world generally been sending missionaries and teachers to India? The reply is primarily because the Christian has judged India after making a too superficial examination. He had learned some-

thing of its lower classes, but nothing of its learning and philosophy. Let us put this question to ourselves, what are the sources of our information about the Hindus? Is not the reply, the reports of the missionaries, and the conclusions presented by English writers who wrote from the point of view of the conqueror toward the conquered. These writers never understood the great heart of India. Few of them ever met the Hindu who glories in his philosophy and in his caste. The holy men, as the great Gurus are called, possessing almost transcendental powers, may have been met at times by these historians, but what had they learned of these Gurus' wonderful mastership? The fakir who is known in coast cities and who receives a gift for an exhibition of his powers may call himself a yogi, but his yogam is of a low order. Still yogis are to be found among all classes in India, and yogam signifies the attainment to some degree of divine knowledge, or as they term it God-consciousness, to be expressed outwardly by various forms of control over thought, and often by uniting this with various phases of clairvoyance and other abnormal powers. The Guru has passed through yogam—his stages being student, householder, yogi, to guru or gnani. Many of the yogis standing third in this classification have even in India adapted their unfoldment to business ends displaying a prescience beyond intellect in financial affairs. In short, we find in India that the yogi may be a fakir, a soothsayer, a fortune teller, a scholar, a teacher, a business man, a philosopher and almost an adept.

All of these, be their occupation or vocation what it may, have attained their power by discipline through fol-

lowing one of the four methods prescribed by the Vedanta philosophy of India. One may be said to be adapted to the active man, to those who like work and like to help others, and is called Karma Yoga; another appeals to those of an emotional nature, to those pursuing the path of devotion and love, and is called Bhakti Yoga; a third points out the path of concentration and meditation and describes the processes of developing psychic powers, and is known as Raja Yoga; and a fourth appeals to those possessing an intellectual and philosophical nature—it being the path of right knowledge and discrimination, and is named Jnana Yoga. It is the method I have herein classed as the third and is known as Raja Yoga which I have particularly recommended to students, symplifying it somewhat to meet our western and practical ideas. From ancient times powers attained through concentration and meditation appear in one as healing powers, in another as a gift enabling that one to plant suggestion forcibly as he would, in another a freeing from material surroundings so as to discern spirits and hear spirit voices, in another to divine the outcome of business ventures, in another to open the mental path to a conception of cosmic consciousness. The rigid forms of discipline of the Hindus I have commended over and over again, because they had brought results in India, and have been proven to bring results everywhere they have been tried.

It has seemed to me necessary to relieve the Hindu methods from burdensome nomenclature and austere severity in order to meet the exigencies in the practical western world. Jesus chose Bhakti Yoga, while Buddha, Raja Yoga; for it must be remembered that the vedas embracing in their teachings the grand ideas of justice, conscientiousness, courage, uprightness and honor of the

Aryans date ages back of Buddha. My basic plan has been the Hindu method of Raja Yoga, and it may be expressed briefly: Get physically still, hold right thoughts only, know God as neither a rewarder or punisher, but as a mighty shadowing over-soul to whose pulsation your soul may respond in the stillness and the silence, image and hold your ideal firm and draw yourself to it, and thus reach to God-consciousness by bringing the godship within your soul to expression through the only faculty that can give it expression, objective consciousness. Were I to be didactic a moment longer I would add as suggestion to the student, pause in your general reading—follow rigidly one author or teacher till you find he can teach you no more. If your development has been what it should be by that time, then let the soul dictate your course. Read other authors, for by silent reading you will again and again find suggestions to which your own soul will vibrate; then, in the silence, demand that it pass to objective consciousness its wisdom that your boundary lines of knowledge may be extended.

This seeming digression from my theme was not taken to reply to critics for I have been too terse for that. It was to bring before the student the several methods of unfoldment that he might see at a glance how impossible it would be for him to enter exclusively into any one of them surrounded by the atmosphere and vibrations of controversy. Concentration is disturbed by argument. It begins in the silence when every faculty is stilled. It is born in passivity, and stillness opens the windows of intellect that it may receive and attract the vibrations the soul is striving to send out to the active, work-a-day man.

Human evolution is a ceaseless unfolding to the expressing of the divine

in man, and its ultimate goal is perfection. All must reach this before the pilgrimage of the soul passing from one material form to another is ended; and what celestial advances may follow that the most vivid imagination can but dimly picture. As a spirit guide of Miss Ellen Snow (who is severe in her exclusion, and yet who is both medium and investigator) has prophetically declared, "Every spirit has been created through love, and is destined to eternal bliss. There is no escape from this ecstatic fate." And again, "The human race is ripening. Earth spirits are coming to higher development. On all sides it begins to be perceived that love is God in immanence, that joy in living is a right, and happiness the first spiritual duty of human kind."

Let one reflect on intuitional truths like these, then go into the silence, and in wordless language call to expression on the outward plane some of their mightiness. Do these truths seem to exalt man? Evolution's eternal purpose is to unfold to God-consciousness, and faith has been made the advance courier on the path. God is not jealously seeking adulation from the human, but is ever seeking expression through the human. Truths like these are being entrenched into human consciousness, and are becoming a part of the thinking man. He unfolds so as to grasp them intellectually in the silence, where he waits to know. The intuitional distributes its treasures to the reasoning (intellectual) nature only when it is ready to receive. Attractive force is never quickened by argument. In meditation one may ask, and in concentration affirm; but to question the right to ask, or to doubt the truth affirmed brings one into controversy, and intuition is only strong in the atmosphere of quiet harmony. Intuition is not timid, it is a faculty of the soul and a pole of its expression, still as a faculty it is governed by its laws, and some of these we now know. When intellect is still, when

its attitude is that of waiting, then intuition illuminates this working center of consciousness and impresses upon it truth quickly recognized and trusted, if not fully accepted, without demonstration.

Controversy is the field where intellect plays its part in the great drama of life. It has its place in human development, and over and over again sends intellect back to the school of cause and effect to draw from its lessons finer discrimination and truer logic. It is in a sense the mental gymnastics of the school of science. It sharpens and it broadens the reasoning powers—it awakens one to the fallacy of accepting that which has been denominated truth for ages, and which modern investigation proves to have no scientific value. Controversy on certain lines leads to a sort of intellectual supremacy, and there its special value lies.

The modern psychologist was awakened through controversy, and investigation followed this till he attained to a new conception of Truth; and yet when he attempts to learn its deeper lessons, controversy is without its pale. Through demonstrations arising from the field of controversy, errors were found in the conclusions of the wise in the past. And yet, as we add to knowledge we pass the barriers of the known. Controversy with those reasoning from the accepted could only provoke question and draw from purpose, and controversy with those working on different lines to attain the same end could only confuse and disturb concentration. The seeker must work alone, and yet, if he works with singleness of purpose to attain a worthy goal, God and the spirit host are with him and will never leave him till the goal is won. They do not leave him then, for when he rouses from passivity to action again, this central force marshals a new band with some new leaders it may be, to assist in gaining another and another goal along the pathway of Truth.



By Grace MacGowan Cooke.

CHAPTER II.

AT KESTERSON'S.

It was Saturday night when the Prestons came; Sunday morning dawned clear and fine. The newcomers slept late, worn out with their journey and their labors of the night before. When they finally arose, Mrs. Preston, who was full of fiery energy, would scarcely let them eat their breakfast for detailing the amount of work that must be done during the day before they could be settled.

"If we've all got to go to work Monday morning I mean to leave a decent house, for there'll be nobody here to clean it up," she repeated again and again. "To think of being in town where I could get to church and not going!" she added as they toiled at the dirty old floors, the grimy windows and the smudgy woodwork of their new home.

They ate a light lunch standing, or carrying a piece of bread and cheese about in their hands, ate hastily and without relish. By three o'clock the house was in order, and everybody in it was out of order. Mrs. Preston lay upon her bed in the first paroxysms of nervous sick-headache. Mary Louise and Frank sat by the window quarreling in an undertone over who should put away the dishes which they had just washed and wiped.

"Children, if you say another word I think I'll go crazy!" their mother cried sharply from the bed where she lay.

"I—I think I'll step out for a little walk," Kinney remarked, taking his coat down from its peg and brushing it carefully. "That Miss Tate I met yesterday offered to show me a view from the top of the hill that she says is very pretty. I guess I'll go over and see if she would like to take a stroll up there now."

"Well, you may thank God you're a man," said poor Virginia. "There comes a time when your work is done and you can go off visiting and enjoying yourself. We women always have something else to look after."

"Why, I'll stay at home and see to the children," returned Kinney, considerably abashed. "You go take a walk yourself, sister—it'll do you good."

"Walk!" echoed Virginia ungratefully. "I've been on my feet till they're about worn off. I don't want to walk anywhere. I just want to be let alone, and there those two children sit and quarrel."

"I'll take Frank and May with me," suggested the man patiently. "Maybe you can get a nap then."

And so it came about that Virginia Preston was just dropping off to sleep alone in her new home when a rap on the door roused her and brought her to open it, pale, with her bright hair dis-

heveled over her shoulders, and a little shawl caught around her neck.

A tall, lank woman in black stood upon the door-step.

"I'm yo' next-door neighbor," this person announced. "My name's Scomp. I 'lowed you-all might like to see somebody, and so I told Scomp I'd step over and pass the time o' day with you."

With the deathless hospitality of the Virginian, Mrs. Preston invited the newcomer in and offered a chair, acutely conscious of the searching glances which investigated everything in sight and interrogated the mysteries of closed doors.

"So you-all are agoin' to work in the mill?" the woman inquired rather unnecessarily.

"Yes—for the present," said Virginia reluctantly. "We've lived all our lives on a tobacco plantation, but the Trust made it so hard for the smaller growers that my brother had to give up finally, and we've brought the children down to town where we can all earn something and they can have some advantages. I suppose you and your children are in the factory?"

"My boys air," returned Mrs. Scomp; "but you don't get me into no cotton mill. The noise of that there place is enough for me from the outside. I had me a good house—heap better'n the one I'm in now—up clost to the mill, an' it was handier for the boys, but I give it up last April 'count of the noise. I jest couldn't stand it. Hit made my head ache."

"And yet you let your children work there," commented Virginia with a sort of resentful wonder.

"Boys," corrected Mrs. Scomp laconically. "Lord, ye can't hurt boys—I find that out when mine's been in a meanness and I want to give 'em a good warmin' up. They don't mind a hickory no more'n they mind the noise in the mill.

I sometimes think boys hain't got feelin's like humans."

"My son has, I'm very sure," returned Virginia. "My brother has had to accept work in the mill, too. I am afraid he made a sad mistake when he brought us to this town."

"Well, I'll tell you—and I hope you won't take offence at my plain speakin'—that you make a big mistake when you put your daughter into that mill, or go in there yourself. I seen your gal when you drove up—she's mighty pretty, and she looks like a woman grown. How old did ye say she was? Not thirteen? Well, if she was mine, I'd sooner put her into her coffin as take her into that mill."

"Why?" asked Virginia breathlessly, forgetting her headache and dropping into her lap the wet cloth with which she had been rubbing her brow, as she leaned forward in her chair.

"You're a newcomer here," observed Mrs. Scomp in virtuous tones, "and I suppose you don't know how men look on the women and gals that works in the cotton mill. It's true that most of 'em do go to the bad, but I still hold that there may be decent women working right there in that factory, and I think it's hard on 'em for the men to regard 'em as they do."

Virginia Preston sat very straight in her chair; her cheeks glowed, her gray eyes darkened till they were almost black. This was the last straw—indeed it was considerably more than a straw.

The Scomp woman looked at her with faded eyes whose malice was too habitual to be personal.

"Ye ain't sech a bad-lookin' woman yourself," she said bluntly. "You seem mighty young to have a big girl like ye got. I think the cotton mill is a mighty bad place for sech as you. You'll have to watch out"——

She broke off suddenly before the flaming wrath of Virginia's glance.

"I can take care of myself and of my daughter, too," said the widow. "My brother will be right there in the factory with us. If anyone dares to offer an affront to either of us I am sure Kinney will settle with them. Oh, I wish I had known more about this place before I came to it. I think the world is hard on poor women. Men are like wild beasts, and an unprotected girl, poor, and with nobody to"—

"Yes, ain't they?" inquired Mrs. Scomp sympathetically. "They're jest like that thar lion in the Bible, aroarin' around seeking' who they may devour. Not that none of 'em ever said anything to *me*—they wouldn't dare, of course. Scomp's got the rheumatism mighty bad, so that he can't earn a livin', but a woman with a husband is better fixed than a widder—I allers say that."

The next half hour was a sort of nightmare to Virginia. Mrs. Scomp cross-questioned her as to their resources, their plans and hopes. The more refined woman was ashamed to remember how she had responded to these questions, how the coarse insistence of the other had brought her to answer and to disclose much concerning their prospects and ideas. She was uncomfortably aware that all would be retailed in every kitchen down the line of flimsy shanties as fast as Mrs. Scomp could get about to tell it, and she was glad enough when the sound of voices and footsteps proclaimed that Kinney and the children were coming in.

Monday morning saw them all in the mill office, the two adults told off to learn weaving under the espionage of an experienced hand, while the children went into the spinning department where the frames stand all day with their sluggishly turning spools, and the little fingers are expected to keep the thread free of knots, unbroken, and reeling smoothly on as many of these frames as

their skill and experience will permit them to look after. The work is extremely light—that is its main fault for intelligent people, and indeed there is not sufficient above the purely mechanical to keep awake the mentality of even a dull child. The windows of the factory were kept closed, because the breeze interfered with the working of the machines, but there was a system of ventilation which was supposed to render the air measureably pure.

All day Mary Louise and Frank sauntered up and down the aisles between the frames and noted whether the spools on them were running right. Once in every five or ten minutes there would be a thread to be tied. Between those times there was noise and dust and dirt and other weary young faces moving up and down other aisles at the same task. And this went on for as near twelve hours as the factory could obtain, since it began at six o'clock in the morning, closed at six in the evening, and there was an extremely doubtful half hour allowed for the noon dinner—this latter always with the statement that they were hurried with orders, and expected ordinarily to give an hour.

In the loom-room it was better so far as the intricacy of the work was concerned; there was a good deal to learn about the operations of the loom, but the noise was deafening, the air quivered and jarred with it, and you could scarcely make yourself heard by putting your lips close to the ear of another and shouting.

Virginia had helped her grandmother weave cloth and counterpanes on the old-fashioned loom at home, and she herself put in and wove many a rag carpet, so that the work was not new to her, and she quickly mastered every detail. By evening she managed her two looms with so much ease that the man in the office advised her she would begin to

receive payment on the next day. Poor Kinney with a man's awkwardness fared not so well, and when he rested his tired head in his weary hand at the supper table that night it was with an air of defeat.

"I don't know whether I can ever learn it. Those two looms were like a couple of Texas ponies—I never knew what trick they would be up to next. If they had been real horses I think I might have managed them; but I'm going to hang on for a week, anyhow."

They came home to a clean house that night, but they went past a grocery and got what they could for their supper, eating in slovenly haste and too tired to clear the table after the meal. The next day they crawled out of beds that it seemed almost impossible to leave, huddled on their clothes, snatched a hasty bite and got to the factory without stopping for any cleaning up. The noon whistle sent them scurrying home, Kinney going past the grocery for crackers and cheese, and night was a repetition of the night before.

After this Virginia's days threaded themselves like black beads on a rosary of pain. She was never really rested. She never felt either hungry or fed. There was over every moment a sensation of hurry, of fear, of resentment. Why should she, Virginia Preston, a girl who started life with some gifts, and many to love her, have come to this? And after all that was not the thing which burned deepest; the question that waked her in the night and set her quivering with terror and anxiety was, how could she have brought her children to this? What were they coming to in the end? For Frank, active high-couraged little fellow, with nothing but a round of dull drudgery all day which did not in any degree employ his powers, was reaching out avidly for something of interest in his surroundings. He found it in the

society of the Scamp boys, who chewed tobacco and swore with the fluency of men grown. As for Mary Louise, her mother followed her budding beauty of face and figure with terror-stricken eyes. The girl was housed up in a place like a jail, a factory whose high board fence, made sixteen or eighteen feet tall that none might look in at the factory windows nor out of them to divert the toilers from their task, and provided with locked gates; and when she was out of this jail the youth in her would have its way. She learned to chew gum and chaff with her mates; she took a bit of prepared chalk and powdered her face; she loosened her hair from the demure braids that Virginia thought suited to a school girl and piled it up into an absurd great pompadour.

And, groaning under her own sorrows, how did Virginia meet these challenges to her powers?

"Mary Louise Preston," she said sharply when, on a Saturday afternoon some three weeks after their arrival at Kesterson's, the girl stood before the bureau making herself gorgeous, "you may just pull down that rat's nest you've got fixed up on your head, and braid your hair like a little girl—as you are."

Saturday afternoon was a half holiday at the mill always, since the State law prescribed the number of hours which women and children could be worked in a factory, and at twelve hours a day, six full days in the week would over-run the legal limit. Mary Louise wheeled angrily to meet her mother's anger—will parents never learn that children are echoes?

"I guess it's *my* hair, and if I want to make rat's nests of it it's my own business," the child said. "If I have to be as poor as a dog and work like one all the week, I think you might let me comb my hair the way I want to when I get a chance to go out."

Quick tears rushed into Virginia's eyes, but she foolishly turned her head away to keep her daughter from seeing them.

"You shan't wear your hair fixed in any such way," she repeated firmly, steadying her voice as best she could. "It makes you look like a girl of eighteen, and the Lord knows I wish you weren't more than eight."

Mary Louise turned with suspicious alacrity to the glass and braided her hair up quickly. It had occurred to her that she could go to the home of one of her mates and do it over to suit herself. She stealthily slipped a bunch of hairpins into her pocket, and left the house without another word to her mother.

Frank was gone, too; he spent his Saturday afternoons with the Scomp boys and some others. They said they went hunting, but the mother feared that the enterprise which attracted her son was far less creditable than the quest for squirrels. She turned spiritlessly to her housework.

"I do think I have the hardest time," she moaned. "Oh, if only Kinney had been a fairly good business man all this needn't have happened—we might have been happy in the old home."

It was the next Saturday afternoon that Mrs. Scomp appeared at the door on her way up from the store and stopped for a chat.

"Gittin' on pretty well?" she inquired, bending her head this way and that to look in.

"We've all got so we can earn something," allowed Virginia wearily. "I can tend four looms now, and both the children tend three frames. My brother is being paid for his work, but he doesn't learn very fast. I guess we'll make out."

She spoke without enthusiasm, and the woman in the doorway nodded as who should say, "I told you so!"

She looked over her shoulder and lowered her tone.

"I reckon you give May Lou permission to go up to the surveyor's camp last Saturday, did ye?" she inquired confidentially.

The mother caught her breath and steadied herself by the door frame.

"I—I didn't know she went up there last Saturday—nor any other Saturday," she faltered finally. "Are you sure?"

"Aw—law—yes!" drawled the Scomp woman. "My Augustus he seen her and a passel of other mill gals streakin' up through the woods to the camp, and he follered 'em. He says they had a big time carryin' on with the surveyor boys up there. I didn't know but you sent her."

Virginia looked at her informant with rising rage.

"I think you might have told me before," she said at last. "It was you that warned me about the dangers of mill life for a girl."

"Well, you see I wasn't sure," said the other impudently. "How was I to know? But I jest now come a-past and seen May Lou and the mill crowd down at the drug store, and some of them surveyor boys was treatin' 'em to soda water, and they was a-laughin' and hollerin' tell ye could hear 'em plumb out on the street."

"Thank you," said Mrs. Preston in a voice thick with anger. "If you will excuse me now I'll shut the door and get ready to go down there and see about this."

The Scomp woman went on smiling to herself.

"Mebbe she's a-goin' down to make a fuss; and then agin mebbe she's a-goin' down to take a hand in the fun. I don't never trust these here good-lookin' wid-ders," she reflected, screwing up her mouth virtuously with the comforting

remembrance that she was neither one nor the other.

A few moments after the door opened and Virginia Preston emerged in her severe black gown which really set off her ruddy beauty better than anything else would have done. She was in a tumult of rage and wounded feeling. Her nerves were shattered by continuous, dis-

tasteful toil, hasty, careless eating, and a sense of present and imminent defeat. She scarcely knew what she intended to do when she found May Lou, but the need for instant action was upon her. Somebody must be made to suffer, somebody must listen to the accusations which boiled within her.

(To be continued.)

The Supreme Truth.

BY WILLIAM E. TOWNE.

"To the most the quality of cosmic consciousness will seem indefinite and elusive to the last degree. As a matter of fact it is the most important and the most solid entity that exists today in the world."

DR. RICHARD M. BUCKE.

It is a significant fact that almost every human being, of whatever race, possesses some faith or belief in a Supreme Principle, a Great First Cause, which lies back of and enfolds his individual life.

Those who call themselves atheists ever and anon give evidence by their writings that they have at least a degree of faith in some universal, all-pervading Force or Power in nature. I have known agnostics to refer to this power as "the heart of nature," which is certainly a beautiful name for what we term Spirit.

Emerson referred to this Universal Life as the Oversoul. The name matters little; it is the One Supreme Principle which all men recognize in some form, each according to his own degree of development.

It is the *realization* of the omnipresence of Divine Principle which brings within the reach of man health, peace and abiding joy.

Health is harmony of vibration, a state of at-one-ment in consciousness between the individual and Universal Spirit. When the individual will becomes too dominant and attempts to *force* things

to go the way it desires, inharmony (harmony expressed inwardly) results and on the outer plane there is friction and chaos. This continues until the mind is stilled and *ready and willing* to listen to the "still small voice" of Spirit which leads back again to harmony and health.

Peace of mind is a consciousness of the eternal peace of the Spirit. Joy is a consciousness of the eternal love which abides in Spirit.

The mind that is washed in the vibrations of Universal Love becomes a mighty power for good.

Love wipes out *all* differences and levels *all* barriers.

Love shows us that each individual is enfolded in the One, that the highest good of one is in no way opposed to the highest good of *all*.

Love shows us that all the people of earth are traveling to *one* goal, though by varying routes. It teaches us that he who fails to take the best path is not wilfully bad, but simply ignorant. He, like all the rest of mankind, is seeking the good. But his eyes are blinded by the mass of non-truth and material rubbish which the mortal (individual) mind of man has created.

What the people of earth need today to make them healthier, happier, nobler men and women, is to come back to the consciousness of the omnipresent Spirit in which they have their being.

This *one* thing would solve all the vexatious problems connected with human life. It would solve the questions of capital and labor. It would cause us to cease the mad effort to amass material wealth at the expense of our neighbors, because we should see that there could be no lack of wealth in the Universal. Each one would then find himself naturally attracting all that he needed to satisfy his every want.

We should also clearly see that if we wrong or injure another it must sooner or later react upon ourselves. This is as true of nations as of individuals.

As an illustration of the outworking of the eternal law of justice, we have only to glance at the history of African slavery in the United States. Years ago our forefathers established this system and thereby laid the foundation for a great wrong, a grave injustice to an inferior people. This injustice grew and grew until the time of reaction could no longer be postponed; and it cost the nation one million lives and untold material wealth to even partially right this wrong.

We invariably reap what we sow; but through oneness with the Supreme Spirit we may learn to sow only in accordance with law, order, justice and love to all, and then we shall reap the fruit of these in place of discord and hate.

The Universal can only find embodiment on earth through the individual. If eternal Love is to be manifested among men it must begin in your daily life and in mine. It is not a thing apart and separate from us. It *is* the very foundation of our beings *now*. But until we come to *realize* the unity of Life we wander away from the original plan into many by-paths of our own devising which are not founded on Truth and so lead us into failure and inharmoniousness. This is necessary in order that we may be led to turn back to the Source and *willingly* seek for oneness—at-onement—with it.

We become a fitting temple for Spirit, and begin to show forth the attributes of the Universal Life when we cease to impose our own will and desires upon others, and leave each one free to live out his own interpretation of life in his

own manner; when we are willing to serve as well as to be served; when we seek the good of *all*, and willingly turn from the promptings of our individual—mortal—wills and work *with* the will of the Universal as it becomes interpreted to us; when we have learned to listen to the promptings of Spirit instead of following off-hand all the transient promptings of our physical desires; when we are willing to do some or all of these things we shall begin to get hold of the real *substance* of Life.

We often attempt to regulate the lives of our friends through imposing our own wills upon them. This we do under the impression that *our* conception of Truth is superior to theirs, and that *we* see more clearly than they do. This is really but a form of selfishness, and *binds* all who indulge in it, both the strong and the weak. Of course there is a point where a kind and friendly desire to help another may be productive of good. But when the desire to help another involves the *subjugation* of his spirit and understanding, then that desire becomes a selfish one. For you cannot *force* a knowledge of Truth upon anyone. Only love and patience and *living the Truth yourself* can bring it to the consciousness of your friends.

The Word of Truth spoken in the silence is more effective than a thousand arguments in most cases. *Embody Truth in yourself and you will have no need to force it to the attention of others.*

The Truth is large; no man hath seen the whole;

Larger than words; it brooks not the control

Of argument and of distinctions nice;
No age or creed can hold it, no device
Of speech or language, ay, no syllogism;
Truth is the sun, and reason is the prism
You lift before it; whence the light is
thrown

In various colors; each man takes his own.

If this man takes the red as you the blue,
Is yours the whole? and is his truth not true?

Spirit is truth, howe'er the colors fall;
The fact comes back to spirit, after all.

—Samuel Valentine Cole.

Phyris, Phylos and Phrena.

BY EDGAR LUCIEN LARKIN.

IV.

STUDIES IN THE ARCAINE THOUGHT
UNIVERSE.

"The covered germ burst forth by mental heat. The ray shot across them. There were mighty productive powers. Nature beneath and energy above."—
Rig Veda, x, 121-129.

Phyris could scarcely restrain impatience in tearing open the wrappers of her new books that filled the U. S. R. F. D. box, No. 9; nor the envelopes which enclosed three letters, mystical in character, and from persons unknown to her. The reader is well aware that the books were upon that almost inscrutable mystery of chemistry—Catalysis. She began to read but had not finished a dozen lines when she received a strong impulse to return to the mail box. She did not rise to go at once, but kept reading, when the influence came again with double intensity. It was sent by Phrena. She went out of the maze and to the box which she opened. There was another book. She was sure that she took everything out when there before. Incredibly strange to relate, this book exactly fitted in with the others, the ponderous works on the higher physical chemistry, for the title of it was: "Sense and Sensibility," by Helen Kellar. The mail carrier had returned with it immediately after Phyris had taken out the first mail and vanished in her labyrinth, he having overlooked the package. This occurred in the morning.

Then Phyris entered her now thoroughly esoteric bower, and began the work of the day. Soon she became oblivious of the passing of time, like Edison, Ramsay, Thomson and Madame Curie. The first volume opened was the great work on Chemistry by Wilhelm Ostwald. This chemist seems to have directed special attention to the mysteries of Catalysis. She read: "The rapidity of chemical processes varies to the utmost limits of mensurability. Some are so rapid that we cannot determine the time." Yet the one-thousandth part of a second is now easily measured. Charmed as she was with the words of Ostwald, she could not resist taking down Vol. II, "Cosmic Philosophy," by John Fiske, where on page 141, she read with intense fascination these sentences: "The cerebrum and cerebellum are organs whose function is ideation and made up of a tissue in which chemical changes occur with unparalleled rapidity. Microscopic and chemical examination of this tissue shows that these chemical changes must consist in a perpetual transfer of energy from one cell to another along nerve-threads." Now, it is a fact that a trained mind can think of the star Sirius, and then of the giant star Vega in from the one-fiftieth, to the one-hundredth part of one second. But the distance from one to the other is known to be two hundred and six trillion miles. Phyris then asked "herself," or Phrena, whether mind traversed the mighty distance, or whether the images of the two stars were formed in one brain cell, or in two adjacent, but connected by fibers so fine as to surpass the power of lenses.

Catalytic bodies or agents accelerate many kinds of chemical reactions, and union substances near them, without

being affected in quality or quantity. This phenomenon is not yet understood. The atoms of a catalyzer must emit radiations, or lines, or rays or corpuseles to act at any sensible distance. One startling fact is, the minute quantity of a catalyzer that will produce results out of all apparent proportion to the quantities involved. Thus "the presence of a catalyzing agent of one molecule in a thousand million liters has been detected." Ostwald, *Principles of Chemistry*. This is far more delicate than any spectrum analysis. It is not known that catalyzers start any kind of chemical action, but they accelerate and greatly hasten combinations of elements into new substances when once started. Theories have been advanced to explain catalysis. Ostwald says: "Catalyzers may form immediate products which are subsequently decomposed. That is, these agents form a mere compound, which at once separates and produces change in adjacent matter until it is all united. Thus between the catalyzer and final product the intervening matter is nascent! But here is the astounding part of it all: "The fact of the existence of real catalyzers which cause variation in reaction velocities can be effected without any expenditure of energy" Ostwald.

Although Phyris was delving in the depths of physical chemistry, she imagined every word in the book to be treating of Human Mind. Let the reader so construe the sentences of this great record making chemist and behold the results. We at once see that one molecule in a billion liters is approaching the minute dimensions of one corpusele of electricity. Then one corpusele, can cause a thought in the brain of a human being, and without loss of premordial energy, and without change in itself. Questions of vast importance in the future career of man are involved here.

Corpuseles have been made to pass through walls of solid metal, and act

beyond. They move in cosmic or interstellar space with a velocity of 186,380 miles per second, and at less, but with incredible speed in the earth's atmosphere. They can pass through the skull and enter the cells of the brain. But all life, all mind, is inextricably joined with colloids, or jelly-like substances, opposite to crystalloid, in that they never form crystals or any other regular forms. Oxygen and hydrogen do not readily unite, but if colloidal platinum is present, they unite at once to form water. The platinum does not change, and can repeat the process forever, apparently. No chemist can see where the energy comes from. To form the water, the rates of oscillation of the oxygen and hydrogen had to change. To form a thought, rates of oscillation of the colloidal molecules in brain and nerve cells must change. It is known that every chemical atom carries a definite change of electricity. It is known that atoms are congeries of corpuseles of electricity. Then our thoughts are phases of electricity. This being true, they can be transferred from brain to brain. Now bring in this inscrutable catalytic activity and limitless mental possibilities appear out of psychic mists and obscure things.

At 2 a. m. next morning, Phrena gave an urgent impulse to Phyris to rise and close all doors and windows. She attempted to rise but in doing so found her lap filled with these books: Ostwald's *Chemistry*; *Psychology*, by James of Harvard; blind, deaf and speechless Helen Kellar's work, a most notable production, and a wonderful record-making twentieth century treatise on the "Behavior of the Lower Animals," by H. S. Jennings of Johns Hopkins. These she laid aside as though they were diamonds, and closed the windows without knowing or thinking why. Soon, rain fell in torrents and a high wind came tearing thousands of flowers into shreds. —*Lowe Observatory, Echo Mountain, Cal., April, '08.*

A Message for Some.

By F. SYDNOR CARTMELL.



The dust of the ground and the breath of life have been to us the sum and substance of our being through the ages of the world's striving to solve the mystery. The church formed its

ideas from men who had the courage to lead and to proclaim themselves inspired. Science contradicted almost every statement the church made, by its logical deductions. Thus the church found out by the help of science that persecution and murder did not belong to the Omniscient, Omnipotent, Omnipresent AUTHOR OF BEING. Science found it had only made a small beginning in the storehouse of knowledge, every one of its profound deductions were proved false by time, the fact remained that the breath of life as the dust of the ground had formed a more far-reaching, potent force than oxygen and hydrogen, when they combined to make water.

The elements that make man are forgotten in the perfection of the complete object, but the dissolution of that object brings the dust of the ground, and shows that the breath of life has returned to the great Universal Source. That the vibrant human being had another element, could only be guessed at by its influence upon all other expressions of life around it. If it was soul, an immortal soul that shone through the mortal body, it certainly could not be called an element, because it could only be the Spirit of God accepted by the body to such an extent that it made it more Divine than human. And that

can make it entirely Divine, just as it is accepted, and leads the life of pure love, finding what things make for righteousness, and what food spiritualizes. Going on to the perfection of a spiritual body until the "last enemy" death is overcome.

A Mantle of Charity.

ESTELLE MENDELL AMORY.

I remember that excitement ran high during the long-drawn-out trial of the Rev. Henry Ward Beecher, for it involved in its venomous coils those who stood the very highest in the religious and literary world. And when the "weight of evidence" seemed to shadow the great orator of Plymouth Pulpit, the people cried out—"It must not be—we cannot have it so!"

Mr. Beecher and his family having more than once been honored guests in my father's home, it was hard for us to believe him guilty of the "serious charge,"—and especially so to dear Aunt Marion, who, though a "maiden of uncertain age," still had a few "heroes" enthroned in her heart!

And it was when every one was saying under their breath and with tears:—"Alas! he is so weighed in the balance and found wanting," that in her loving, quick-witted way, Aunt Marion, as a dernier resort in her distress, threw over her defaced idol, this semi-humorous mantle of charity, "I tell you it's *too much* to expect of any man, to *preach and practice both*."

A pretty good "throw" to cover the failures of those who attempt *too much*!

"*Practicing*" gets more of us than "*preaching*." Better stick to just the former, though!

We lose our possessions to find our possibilities.—Purinton.

Cosmic Reticence.

ELEANOR KIRK.

There will be no real liberty until a man can live in his body as long as he pleases. This he could do now if he only knew that he could. The real live man, inside of this much misunderstood physical expression is fully aware of this truth now, and this is one cause of the conflict between the outer and inner, and accounts for the idea of duality which was so largely obtained. We have lived in the midst of jarring contradictions, and happiness has been pretty well crowded off the program.

When we do not own ourselves we do not own anything worth having.

When we are in fear that our dearest so-called possession may at any moment be snatched away from us, we cannot be said to find much enjoyment in our days. Up to date this has been the condition of every man and woman born into the world. Without our permission, as far as we knew, we were started going and then informed that after a longer or shorter time we should be called upon to vacate the premises—threescore and ten years being the prescribed limit. It made no difference how happy, well or useful we were—we must get out. Where must we get? Was any one ever given any real, credible, practical information as to locality? Not so far as heard from. Have any of those "spirits" pretending to communicate with their earth friends ever given a satisfactory account of their homes or occupations? And yet many messages have been received that could not be accounted for on any other save the "spirit" hypothesis. It sometimes seems as if this inter-communication became of small account whenever an attempt was made to practicalize it. There is such unanimity of action in this respect on the part of those who claim a residence on

"the other side" that it would almost seem as if they knew very little or cared very little for environment. This does not seem credible for what is life without surroundings?

But it is all right and we shall know sometime if we diligently seek the information from our own sub-consciousness. At present the future like the past is wrapped in shadow. We don't know where we came from and we don't know where we are going—exactly.

Notwithstanding the prevalence of suicide which is the result of disordered brains, death is a horror to every one. No one really wants to leave this world. A man may invite dissolution by money, lust and riotous living, and may declare that death can't come too soon for him, but when his breath begins to flicker, he summons instant aid. His preference is to stay a while longer. The doctor, he thinks, may hold the key to the situation. It does not dawn upon him that he has anything to do with the life that has suddenly become so dear to him, and that the key is in his own possession.

Not one doubt have I about the survival of our friends. I know that death cannot destroy life and that life goes right on, and individualized as it is on this planet. I am I and you are you, and I am always going to be I, even if for any reason I elect to go somewhere else. It will be my election however it may appear; though circumstances may seem to have a very active hand in my removal.

How do I know these things? Not by any cosmic proof. Not from table tippings or written communications, or the detailed experiences of ardent believers. Much good has doubtless been derived from all these sources; but up to date no medium or psychic has been

able to repeat anything concerning a past existence that wasn't wobbly, nor give any information about present environment that was not equal unsatisfactory. It is not for me to learn that way and if not for me not for you.

My surety comes from a knowledge of God, and a recognition of the divine presence in every act and moment of my life. Realizing that God is my life, I know that I own everything in that life even to the continued love and friendship of those whom I do not meet as formerly. I know that they are all cared for, and that they have entered another state of being in the same mental conditions that they left this one. To my great joy I believe they will get all that is coming to them. Heaven still remains a place or a state to be earned. To make acquaintance with the eternal verities is something of a job, and those who have given the subject little or no consideration here will probably find some new processes of education awaiting them.

We could all know more if we had more desire, but we have inherited the laziness and ignorance of the ages on all progressive subjects. In a spirit of curiosity folks have asked why? But very few of them have ever expected an answer. How could they when they argued

that because no one ever had been answered, no one could be?

Had we awakened to the truth a few hundred years ago that all knowledge was ours and that there was no law against our using it, it is probable that we should now all be citizens of one kingdom, and there would not be these heart-breaking separations and the continued isolation of those on either side of the here and the there—wherever there is.

It seems to me like one great family, and that it is my privilege and my right to keep up or establish loving relations with any member of that family. How? By faith in God's constant care of every soul he has created. This is all soul work. Not the slightest help in the endeavor to realize this truth can be derived from the eternal side of life. We must abide with cause; live in steadfast communion with the Infinite, always expressing and expecting what we want in the full faith that all knowledge is ours.

Try it dear friends for a few months and see how bountifully you will be rewarded. "Seek first the kingdom of God and all the rest shall be added"—every precious thing that love can possibly desire.

The Richer Giving.

Mother, you have given him his deep, deep eyes of blue,
His smooth fresh lips, his dainty ears of flesh by birth made new;
With thought and blood you fashioned them, the tiny hands that rest
So lightly, where heaves softly the little sleeping breast.

But more and more of giving Life asks for him of you,
Inform his eyes with instinct for what's sweet, and fair and true;
Against the harsh, the false, the cold give him a golden key
To lock those gates that are his ears, the key of charity.

And teach those faëry hands to labor, lighten, lead, and lift—
So shall you fill them—heap them high—with every joy and gift.

—Florens Folsom.

The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

CHAPTER XXV.

COLOR IN THE VISIBLE AND INVISIBLE WORLD.

PART III.

As we have found order, law, and system throughout the Kosmos, there must be order, underlying Mme. Blavatsky's seeming denial of it, in the numbering of the human principles. Her statement is true in the sense that the vehicle most highly developed is the most prominent one in the individual, and its color overshadows all other.

Now, if we think of the predominant sheaths as representing the tonics of a scale, the septenary beginning with the Tonic, the C-scale man would number from his Tonic, C, and the F sharp man from F sharp, and color and Principle would vary correspondingly.

Among the repeated references to this variability of type changing the order of Principles, Mme. Blavatsky says: "The human principles elude enumeration because each man differs from every other, just as no two blades of grass on the earth are alike." She also says: "Every man being born under a certain planet, there will always be a predominance of that planet's color in him, because that principle will rule in him which has its origin in the Hierarchy in question."

The speech of man preserves the record of time-honored recognition of this fact. We say: "He has a martial bearing." "His is a fiery temperament." "She was always a little lunny"—meaning not crazy at all, but fanciful, imaginative. The very word *lunatic*, however, expresses the baleful effect of the moon's excessive and malign influence. "Even as a child he had a lordly way." That is, Jupiterian, commanding. "A

Saturnine disposition" has its happy contrast in a "sunny" one. Pages could be filled with examples of this graphic symbology which has enriched all languages; and remember that all symbology is the expression of facts and truths. In losing sight of this, the moderns have suffered much.

At first the mind refuses to accept this mere preeminence of a sheath as changing its relations in kind or quality to the other Principles; but it becomes possible when we realize, to use Mrs. Besant's words, that "the sheaths are not divisible one from another," and that "there are but three *Upadhis* in which these different principles work;" that is, considered as planes of consciousness correlating man with the astral, psychic, and spiritual realms. Thus the physical body and its double are connected with the right eye, the positive center of vision dominating the senses. The *Kama-rupa* and lower *Manas*, with the brain, and the higher triad, with the heart. The signification of this is, that *Atma* establishes centers of union for these closely allied sheaths in these organs, and the development of consciousness in the various sheaths proceeds from these centers. But this must not be considered as contradicting the fact that there are seven states of consciousness. There is neither sameness nor monotony, but varying degrees everywhere.

Lack of order exists also in the sense that none of the sheaths are *above* or *below* one another, for they interpenetrate and intermingle. Thus there is really no higher nor lower, but an eternal within-ness.

Granted these irregularities, there yet must be a standard correspondence of

Principles with *Tattvas*, colors, tones, and numbers. In the sense of progression from the coarse vibrations of the physical plane to the inconceivably subtle ones of the spiritual plane, we have a mental concept in which the numbers of the sheaths must be unvarying. When we deal with involution, we may begin with Atma as one and count down to seven. But our immediate concern is with the evolution of the soul in its conquest of the realm of matter. We are seeking to develop its freedom and power, seeking to free our real selves from the tyranny of uncontrolled sheaths of matter, and necessarily we must begin with the lower or coarsest vehicles. Therefore, we should logically count from one upward to seven, and the lowest sheath should be the most completely dominant or perfected of the physical principles.

The "Path" now is a spiral progression upward and outward; involution was a descent downward and inward. Our task is to release this inward power, not *from* but *through* its gross material vehicles, *that it may be active in all*; and we must seek it within. To do this we must understand the sheaths in which the power is involved. Therefore the important point is to know them by association with their corresponding centers of physical activity, which are invariable, and with their normal colors and their tones or sounds. We must learn the separate tones first before we can combine them into harmonious chords and evolve melodies.

Want of agreement exists wherever many minds have attempted to formulate a *part* of this law of correspondences without bringing all into harmony. But this very failure is evidence of the infinite variety in the permutations of the *Tattvas* and their alternating phases—omnipresent duality—and of the varying hues that every thought imparts to

the atoms transmitting that thought or created by it; as also of different stages of development of the clairvoyant who describes the colors of these thought-and-sound forms. A clairvoyant may be able to see lower sheaths in an aura and not the higher ones. The lesson to us is to ignore unimportant differences—differences which are yet mere matters of intellectual guessing—and confine our attention to the facts which affect life and happiness.

The scheme of correspondences I have prepared is offered tentatively, because no authority can be quoted for it as a whole, but after much study and thought and comparing all authorities, it is the only one evolved from the tangle of discrepancies which appeals to me as logical and rational. The fundamental correspondence must be that of vibrations, and upon the coarseness or fineness of these all associations must be based.

When we speak of coarseness in this connection, and especially in reference to color, it must be understood in a comparative sense. Thus, red vibrations, the largest waves of visible light, are so small that 39,000 of them grouped side by side cover only one inch of space. The agreement of red with the fundamental tone in music was early recognized, each being the coarsest vibration of its kind; and in the procession of octaves of both color and sound, it was found that the closest ratio of like progression existed between the Tonic chord, or first, third, and fifth, and the triad of colors, red, yellow, and blue. The earnest student of the *Tattvas* must already have perceived that this triad, predominating in the solar plexus, exercises a preeminent influence upon the functions of life.

Now, Nature has taken such care to prove the agreement between tone and color that she has not left us to depend solely upon the psychic vision of the

clairvoyant who sees the colors of tones and voices, but through remarkable cases of sense abnormalities has furnished us with indisputable corroboration of these relations.

In Berlin an operation was performed upon a man's brain which required the severing of both the auditory and the visual nerves. When the nerves were reunited they were mismated, the upper portions of the optic nerves being joined to the under sections of the auditory nerves, and *vice versa*. The result of this distressing blunder is that the man *sees* sounds and *hears* colors. Looking at a red object he heard a deep base tone, and when blue was shown, the *sound* was like the tinkle of electric bells. But the ringing of an electric call-bell produced the sensation of blue light, and listening to Beethoven's "Pastoral Symphony" caused a vision of green meadows and waving corn.

The celebrated Italian scientist, Professor Lombroso, had an "hysterical" patient who lost her eyesight completely, but was able to read with the *tip of her ear*. As a test, the rays of the sun were focused upon her ear through a lens, and they dazzled her as if turned upon normal eyes, causing a sensation of being blinded by unbearable light.

Still more puzzling to Professor Lombroso was the fact that her sense of taste was transferred to her knees, and that of smell to her toes. This abnormality is very simple to the knower of the *Tattvas*, who recognizes these locations as centres of great activity for the corresponding *Tattvas*, *Apas* in the knees, and *Prithivi* in the feet.

Corresponding with the above-mentioned triads, there is a triad of form, the triangle, cube, and sphere, or circle; and the chemical elements recognized as most closely related to these triads are respectively hydrogen, carbon, and oxygen. But they are none of them simple *Tattvic* forms; that is, hydrogen, recognized by Babbitt as "the *champion heat atom* of the world," is a *Prithivic* form of *Tejas*; carbon, a *Prithivic Prithivi*; and oxygen, a *Prithivic Apas*, or *Vayu*, as the case may be, both being in certain conditions blue.

Mrs. Besant says the scientist has as yet discovered no atoms that are not of this physical or terrestrial form,—all are *Prithivic* states of matter. He has as yet no conception of the six "higher atoms that stretch beyond." But the scientific view of the atom is rapidly changing. Already it is recognized that the atom is a complex not simple unit.

In reply to inquiries we append the following glossary of principal Sanskrit words used in Miss Fletcher's articles, compiled from Rama Prasad's "Nature's Finer Forces":—

Tatwa—1. A mode of motion. 2. The central impulse which keeps matter in a certain vibratory state. 3. A distinct form of vibration. The Great Breath gives to *Prakrita* (the undifferentiated cosmic matter) five sorts of elementary extension. The first and most important of these is the *akasa tatwa*; the remaining four are the *prithivi*, the *vaya*, the *apas*, and the *agni* or *tejas*. Every form and every motion is a manifestation of these *tatwas* singly or in conjunction, as the case may be.

Tejas (or *agni*). One of the *tatwas*, the luminiferous (or sight) ether; its color, red.

Akasa—The name of the first *tatwa*, the soniferous (or sound) ether. In this everything is, but is not seen.

Prithivi—The odoriferous (or smell) ether.

Vayu—The tangiferous (or touch) ether.

Apas—The gustiferous (or taste) ether.

Prana—The life principle of the Universe and its localized manifestation; the life principle of man and other beings. An ocean of the five *tatwas*. The suns are the different centers of the ocean of *prana*.

Pranayama—The practice of drawing deep breaths, keeping the indrawn air inside as long as possible, then breathing the lungs out as empty as possible.

Samadhi—Trance state.

Sushumna—The spinal chord with all ramifications.

—*Others shall*

*Take patience, courage, to their heart and hand
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all."*

—Elizabeth Barrett Browning.

The Habit of Health.

ADELAIDE KEEN.



I am a royal soul, my body is its garment. I refuse to wear soiled or torn clothing!

The king can do no wrong. The new birth brings obligations. Old habits and defects must disappear before the inflow of the Spirit of Truth.

But, a clogged body also retards the action of spirit. Materials must be cleaned away for the entrance of the spiritual. What use to treat the mind, while arteries, nerves and every organ are strewn with debris.

To be sure, poets have set their cries of agony to music, and martyrs have become saints with awful diseases to quell their yearnings, but how much better the whole thing would have been if some healing like New Thought had taught them to cure themselves? Victory is a finer clarion call to the blind who follow on than whimpering resignation.

For the fact is, being royal sons of God, even prodigal, among the swine, we simply can't endure disease, poverty, disgrace, or any evidence of failure. Conquest is our birthright, over ourselves first, then environment. But these miseries are God's appetizers, giving us a zest for the feast which surely follows those who "arise and go to my Father." The fatted calf is killed, and rejoicing is felt in every act and deed. Solomon said, "Get wisdom," for he chose it and all things else were his.

But I say get health and it will open the very door of the kingdom. Why is this man a slave to poverty, this woman tied to a darkened home? Because he is too nervous and ailing to think clearly, a way to make money and freedom, and because she is an invalid and always imposed upon. The "cross of bad health" is given to make us sympathetic with our fellow beings, also to give us patience, ingenuity and will power. For, if you "bear it bravely," it will at last become a crown. The gold of that crown must be forged of self control, hammered with firmness, polished with faith. Your faults make you ill? No one need tell what they are, you know them best. The body is so loaded with dead cells, albumen, water and, finally, tubercles on some vital spot, that a man can only cure himself, if he wants to, bad enough, by fasting, exercise, breathing, bathing, resting, as Nature dictates. Nature cares nothing for brains, she urges all to enjoy, so much is offered, if one has health. The habit of health becomes automatic, when perfect digestion and circulation is gained. Not easy but then weaklings are killed off by Nature, to prepare the world for the millenium. Overeating, insufficient chewing, or improper foods cannot remain the habit of the sickly man. He must become rugged by the simple life. After he is strong he can be trusted to eat and live as he pleases and he will not care to do wrong. He has gained experience and self control.

"To dust shalt thou return," after death, but the ill man becomes dust, while he is partially alive. The salts in impure water, the ashes from undigested starch foods, clog the kidneys, irritate the nerves and stiffen the joints. At one time we thought it a hardship to starve.

Now we enjoy it, being wiser. Fasting gives the organs a rest. Even a few days will start one to health. Then, to eat but half as much as before, selecting fruits and vegetables, will help to cleanse and heal internally. If disease is an evil spirit, it will leave by "prayer (faith) and fasting" (self-denial). The idea is to live on only what will sustain life and starve out, at the same time, the germ of disease. We can even imitate the old Irish women, some one of them dies every little while. She has lived a happy life until a hundred and ten, on bread and milk, all senses are perfect, yet she drinks and smokes. The alcohol and tobacco did no harm, for the doctors who performed an autopsy find every organ perfect. She died because she had lived as long as she found life amusing, then fell asleep. Two meals daily, one taken about 10 a. m., the other at 5 p. m. of food that a *young child can safely eat*, with chewing and breathing, with a daily bath and brisk walk or gymnastics will form the habit of health. The stomach does not need near as much food as we imagine, nor the whole body. Dr. Lahrman, whose sanitarium in Dresden is almost as famous as those of Pressnitz, the first nature cure doctor, and of Just and Biltz and the great and good Kneipp, has written a wonderful book on this very subject. Of course, Germany is the place for fads and doctors, for the Germans overeat and under exercise, but nevertheless, Dr. Lahrman presents a fine theory which he proves as well. He says that all chronic diseases which cause illness and ugliness, are from an impure or obstructed blood supply, originating, in many cases, from overeating. That we do *not* need more blood, but *better* blood, and that if we avoid meats and starches and the acids from these, singly or combined, that we will find that the blood will *purify itself*, without medi-

cine. The acids pass off in perspiration, the mineral deposits, through the kidneys and the body is made over. Salt is in excess, because it irritates the mucous membranes; pepper irritates the liver, with congestion or abscess; spices burden the kidneys. When the liver is diseased it withholds a precious solvent which prevents fermentation of starch and sugar. This causes acidity, thinning the blood, tearing at the mucus membranes as in catarrh, or the nerves, as in rheumatism. Restore perfect digestion by right habits and non-irritating or bland foods, and you gradually strain from the blood the whole cause of the chronic diseases. Doctors can but pity or condemn the ignorance or weakness which leads a patient to ask for drugs. Mercury settles in the liver as all strong drugs injure the tender surfaces. Yet mercury, given for everything from dyspepsia up, is expected to cure, because it unloads the debris in the body. Fasting will do it better and more safely. Two hints come from the English, who eat much meat, yet have more stamina than most nations. They bathe daily, from the cradle to the grave, and they exercise in the open air. This proves that the lungs and skin *must* be over-stimulated to relieve the burden of the vital organs. Consumptives have cured themselves by breathing and by brisk friction with a brush twice a day. Travelers say that the charming Japanese women, pretty, vivacious and serene, bathe with half a dozen tubs of hot water every day, washing over and over. The men beat the Russians, from a diet of rice and living in houses with plenty of air. The Russians overeat, take little exercise or baths, compared with other nations.

Hahneman said that chronic diseases are caused by an internal, ever busy eruption, inverted. To force this outward, will give a new lining and a new

lease of life to the vital organs. Call the disease what you will, the cause is the same. The blood can and does cleanse and upbuild, daily, in perfect health. In disease, it tears down and poisons. All our foods when improperly combined, do more harm than good. Each becomes acid and combines in a worse acid. Cold or hot linen cloths, laid all night on any pain or weak spot draws out much poison. A hot water bag assists. It is better to take a spoonful of water, says Kneipp, each hour,

than drink quarts of it. Simple herb teas or homeopathic remedies, in high potencies, will do good. We must affirm health and picture freedom and grace and joy. Court sunshine, laughter, cheerful people, anything to prevent moods and the blues. We are made in God's image but we deface it and must repair it. To get strong is glorious. A new world arises, all things come to be enjoyed. It costs exactly the price it is worth and when you get it you will say it is not too dear.

Merger of Spirit.

BY STINSON JARVIS.

All have been urged to the belief that man is a spirit. Long ago it seemed to me that if this "spirit" could not stand the test of experiment it must be regarded merely as a name used by dreamers to bridge facts of nature which they could not otherwise get over. But in years of experiment I found that spirit belongs to the region of cause and effect and has its place in a natural system.

While the Bible confined itself to referring to spirit as something existing in men, animals and God, it stated that man may increase his abilities by merging his spirit in a source of strength, but it gave little or no explanation concerning the nature of spirit. And such an explanation would have been of little use when an unseen power like electricity seemed to belong to magic just as much as spiritual healing. Consequently all that was written about spirit came down to us as stories of magic. Yet the Nazarene taught his system as a scientific certainty, and nothing that depended on the whimsical humors of the old-time duties would be acceptable today. My experiments discovered enough in regard to the faculties of spirit to class it as a part of a natural system; and it is in

this kind of knowledge that human improvement and degradation may also be studied as natural fact.

In earlier centuries, faith had to fill the gap. But spirit is to be understood as chemistry is understood. In one sense chemistry is an exact science, and in another sense it remains a mystery. As to cause and effect, we make chemical alterations with certainty, but without knowing exactly what takes place in a chemical combination. Similarly, when spirit may be altered in understood ways, and when it gives the expected results in these alterations, then human existence is seen to be in the midst of natural processes to be studied scientifically. It is here found that spirit undergoes changes, and in its different mergers alters in character. What was called a sin—(some breach of law recorded in a book)—is a spiritual damage which involves the loss of valuable abilities. Consequently this needs no recording angel because the harm is self-recorded in the change to a lower grade in which the range of thought is different. Thought is of spirit, and spirit is of grade, so that identification with a low grade contains in itself its own loss. Owing to altera-

tions thus caused, for improvement or otherwise; a person whose character we thought we knew may become hardly recognizable.

These facts of nature do not admit increased license, but merely explain the old, and are based in the same truth in which the system of the Nazarene was based, namely, that the animal spirit merges or blends with other spirit. In these alterations caused through merger we get at the real reasons as to why a right is a right and why a wrong is a wrong. Here also we get the only explanation of the fact that a wrong done to another is a damage to one's self. For instance, when a Mosiac law was given to protect from two kinds of damage, a public one and a personal one, people generally regarded it as being chiefly valuable for the protection of the rights of others. But the public side of it is comparatively trivial. Compared with the damage which the thief causes to himself, it is small matter that his neighbor loses a bit of property. It may be possible to cheat once or twice without being found out, but it is not possible to cheat or steal without identifying with the low grade in which stealing is possible. You must lose the abilities of a high grade when you merge in that grade in which stealing is normal. And it is not easy to get back to a former high condition, because in low grades the animal spirit does not perceive the values of the high grades. The desire to cheat and steal will now be almost continuous because there has been an identifying with the grade in which stealing is normal. Appreciation of values is of spiritual grade. You cannot think high and be low. Thought is wholly of spirit, and spirit is of grade. With the wolf to steal is normal. When you identify with his grade you will like successful stealing, and the alleged values of a high grade will seem silly. The animal spirit

must have approbation of itself, and it invents arguments for self-support. You will not even try to get back into a high grade until its values are in some way forced upon your consideration, through loss of liberty, or other losses, or through the mental forcing of some other person.

As evolution is of spirit, its culmination is partnership with the high spirit of nature. And anything which makes this partnership impossible is a mis-use of the natural processes which allow advance to high power to be possible. Consequently a voluntary identification with a low grade, which is necessary for a theft, means that a man voluntarily removes himself from the highest gains of the human spirit. The religion word for this is sin—defined in the books as removal from God; and in its place in the natural system for development it is spiritual damage.

The top value in human life is godhead, and all desires which make this impossible are in themselves the proofs that godhead is not wanted, and the individual possessing them cannot be used as an agent and is therefore without value in the natural system. It will be noticed that those who devise great charities and bring them to success are of one class, because no others have the same ideas, no others are of the grade in which the will of the Self-for-All is a compulsion and a pleasure. But in referring to the inevitable degradations of unwise choice I avoid quoting the Bible as authority because many do not know of the proofs that nature gives to it. The laws of the Bible indicate right uses of natural processes in daily life—as examples explain mathematics—but when the right uses of these processes are otherwise known its laws are not necessary, and it is then seen that the Bible is an early guidebook to nature, and that nature proves what the Bible taught—and much more than it taught.

Merger of spirit is but little known because none of our ordinary sciences were based on the fact that man is a spirit. Yet the use of drugs and intoxicants shows that a man's self may be damaged. When merged with the fumes of opium the animal spirit forgets the torpid and almost tranced body and passes into delightful dreams, of which, thank God, I know nothing; but I do know that men who were once honest will sell their wives and daughters to buy more of the drug. This not only shows that the spirit self is a reality, but also that it may be treated chemically. Merger with the fumes of chloral-hydrates and other drugs has made liars and thieves of people who at one time seemed to be among the best of our acquaintance. And the terror of these self-degradations is that the self is altered and can perceive nothing better than to devise schemes for renewing the damaging delight. It is part of the truth that there is no high thought except in high grade. There may be brilliant thought in a low grade, but not high thought. The different kinds of intoxication from the different kinds of wines and liquors belong to the same study. Cases of double personality, now frequently reported, are in the same list. All the cures of the Nazarene were cases of double personality, or, rather, the introduction of a new personality which was part of a high spiritual grade.

In the evolutionary development of high-powered beings it is necessary that more should be known of the powers to be used. Spirit has a force, set in action by desire, and which I call desire-force. It is in humans and other animals, and the Bible says it is also in the master-spirit. With this, some creatures compel weaker creatures into a trance condition, so that they may be used as food. That this controls in the business world needs no explanation. With this desire-force, animals are subjected and the ac-

tions of living things controlled. Experiments show that living beings can receive impressions from without, and that men can transmit ideas and commands through desire, without language. Moses and the Nazarene and the other men who worked wonders taught that mastery in nature implies increase of this power, and they were a unit in saying that this is a spiritual power, that man is a spirit, that God is a higher spirit, and that man's increase of power is gained through his merging with the higher spirit. These men gave excellent proofs that some of this power was within their use; and while they all admitted that the power was not of themselves, they trained to arrive at and continue in the grade in which power and knowledge are incidentals.

That these are incidentals of grade, and that the results of right merger are as certain as a chemical combination, are among the natural facts which extend the study of the ascent of life from the region of belief to the certainties of science. That the Nazarene taught these certainties in regard to life's development has its only value in its correctness, and consequently experiments which prove the reality of spiritual merger do much to aid the knowledge which he first introduced. As between two humans, one being patient and the other actuator, the spirit of the patient may with his consent be so subjected that it ceases to have control of his own body, which goes into a sleep or trance more or less profound. During this sleep the many suggestion-factories of the patient's body are silenced, while his intelligence remains alert. This condition is arrived at through exercise of desire-force on the part of the actuator, and by the same power any idea or vision may be implanted in the mind of the patient, and without words. Such an idea can through command be made to remain

and prevail during the subsequent waking states. Thus when the trance conditions can be obtained, a wholly depraved patient can through many treatments be given a new mind, a new personality, and returned to society as a changed and honest person. It is true that where the spirit of the patient is adverse, this causes great exhaustion to the actuator, but I am here merely stating what can and has been done. There is at least one institution in Massachusetts in which this method of cure which I outlined long ago has been followed with great success.

According to the old notions, this would be called a miracle, but it is nothing of the kind. The spirit of the actuator takes possession of the spirit of the patient, as shown by the fact that knowledge can be transmitted without words; for there is no mind but spirit, and there is here a change of mind; so that the process reduces to a scientific certainty the teaching of the Nazarene that one spirit can merge in another and take possession of it and cure any habit or infamy of thought and so cleanse and command the patient's spirit that in the subsequent waking states it will reject mental damage instantly and regard it as a pestilence. I have described my experiments in other writings, but some results of them must here be briefed to make this article intelligible, and I refer especially to those phenomena of spirit which the tranced patient exhibits when forced to view things at a distance. The clairvoyance of spirit is not a thing to be denied, because many others, chiefly doctors, have also proved for themselves that people, conversations, streets, rooms, clothes and furniture

were reported correctly and with great detail by tranced patients. In accordance with instructions I gave in "The Ascent of Life," the Massachusetts sanitarium I refer to has used this method for gaining information when a patient was anxious about the welfare of others—thereby proving, as I previously printed, that there is no such thing as human privacy, that anybody can be seen and listened to at any time, and that distance makes no difference to the vision of the patient.

This is simply a faculty of spirit. I am aware that some make money by pretending to be clairvoyant when they are not in a trance; but the fact remains that everybody would be clairvoyant if they could be put into the deep sleep during which the animal spirit may be compelled to exhibit its phenomena. It is one of the god-like peculiarities of the human being that the spirit can issue commands to itself and obey them in the way indicated when the actuator commands the spirit of the tranced patient. Because of this ability a man can cure any habit, because when the spirit is commanded to acquire an aversion for anything, it will obey the command. For this it is not necessary to have such a command in nature as can withdraw the life-currents from a fig-tree. Almost anybody can, for instance, cure his own stomachic disorders, because every organ of the body is subject to command, and I will deal with the training of this command in a subsequent article. In this paper I wish to confine myself to the showing of the experiments that merger of spirit is a fact of nature and not a religious fantasy, and also that in the so-called miracles recited in the Bible natural fact was used.

Sympathy that begins in feeling must end in philosophy or go to waste.—Purinton.

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. 114.

Would you have a happy state of mind? Act happy, and before you know it the world will be full of glory, and you will probably stop to wonder about it.

Would you be noble and great? Study the lives and works of the world's great masters. You will think their thoughts and experience their feelings. These will be built into your own body and you will grow like them.

Each person has some work which no one else can do, some God-given talent to express to the world. Let us dig up those hidden talents, be bold, free, and dare to demonstrate them to the world. As a piece of glass will collect the sun's rays and burn a hole through a piece of cloth, get so enthused about the thing you wish to do that a hole will be burned straight through all obstacles.

These obstacles may seem insurmountable, but hold fast to your idea—not anxiously but steadily. Put your best efforts into it.—ORA FIERBAUGH, Uhrichsville, O.

Success Letter No. 115.

What is necessary to success? Imagination, power, emotion (the three dimensions of intelligence), knowledge, effort, motive and judgment (the four dimensions of intelligence). All these you must have and do have. Study them carefully for all other things needed are included in them. Do you know why these seven are divided into groups of three and four? Three is the sign of existence and totality. Four is the sign of measure and labor.

Now I wish to call attention especially to motive. Be careful of your motive for herein lies responsibility. If your motive be wrong, you are not entitled to succeed yet, it is not denied you but it will be hurtful to yourself, and while it may bring transient pleasure, it will inevitably also bring unhappiness and condemnation; if your motive be right, then you are entitled to success, and while you may fail in your specific object, you will get that which is best for you, and you will succeed in reaping happiness and approval. *God looks after that.*

Do you want a recipe for succeeding? This is it: *Know and do.*

But reader you may be successful and yet not be a success. Many succeed but few are successes. Why not be yourself a success? Here is the receipt for that: *Know truth, do right, be honest.*

Truth is the "Kingdom of Heaven," *know truth* is being therein, *do right* is your footsteps, *honesty* is your guide. Walk thou and fear not for the result will take care of itself! Be a success!—A. Lupo.

Success Letter No. 116.

One great secret of success is doing "with your might" what your hand finds to do. It is not the work so much as *the spirit in which we work that makes for success.* "Nothing menial is or low" except we make it such by our belittling thoughts.

Each duty is the stepping stone to do something higher. If we work joyfully, hopefully, keeping faith with our better selves, we shall work successfully. Real success is not dependent upon the loud acclaims of men, but waits a higher judgment which shall say, "Well done, thou good and faithful servant," and lead us on into that higher life of the Great Infinite.—T. V.

Success Letter No. 117.

What is success? Conscious attainment of desire. That's all!

ANY desire which is intense enough to ATTRACT the ATTENTION, and RETAIN the INTEREST of the will, must, eventually, be gratified; this law is INFALLIBLE. If the

desire is in harmony with the degree of one's material, mental, and spiritual development, the gratification of the desire will be pleasant; if the desire is not harmonious, its attainment will cause such friction, that one's soul will instinctively avoid a like experience. Yet—no matter how harmonious, or inharmonious the manifestation,—if the desire was consciously attained, it was brought to a successful issue.—W. L. T.

Success Letter No. 118.

On the road to success there are occasional crises and they often are so menacing that the future struggle looks like a forlorn hope. The worker looks, beholds the antagonizing forces, estimates their influence and power and feels that he is checkmated. No move he can make will help—the face of adversity shines with a glow of triumph. The worker's soul is agitated, he knows not what to do. I have faced two such points in my upward path. I remembered that Plutarch wrote: "Silence at the proper season is wisdom, and better than any speech." I said to myself, "Keep still." I did so and let the furies say what they pleased. When I made that resolve I soon knew what "Peace, be still!" meant. I never knew what happened over against me. I worked industriously and said nothing, and I found that the menacing clouds rolled by. When matters are in a state of perturbation along the path of progress, silence is a great force for success. I progressed to the place of greatest responsibility in the business. I never passed a word of censure upon my known assailants. They wonder today how I remained—I wonder that they were not successful. Remember that Carlyle wrote, "Silence is as deep as eternity—speech is shallow as time."—C. P. WATTS.

Success Letter No. 119.

The qualities that make for success are inherent. They can not be imparted or taken away. Real failure only comes to the man or woman who does not follow his or her calling. The seeming failures of persons "in their element" are only so many stepping stones to greater successes. Such souls know no failures but move steadily on and accomplish their purpose.—H. J. MASSELINK, M. D., Allendale, Mich.

This month the prize winner is Miss Marion Stiles, Syracuse, N. Y., whose letter, No. 110, was pronounced by our girls to be the best. If Marion will kindly advise us where to send the two subscriptions we shall be obliged.

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.

Providence's "fresh air school" is unique among the educational institutions of this country. The pupils sit at their desks wearing their outside wraps, while great swinging windows opening on three sides of the room, flood them with tingling fresh air, and abundance of sunlight. The idea, which was borrowed from Germany, was first suggested by the Rhode Island League for the Suppression of Tuberculosis, but it is a part of the regular city school system. In the scientific warfare waging against the great white plague this is beginning at the beginning in good earnest.—*Boston Transcript.*

Paris, December 17.—It has been decided by the Paris medical faculty that there shall be no chance of vivisection or animal surgery in Paris. This scientific body rejected the proposal made by some of the members of the municipal council, thought to be interested in science, to establish a professorship for the purpose of initiating for students a practice of surgery by experimenting on dogs and other living animals. The medical faculty replied that this is nothing to do with science and nothing justifies such vivisection. By operating on animals, the students never learn how to operate on the human body, but rather are led to make serious mistakes. The faculty added it considered the vivisection was inhuman and even immoral.—*Associated Press Despatch.*

"Mr. Markham asks me to say that he is greatly pleased with your November editorial on John D. Rockefeller and his possible conversion to the social gospel. Mr. Markham says we need Mr. Rockefeller not as a parasite, but as a public servant. Let him be made Oil Master General of the Nation! Mr. Markham sends his cordial good wishes to you and the magazine."—EDWIN MARKHAM, PER SEC.

"Your paper is very dear to me. I followed it across the continent in its trip to join William, and have watched its growth from year to year. It is wonderful what New Thought has done for you, and incidentally for the rest of us. You have helped me to realize more health and happiness than I once could have believed it possible to fall to my lot.—MRS. AMOS HARRIS, Fowler, Cal.

Little Visits

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

About Helen Rhodes' Work:—

"Helen Rhodes is engaged as a public lecturer on music and art under the management of Major Pond and Daniel Froham. She was educated at Columbia University Teachers' College and Chicago University. She is doing professional work in the Religious Education in the Sunday School, also in manual methods and teacher training classes in Biblical literature and psychology of the child. She is the author of an edition of Parsifal."

This was written of me in "Who's Who" at Lake Chautauqua, N. Y., where I was head of the department of Religious Education and psychological developments of the child in 1906.

For eight years I made transcontinental tours under the management of Major Pond with residence in Europe between seasons with a long stay at the Bayreuth Festival for the Wagner Operas. During different seasons I entered the management of Daniel Froham, the year "Parsifal" was produced in New York, and my lectures preceded the opera at his New Lyceum Theater with forty voices, from metropolitan grand opera, the boy choir, which was to appear later at the opera. These boys were the knights of the Holy Grail, and were under the direction of Prof. Lacey Baker, and trained by the orchestra leader, Hertz of Munich. I repeated this lecture in Brooklyn four times and the house was sold out one and two weeks in advance. The demand was so great in the group of Eastern cities—Boston, Baltimore, Philadelphia, New York, that I was in the East all that season. Meanwhile for six years I have been studying in Europe and in this country various cults and particularly comparative religions. In Paris one season I had the privilege of witnessing the "High Ceremonies to Isis," given in the house of count and countess, who were the priest and high priestess reciting and chanting from the original ceremonies. There were few untitled persons present and no other American. These ceremonies were held secretly and only the elect bidden. Later I took up Christian Science but kept right on progressing, studying with Charles Brodie Patterson all he had to give, then a private course through Mrs. Gestefeld's teachings, of course reading everything pertaining to the subject, keeping with Henry Wood and Dresser, and last but not least, studying with the Anagarika Dharmapala, of Ceylon, India, and representative of Buddhism to the World's Congress of Religion. Theosophy came in for its share, and I had the pleasure of a long talk with Annie Besant last September on her flying trip to this country as president of Theosophy. I had superb health and had the courage to try all

kinds of experiments with my digestion, vegetarian, fruits and nuts, short fasts and long fasts, no breakfast plan, and uncooked foods. Experiments lasting from six months to two years.

During my Parsifal lectures obliging an extended residence in New York, I entered Teachers' College for Psychology and Pedagogy, getting in touch with the scientific progressive spirit. I realized the reckless flying of metaphysical kites tethered to nebulous theories, and wanted to feel some solid ground under my feet. How much was mere speculation and how much was fact? Were there any facts? I hungered for just two or three to tie to. Just as I had gone to the leaders in these cults, so now I knew if I desired to know the other side I must go to those who were leaders in that field. I had been brought up a blue presbyterian. The "Garden of Eden," a Swedenborgian treatise, had been my first look toward the light. I only followed along its trail long enough to know I must have something more substantial than psychic visions and mysticism, and so kept right on through the old philosophies until this moment. Why should not others have sounded these depths as well as I? What did the best Biblical schools have to teach. I resolved to give myself the benefit of this. I knew that the Home of Higher Criticism was in the "Divinity School" of Chicago University. Many of its professors were educated in the German radical school of Biblical criticism. It is the one place in this country where reverent spirit unites with sane historical insight. Men who are scientific plus the appreciation of unknown realms yet to be unfolded. I entered for the course and through my association with these men I correlated all my previous work. This experience ripened me. Honest men do not side-step and I could bring all my questions to devout scholars and discuss them by the hour. Their trained minds could chase down a thought side tracked in the first or second century added to in the fourth or fifth, out of sight in the sixth or seventh, and sunning itself in the twelfth or fourteenth, and so emerging and submerged from century to century. *The game of literature is illuminating.* I thanked God that I had the courage to let the east wind blow through all these years of speculation, theories, guesses and special keys. At the close of my course I was appointed head of Religious Education for the Lake Chautauqua Summer School, 1906. My especial interest has always been the child world, and I had with me two splendid sons of— At the close of my work there I demanded for myself a time to be alone. Not knowing why, I went to Virginia, and two days after reaching my destination I had leased a farm of one hundred acres, engaged a manager, and quickly followed by moving into a "haunted house" built by a southern major "before de war," the slave cabin just across the drive. Here my gardener and family were soon established. I had longed to test chicken farming and bought two splendid breeds, a cow, mules and all necessary for the life there. The success of that year and its wealth of rest and joy is "another story."

I returned to New York, in 1907, to be director of Biblical instruction in the New York vacation Bible schools in connection with Dr. Richard Morse Hodge with whom I had studied from the first and whose methods of application have given new light to the religious world. During the fall I organized the New York Story Tellers' Club, which they say is "making history." The professional story teller and magazine writers and bookmakers who met with us give us material for "human documents."

Along with all this I have studied Settlement work in the various cities throughout the country, especially in Chicago and New York, worked and taught in them, visiting in the homes and finding sisters and brothers everywhere, doing my work as I am called, no propaganda to throttle them with, just the simple faith in infinite love and law, and the secret to know how to work in harmony with that law which reveals somewhat of its vocabulary in our daily experience. "Ask thy lone soul what laws are plain to thee, thee and no other, that is the law for thee."—HELEN RHODES, Whittier Hall, N. Y.

From An Enthusiast:—

Well done, William, in "How to Realize Success," (January number). Only, you should have hit the telegraph operator harder. How in the world could a face with such thoughts behind it expect to attract money, or anything else? It certainly can not be a very attractive one. How did he ever get a job in the first place? I'll venture to say that a string of "hard luck" has followed that man for years. It almost gave me the "dumps" to read his letter.

I will make another assertion, and without fear of the result. Put the man who wrote that letter and the woman who wrote the "Meditation on Money" out in the cold world together, without either having a cent, and the woman would have the first position. She could live where the other one would starve. And why?

Because the thoughts of the woman were directed to the within. The thoughts of the other on the things without. You can not change the things without until you have changed the things within. Change yourself first; the rest will be SURE to follow.

I was talking with a lady not long ago who was looking for something that would make her well and strong. When I asked her how she felt about Mind Cure, she said: "Oh, I just think it is splendid. I am very much interested in it. I thoroughly believe in the power of the mind." And she pulled out two copies of "Eternal Progress," a copy of "Nautilus," and a book on the same subject. Just to show how much of an interest she DID take.

Now, that lady was just like the telegraph operator, searching all over creation for what they wanted, when it could be had right at home. They did not have to move out of their tracks to get it, and it does not cost a cent. I expect that is where the trouble is. There should be a "charge" made for it.

Why is it that people will not reach out and take this glorious TRUTH home to themselves? It is theirs for the asking.

Suppose it does require work, study and ceaseless effort? What is there in all the world so worthy of it? What else is there that will yield such magnificent results?—ANDERSON HICKOX, Chicago.

Another Wife Protests:—

Here is one more ready to hurl defiance at Prof. Larkin's statistics. I should like to hear his proofs, *proofs* mind you, that even ten married couples out of every 100 who visited his observatory hate each other or find married life a failure. How much time did he give to study up each case and to arrive at his conclusions? I gathered from his articles that these people were mere casual visitors. The mass of humanity has not reached the point of perfection where it is secure from any show of impatience or irritability to even the best beloved at times, and perhaps there is something in the atmosphere of Prof. Larkin's observatory which tends to suppress those demonstrations of affection which married people are wont to exhibit in public places. Most people would think the great scientist had "gone off half-cocked" and that he would not occupy the position he does among scientists if his astronomical observations had been as superficial as his observations of his fellowmen and women.—C. P. B., Westfield, N. J.

About Emma Curtis Hopkins:—

This morning I went out on the height above Santa Barbara and there on a knoll looking westward I read your very interesting December number. I was especially interested in Mrs. Stockham's article on Helen Wilman. Her mention of Mrs. Hopkins' school in Chicago brings up a very interesting character, one who has had more influence in the spread of this movement than perhaps any other person, and yet not one New Thoughter in a thousand has ever heard the name of Emma Curtis Hopkins, although she is still teaching. What a galaxy of notables her school has turned out! Helen Wilman, Annie Rix Miltitz, George Edwin Burnell and his wife, T. J. Shelton, the Fillmores and Bartons, and even Mrs. Stockham. Nearly every one of her pupils went out as teachers and healers and did very remarkable work.

Could you not have the history of that school and its remarkable teacher written for *Nautilus* by Mrs. Stockham, Mrs. Miltitz or others? It was from one of Mrs. Hopkins pupils that I received my first lessons, and I have never ceased to bless Mrs. Hopkins for sending out such a pupil. Mrs. Hopkins had been Mrs. Eddy's secretary for many years, and some people think her a more remarkable woman than Mrs. Eddy. At any rate, she has had the good sense not to try to organize the movement, as this seems to be the rock of at least seeming failure, as in good Helen Wilman's case.—A *Nautilus* READER, Santa Barbara, Cal.

More Gone Dry:—

The April number of *The Nautilus* is just at hand, and I notice in your editorial on "Prohibition" that you refer to New Mexico and Colorado as two of the "eight back-number snake-bite states," in which there is no rum restriction at all.

I believe you are only partly right in this statement.

I live here in northern Colorado and a few weeks ago I spent a number of days in Albuquerque, New Mexico. Of the twelve towns in northern Colorado (within a radius of thirty miles of my home town), only two support saloons and three dry towns have a population of from 300 to 12,000 each. *These towns are "dry towns" by the will of the people's ballots.*

A few months ago New Mexico passed a law that forever does away with gambling in that territory, and reduced the places where liquor was sold by one-half.

Yes! "The world moves," and the West is moving with it.

Sincerely yours, with best wishes for *The Nautilus*.—CLARENCE F. THORNTON, Loveland, Colorado.

Anybody Know?—

Can Elizabeth or any other member tell me who is the author of the following lines:

"Rather as friends sit sometimes, hand in hand,
Nor mar with words the sweet speech of their eyes,
So in soft silence let us oftener bow,
Nor try with words to make God understand;
Longing is prayer, upon its wings we rise
To where the breath of heaven beats upon our brow."—A. O. B.

To the Deaf Ones:—

Personally, I believe long-standing deafness is incurable. Mine is slight. *Not* inherited. Could have been cured in childhood, I think. Uncle Elbert is lecturing here, and I bled me to an optician to purchase an *ear*. Haven't had one since the quake. I mean a small instrument, black, about size of duck egg. Without it a lecture is lost on me, though I always occupy first row. The optician volunteered a bit of information to which I cordially agreed. He said, so many would not purchase such aids, as they were sure of going right off and obtaining a *cure*. Were *ashamed* of the small helps. And he insisted (and I agree) that the *other health being fair* and the deafness continuing there is no cure *for the adult*. But I very well *know* that 'tis all nonsense to grieve over it, and "imagine" that people dislike us because of *that*, and render ourselves, and others miserable. I've been through it *all*, and I've so learned to put it out of sight—"forget it"—that more than one *now* calls me a "*cheer-fellow*" and is *glad* to have me come around. So, if you learn of any more "*mutes*," looking for *cure*, steer 'em toward my address, and I'll not cure 'em, but will make 'em learn "how not to do" the *remember, self-sympathy* method. —"MAURICE," THE ACACIA, 3356 Sacramento street, San Francisco, Cal.

Briefs.

BY WILLIAM E. TOWNE.

* * * The maple sugar season is here. Did you ever drink hot maple syrup, right out of the sugar pan, just as it reaches the sweet stage and before it begins to thicken? Or did you ever eat soft maple sugar, the real thing that is simply thick syrup at the center of a five pound pail? If not you've missed one of the real, substantial joys of life.

* * * More and more the stage is becoming a real education. And more and more it is reflecting the new thought ideas.

* * * There is "The Great Divide," which has some fine sentiment just at last where the wife says to her husband when they are reunited after many storms, "I see that you have always taken the best from our relation, and you have grown strong under it, while I have always looked for and taken the worst and I—I have grown weak and sick unto death." So they start out anew, with the past wiped out.

* * * And in Boston a Club has been organized to put on the stage distinctly new thought plays. They are now working upon a dramatization of "Henry Wood's Victor Serenus," to be staged under the title, "In Old Jerusalem."

* * * My latest reading has been one of Scott's full-blooded romances (God bless him) i. e. "The Heart of Mid Lothian." The nearly seven hundred odd pages of this book might have been lengthened into twice that number without dampening my interest. I feel rather lost now that I have finished the book.

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 1001 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. B. B.—First, get rid of suspicions! Face the situation and ask yourself, "Well, what of it? Suppose I do die of cancer? But I don't have to and I won't. I will so live that cancers would starve to death." If you say that and really mean it you can so rebuild your body, that a cancer couldn't get a foothold, or would quickly lose it if it did. But you've got to work, I can tell you. No laziness of body, no pampering of appetites, no nursing of grouches, grudges and feelings. All these things make fat feeding for any disease, the form of disease depending altogether on temperament. People who have cancer are the sort that brood over their troubles, keep them to themselves, hug their delusions, and are lazy physically, and stuff themselves gastronomically. You may not be able to control your feelings all in a minute, but you can control your eating, breathing, bathing and exercising, and after a few months of this sort of practice you will find it much easier to control your feelings. For such practice strengthens nerves as well as muscles, and it is weak nerves that can't be controlled. The very same treatment I mentioned in my editorial about rheumatism, in January *Nautilus*, is the proper thing for you who have had cancer and fear its return. Or for you who fear tuberculosis, or insanity, or indigestion, or boils, or bad skin, or any other illness. Think your own life over, decide where your faults of living lie, and correct them. So shall you grow perfect health, happiness and success. Judicious short fasts oft repeated; plain eating with thorough mastication; systematic full breathing exercises, with fresh moving air; plenty of good, useful work every day, work that uses the whole body, like gardening, scrubbing floors, sweeping, chopping wood, etc. (or gymnastics, tennis and golf, if you just won't do useful work); and cheerful, kind, forgiving, good will thinking; will cure any disease under the sun. And your own spirit will tell you how to practice these things if you REALLY WANT to know and do them.

A. W.—Your letter sounds very much to me as if you are both troubled with jealousy and the interfering habit. I cannot see that he is a bit worse than you are in the matter, and I can see nothing but trouble ahead of you

unless one of you at least conquers this fault of jealousy and interference. You can do it.

You never will do it if you wait for him to do "his part." From what you say he is a good husband and you think a great deal of him, but you let his one fault hide all his virtues from you, and you waste your time fretting over that, and being ugly about it to yourself and to him. You are like the man who hides the sun by holding a dime so close to his eye that he shuts out the rest of the universe. The only thing for you to do is to accept your husband exactly as he is, without trying to make him over in any way, shape or manner, and just be content to love him and let him love you as much as he will.

You must practice on him the same arts of fascination that other women practice! If he does not respond you must still continue to be sweet and lovable! Does that seem an impossible task? It isn't at all.

Live your life in your own way and let him live his in his way. Be your brightest, sweetest self to him, and enjoy him as much as you can. When he won't pay attention to you think about something else that is pleasant, and enjoy yourself—or somebody else—until he gets ready to come back. What you say about his not paying attention to you, and you being so cross that you won't say good-bye to him when he goes away seems all very childish, and you want to quit indulging such feelings. What if he does pay attention to others? It is one of his ways of enjoying himself. Let him do it.

And I venture to say that most of the jealousy is on your part, and that if you did not reproach him every time he looks at another woman, he wouldn't call the matter up later when you speak to other men.

Just you conquer this in yourself, and you will find less of it in him. The brighter, more cheerful and lovable you are, the less he will be tempted to find pleasure in the society of other people, when you are around.

I fancy one great trouble with you is that you have nothing to do but just hang around and wait for him to come home. Take up some kind of study or join a club and study with the members. Or get interested in some kind of charity work, and see that you are just as busy and helpful as you can be. Then you won't have so much chance to fret over him and find fault with him.

Consider the sun, and shine. This is the only way to dissipate your clouds of jealousy and suspicion—and I know from experience it is a sure way. Never indulge your interfering thoughts, but throw them off by turning to some other pleasant matter. Go in to win and stick to it. Never mind the ups and downs,

A Food Drink

Which Brings Daily Enjoyment.

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of my enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a stimulant like coffee.

"I began to use Postum eight years ago, not because I wanted to, but because coffee which I dearly loved, made my nights long weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used 'cream and no sugar,' I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend always wanted her coffee to look—'like a new saddle.'

"Then I tasted it critically, for I had tried many 'substitutes' for coffee. I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it all these years. I continually assure my friends and acquaintances that they will like it in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous. "There's a Reason." Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages.

The one who says "I'm sorry" isn't sorry enough. Get sorry enough at the right time, and you won't have occasion to say "I'm sorry."

—E. T.

put away interfering thoughts and get interested in something better.

C. A.—Now what is the use of it all? All the going over and over again the ugly things of the past, the present, and anticipating the same for the future? Don't you see that you are surrounding yourself with nightmares and hob-goblins all the time, and you make the atmosphere so thick that the sunlight of love and hope gets no chance to shine into your life? I am not saying that the occasion of all the disturbance is in you; but there is something within your nature that makes all these things possible and necessary to your unfoldment. You may think that they make you bitterer and less lovely all the time, and that no good can possibly come of it for you; but it isn't true, and you are being prepared for a birth—a new birth—from out them all, and will some day rise into clearer, purer atmosphere. Stop going over and recounting your miseries, just turn your eyes toward light, and love and truth—incidentally forgetting the "Harlots" whom Jesus said would get into the kingdom ahead of the self-righteous people—and let your own best self come into view, and you will first find peace within your own soul, and then you will radiate that peace about you, and you will enter the kingdom of heaven now, by entering into and living the life of the spirit.

**Your magazine is great,—so full of good cheer and helpful suggestions for every-day living and am glad it meets with such favorable comments, for it certainly must be bringing happiness into thousands of lives. Very sincerely.—EDNA GOODSSELL, Bridgeport, Ct.*

**I have received more good from Nautilus than from any paper I have ever read. I have a friend who has become interested in Nautilus through reading the old papers I have given her—her first experience along that line of reading, and she is simply carried away with it. Her friends tell her they have never seen such a change come over any one, as they have over her in the last year, about the length of time she has been reading. Her father also, an old time Methodist, who has never read anything but orthodox literature, has been reading the old Nautilus and says he is surprised to find out how little he has known. Of all the books and papers he has read he likes the Nautilus best.—MRS. LUCY CLAY, Toledo, O.*

**I have attempted twice to tell you what good your writings are doing, but I get so filled with praise and love—I get all I can and send them to people like myself who need a Saviour they can use every moment. I met your son here at the Wyandotte Hotel, and I told him I took his mother's magazine and was a great admirer of yours. I asked him if he endorsed all your theories and he said, "I do." I said I was so glad to hear a young man speak so, as generally one had to grow gray before they knew anything along the lines of your teachings, and he said he had to believe for he lived in it, and you could demonstrate your theories. —MRS. M. C., South Bethlehem, Pa.*

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.
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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:—

The great secret of healing is to determinedly shut your eyes to the manifest and gaze steadfastly upon the unmanifest Ideal. Just in proportion as one is able to do this will his success be.

Practice makes perfect in this as in other things. Set your mind on the ideal. Set it and re-set it a thousand times a day if necessary. The habit will be formed at last.

Your mind will be renewed; your body transformed.

Your body being a magnet, your environment will be changed as your body changes.

"Whatsoever ye will, it shall be done unto you."—Elizabeth Towne.

Mention NAUTILUS when answering advertisements. See guarantee, Page 5.

Built Right

Brain and Nerves Restored by Grape-Nuts Foods.

The number of persons whose ailments were such that no other food could be retained at all, is large and reports are on the increase.

"For twelve years I suffered from dyspepsia, finding no food that did not distress me," writes a Wisconsin lady.

"I was reduced from 145 to 90 pounds, gradually growing weaker until I could leave my bed only a short while at a time, and became unable to speak aloud.

"Three years ago I was attracted by an article on Grape-Nuts and decided to try it.

"My stomach was so weak I could not take cream, but I used Grape-Nuts with milk and lime water. It helped me from the first, building up my system in a manner most astonishing to the friends who had thought my recovery impossible.

"Soon I was able to take Grape-Nuts and cream for breakfast, and lunch at night, with an egg and Grape-Nuts for dinner.

"I am now able to eat fruit, meat and nearly all vegetables for dinner, but fondly continue Grape-Nuts for breakfast and supper.

"At the time of beginning Grape-Nuts I could scarcely speak a sentence without changing words around or 'talking crooked' in some way, but my brain and nerves have become so strengthened that I no longer have that trouble." "There's a Reason." Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages.

Freedom of conscience does not necessitate freedom of speech—the mainspring of a watch does not go by the sound of its ticking.—Purinton.

An Extraordinary Habit



Sir Frederick Treves, physician to King Edward, of England, says that "the time is coming when people will abandon the extraordinary habit of taking medicine when they are sick." This is undoubtedly true, for every day the people are coming into a better knowledge of the evil results of drug-taking, and earnest, honest physicians are realizing the enormity of drug-giving. Between the two the business of the dishonest, mercenary practitioner, and that of the ignoramus who practices because he has stayed the time and left the money for a diploma, is liable to be lost to them. Rational, reasonable, natural methods of treating disease are coming to the front, and in the fore of this procession stands Biochemistry. It says that all diseases are curable. We mean real biochemistry, not the "twelve-salt" system, but the fuller, completer system as found in the Ensign Remedies, for there are many more than twelve tissue salt combinations in the living animal body. We have a booklet on General Diseases; another on Private Diseases; another on Women's Diseases; another on Varicose veins and Varicocele, and another on the Heart, besides a number of subjects, including "Old Age." Any or all of these are free to you for the asking. Our Remedies are worth investigating. Write a postal today. Address

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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.

—"The Mission of a Childless Woman," by Elizabeth Fry Page. Eight pages, paper, price 10 cents. Published by the author. Box 42, Nashville, Tenn.

—"Evolution in Education," by Thomas T. Watts. Paper, 14 pages. No price given, probably 10 cents. Published by the author, Highlands, N. J.

—"Bible Truth Bursting its Shell," by Lois Waishrooker. Paper, 39 pages. Price 25 cents. Published by the author, 335 North Fifth Street, Chicago.

—"The New Chivalry," a story, by Bertha S. Wilkins. Paper, 23 pages. Price, 10 cents. The Chicago Socialist, 163 Randolph street, Chicago.

—"Psychic Poems," by Dr. Nellie Beighle. A typographically handsome little book daintily bound in white and gold. No price given, probably 50 cents. Published by the author, San Francisco.

—"Love the Supreme Gift," by Henry Drummond, 35 cents; "the Philosophy of Denial," by Charles Fillmore, 15 cents, and "A Talk to Men," by "A Student of Truth," 10 cents are three handsomely printed booklets published by Unity Tract Society, Kansas City, Mo.

—"Stepping-stones to Heaven," by Charles Louis Brewer, 82 pages, cloth 50 cents, paper 25 cents, is a little book for socialists, reformers, and people who are not afraid to think for themselves on all things of life. Tomorrow Publishing Co., Chicago, Ill.

—"Our Invisible Supply; How to Obtain," by Francis Larimer Warner. A series of nineteen letters to students dealing with the "Law of Supply," to which is added three essays

(Continued on page 52.)

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It Originates
in the Brain.

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This, the latest book by Dr. Sears, is a masterpiece. Its powerful vitality pervades all its pages.

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Several years ago the New Thought College was organized in Boston, Mass., and Dr. Sears was made its President. From a small beginning it grew and prospered, its students now being numbered by the thousands. In 1907 the headquarters of the New Thought College were removed to Carnegie Hall, New York City, where Dr. Sears is now located.

The Key to Health, Wealth and Love contains the basic principles of Dr. Sears' scientific and humanitarian investigations, the teaching of which has brought her the wonderful success she has achieved, and has rescued many lives from poverty and brought Health and untold Joy and Love to many seeking souls.

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—"Across Lots to Success," author's name withheld. A 25-cent, 32-page booklet, telling how a "New Thinker" found the way to "peace and plenty" by a short cut, after floundering and getting stuck in many quagmires. Published by Winifred Fales, 871 E. 170th St., New York.

—"The Philosopher's Martyrdom—A Satire," by Paul Carns, written to show the absurdity of one's settling back into the agnostic or "know-nothing" position, and making search for happiness the chief end of life. Attractively bound in heavy cream paper. No price given—probably 75 cents. Open Court Publishing Co., Chicago, Ill.

—"We-ism—The Religion of Humanity," by W. E. P. French, a little book attractively bound in paper. No price given; probably 25 cents. This book of only 47 pages seems to contain the entire scripture of Socialism with its hymns, sacraments, commandments, benediction, and even its doxology. Published by Wilshire Book Co., New York.

—"Jesus of Nazareth as a Type," by Margaretta Gray Bothwell, is an attractive booklet which treats of the man Jesus, his life and experiences, as typical of the progress of every human soul from ignorance and self-will to illumination and self-surrender. Thirty-two pages; price, 25 cents. Published by Progressive Literature Co., New York.

—"The Scarlet Shadow," by Walter Hurt. This is a work of fiction by a well-known writer. It is an exciting story, dealing to some extent with the labor troubles in Colorado. As Abraham Lincoln said: "For people who like this sort of thing I should think this would be about the sort of thing they would like." Cloth, 422 pages. Price, \$1.50. The Appeal to Reason, Girard, Kansas.

(Continued on page 54.)

The Oriental Esoteric Center

is conducted under the direction of the Initiates of Tibet, for the aid of those seeking a knowledge of the Eastern Wisdom. Besides local lectures and class-work, the Center publishes a weekly bulletin or leaflet, containing a helpful editorial, suggestions for courses of reading and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and allied subjects, which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For leaflet, library lists, of free and other books, price lists and other information regarding the work of the Center, address, THE LIBRARIAN, 1443 Q Street, N. W., Washington, D. C.

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My beautifully printed and illustrated book entitled "The Wonders of Vacuum Cups" explained fully. This perfected, scientific method of healing is already credited with saving thousands of lives—It may save yours. You need this book. Send for it today, and learn how superb health can be easily secured. Simply write for my Free Book and 45-day free offer.

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Nature's Power TO HEAL

Nature heals is as true as that by nature we live and breathe. All healing power is inherent in the living system. Nature is infallible and never fails to cure when given a fair trial. Nature as a whole, is one entire and absolute perfection and stands in this beautiful relationship to the creator, from whom she emanated. Nature is the visible daguerreotype shadow of his own invisible being, it is the offspring of God.

We teach students how to heal the sick by our new system of Drugless Healing. All diseases treated and cured without drugs. A new profession. Easy to learn. We can cure you. We can teach you. You can make money while learning. In ninety days you can begin practicing, and in six months you will become an expert practitioner. It is an elevating and highly paid profession for men and women. More scientific than any other system. Endorsed by leading physicians. Will you write to us for our booklet free?

If you are sick, come at once to our Sanitarium; if you are too sick, or too poor, or too far away, if you cannot come at all, send and get our mail course and we will teach you how to heal yourself. Send a request and we will mail you our examination blanks. When you fill them out and return them we shall diagnose your case and send you full particulars for home treatment.

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PROF. S. A. RICHMOND, Principal,

221 St. Mary St., San Antonio, Texas.

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Food, Drink and Remedy Combined

A Most Wonderful Preparation

A body properly fed knows of no sickness. Disease is the result of wrong eating and drinking. If we supply the body with those elements of which it is composed, as one or more of them become exhausted or used up by the wear and tear of life, we shall always retain good health. Although these elements are found both in the organic and inorganic kingdoms, the body can assimilate from our food and drink only organic elements or substances, that is, those supplied by cereals, vegetables, fruits and animals. No minerals can possibly enter into the tissue-building and life-supporting processes of the body. In passing through the body (in the form of medicine, for instance) they simply produce irritation, and as excitants or stimulants impel certain organs to temporary action and thus afford some relief, but can never permanently cure disease. On the contrary, if given in large enough doses, they "make a well person sick" and a sick person sicker, though the sickness produced by the medicine may be different from the one it was intended to cure.

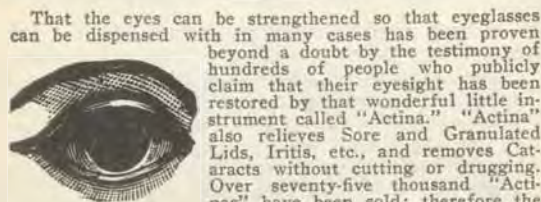
A food, on the contrary, if it contains the proper elements, is assimilated by the tissues in sufficient quantities to supply the deficiency caused by the life-process (work and exercise, mental as well as physical). No single foodstuff, however, contains all the elements found in, and therefore required by, the body. Civilized man cannot live on flesh or meat alone, nor on bread alone, nor on vegetables or fruit alone, the right proportion of all these (except meat), properly mixed and prepared, is required to keep the body in good health, or to restore it to health when diseased.

The high price of fruit and the difficulty of always obtaining it fresh, as well as the lack of knowledge in preparing and combining it with other foodstuffs, has led to the preparation of an article of food (and drink) containing all the valuable elements found in fruit, at a small price compared with fresh fruit at retail. This article, called Stewart's Fruit-Vigor, has proved not only a valuable foodstuff and a delicious drink, but also a most wonderful remedy for the relief and cure of dyspepsia, constipation, biliousness and all other troubles resulting from impaired digestion, faulty assimilation, a stopped-up condition of the bowels or inactivity of the kidneys, which means almost all internal and external ailments from which mankind suffers.

Stewart's Fruit-Vigor may be had at leading grocers and is elegantly put up in good-sized glass jars at 75 cents per jar, or three jars (enough to last months) for \$2.00, or sent prepaid on receipt of price by Stewart Food Company, 1605 Security Building, Chicago. A valuable booklet, containing a synopsis of the New Physiology entitled, "Thorough Assimilation and Perfect Elimination the Key to Health," may be had free by writing the company, mentioning Nautilus.

Eyeglasses Not Necessary

Eyesight Can be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.



That the eyes can be strengthened so that eyeglasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves Sore and Granulated Lids, Iritis, etc., and removes Cataracts without cutting or drugging. Over seventy-five thousand "Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following extracts from letters are but samples of hundreds we receive:

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"Actina" can be used by old and young with perfect safety. For any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use.

Write us for our Free Trial Offer, also our Valuable Free Book, Prof. Wilson's Treatise on Disease. Address Actina Appliance Co., Dept., 124N, 811 Walnut St., Kansas City, Mo.



Wanted! We want you to know that you can buy the Best Peanut Butter direct from us at the exceptionally low price of 12 cts. per lb. in the following sizes: 20, 25 and 50-lb. cans, 5 and 10-lb. pails, 12 cts. per lb. Freight paid on 100 lbs. or more east of the Mississippi and north of Tennessee. Cash with order. Send for trial can postpaid for 10 cts. **ST. LAURENT BROS., 1223-25 Saginaw St., Bay City, Mich.**

Managing Partner Wanted

For well established flourishing sanitarium. (Natural Healing Methods.) Splendid opportunity for man of good business ability who wishes to engage in a high grade humanitarian business. The institution is now paying over 15% on an investment of \$60,000. Money invested will be entirely applied for the enlarging of the business. Address **GOOD CAUSE, care Nautilus, Holyoke, Mass.**

—"A Soul's Pilgrimage," by Annie Bright. Here is a book from the other side of the world, the author being the editor of *The Harbinger of Light*, of Melbourne, Australia. It contains a "Foreword" by William T. Stead, and while being a work of fiction is said to contain many experiences of the author. Cloth, 296 pages. Published by George Robertson & Co., Melbourne, Australia.

—"Paradise and How to Get There," is a little book that has found its way to our desk. Its title is enticing, its style didactic, and its author somewhat dogmatic, but there is much in it to stimulate thought, while an inspiration that quickens to higher living runs through its pages. Author, Dr. John Ball, 1490 Guerrero street, San Francisco, Cal. Paper cover, 24 pages. Price, 25 cents.

—"Sonnets of a Budding Bard," by Nixon Waterman, author of "Boy Wanted," and others, is a daintily bound volume of serio-humorous poems, with graphic illustrations in color, by John A. Williams; well calculated to amuse and instruct, and to put one on good terms with himself and the world. Bound in gray-blue paper boards, 60 pages; price, 75 cents. Forbes & Co., Chicago, publishers.

—"Imagination, the Magician," a 79-page paper-covered little book, being No. 3 in "The Self-Center Pocket Series," by A. Osborne Eaves. This book shows the moulding power of imagination, and the necessity of holding in the mind only those things that we wish to take shape in our characters and environments. Paper, 37 cents; cloth, 50 cents. Talisman Publishing Co., Harrogate, England.

—"The Celestial Life," a one dollar, cloth bound book of 139 pages (paper, 50 cents), by Frederic W. Burry, comes to us promising to be what the author claims for it—"A tonic in the mere reading." It contains 31 short chapters, any one of which, if properly understood and practiced, will lead one a long way toward the realization of health and happiness. Balance Publishing Co., Denver, Col.

—"This Mystical Life of Ours," by Ralph Waldo Trine. This book is made up of chapters selected from Mr. Trine's other work. Whether the selections were made by the author

(Continued on page 56.)

Dr. Hammer's New Thought Body Brace



Is the best, most scientifically constructed brace yet produced. It incorporates all the fine points of a **Perfect Body Brace**. The Doctor, who is the Inventor, has spent much time and study in order to give to the **New Thought People** a **body brace** that should meet all the requirements of the **NAUTILUS Deep Breathers**. It corrects pleasantly all a brace is supposed to correct, such as **Round Shoulders, Flat Chest, Curvature of Spine, Weak Back, Abdominal Protrusion**, and will allow your lungs to inhale all the air possible, and to expand to their full capacity. The **New Thought Body Brace** makes Men look Manly, Women get a fine graceful figure, and Children must grow



straight. It is strong, has fast colors, average weight four ounces (4 oz.). We sell only direct. Send tight chest measure and length of back, together with one dollar (\$1.00), and we will send you a Brace that will fit. Wear it one week—if not satisfied, return Brace, and we will return the dollar. Send all orders to

PROF. A. L. LARSEN, Secretary and Treasurer, Care Dr. A. M. Hammer, Rooms 11-12, 21 North Street, Pittsfield, Mass.

Mention NAUTILUS when answering advertisements. See guarantee, Page 5.



Round Shoulders Gone

WHEN YOU WEAR

NUHELTH

\$1.00

FOR MAN, WOMAN AND CHILD

\$1.00



Straightens Round Shoulders Instantly, Expands Your Chest 2 to 4 Inches, Compels Deep and Regular Breathing Without Exercise or Effort.

Wear NUHELTH and become a Deep Breather without effort. Deep Breathers are here to stay, while shallow breathers are always sick or "just not well" and fill an early grave. People who hold themselves erect, with shoulders squared and chest expanded will never die of consumption. They simply can't help breathing deeply.

NUHELTH gives man the commanding appearance that stamps him a leader among his associates.

NUHELTH gives woman a perfect figure with or without a corset. When worn over the corset it covers the ridge made by the top of the corset across the back, and gives a smooth, even appearance to the back. As a back supporter it is unsurpassed.

NUHELTH matures growing boys and girls into robust manhood and radiant womanhood, and prevents unhealthy, unsightly figures.

NUHELTH is a featherweight garment, made from tough material and washable. When adjusted you do not know you have it on. It does not place you in a vice-like grip and stop circulation. The arm-holes are adjustable and can be tightened or loosened to suit your comfort. Don't confuse NUHELTH with "Straight-Jackets" and "TORTURE GARMENTS" which are being sold under fancy names.

NUHELTH has no equal and there is nothing like it on the market. **Introductory Price.**—Until further notice NUHELTH will be sent by mail prepaid for \$1.10. When ordering be sure to state height, weight, and chest (not bust) measure, and whether for male or female. Money promptly refunded if NUHELTH does not do all we claim for it and a little more.



NUHELTH GARMENT CO.

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By Suggestion



We Cure People suffering from all kinds of diseases by Therapeutic Suggestion alone and without drugs; when they cannot come we reach and cure them at their homes in any part of the world. We correct bad habits in young and old, help people to Business Success, reform Moral Perverses, reclaim Wayward Boys and Girls, and restore Insane People to their reason. No matter what your ailment, how serious your case, or what you may have done before, our methods succeed after all others have failed. Booklets fully explaining Suggestion and the Methods we employ in treating absent patients, Sent Free to everybody! All afflicted people should read these Booklets. Send for them now. You will enjoy reading them. Address,

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is the name of a large monthly paper published under the direction of the Eternal and Universal Brotherhood of Mystics, at only 25 cents for a whole year. Its pages are filled with articles that inspire and help the reader to a life of Peace, Power and Plenty. It will help any one to acquire real success in spiritual and material things. Send 25 cents today for a whole year's subscription to

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WEIGHT 16 POUNDS COSTS LITTLE
Requires little water

Write for special offer
T. N. IRWIN, 103 Chambers St., N. Y. City

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CURED

For One Dollar Is Now A Well Man

Our Magic Absorbent Pad Did It

So says Mr. J. H. Gunnison, Spencerport, N. Y., Station Agent on the New York Central Railroad.

Read What He Says About This Wonderful Treatment.

Magic Absorbent Pad Co.,
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Gentlemen:—I feel it is my duty to write you this letter on behalf of your pads. I received it in due time and followed directions as best I could and want to tell you that I am a well man today, free from ache or pain, after suffering with rheumatism and lumbago. You can use this letter as you see fit and will gladly answer any letter I may receive.

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No matter what your affliction may be, our faith in the pad is so strong that we are willing to assume all risks. IF WE FAIL THEY COST YOU NOTHING. If successful send us ONE DOLLAR. Isn't it worth trying on that basis? Just send your address, giving full particulars of your troubles to MAGIC ABSORBENT PAD CO., Dept. 34B, Glens Falls, N. Y.

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A SPECIAL OFFER

Is now made of THE NAUTILUS and the home magazine called *Health*, edited by Dr. C. S. Carr, Prof. von Boeckmann and Dr. Chas. A. Tyrrell; consolidated with *Vim* and *Medical Talk*; designed to help families get rid of doctors and dope by the use of hygienic living and natural methods of healing. Here is the offer.

Health Magazine	\$1.00
The Nautilus	1.00
	\$2.00

OUR PRICE ONLY \$1.50

Foreign Subscriptions \$2.36 for both magazines.

The Word	\$4.00
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Our price for the two, \$4.00. Foreign postage, 86 cts. extra. *The Word* is devoted to Theosophy, an elegant and interesting periodical.

Here are other magazines which can be secured at reduced rates when taken in combination with The Nautilus.

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Cosmopolitan, 1 year	\$1.00
Success, 1 year	1.00
Woman's Home Companion, 1 year	1.00
Harper's Bazaar, 1 year	1.00
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THE NAUTILUS with either of these magazines for \$1.75. Foreign postage, \$1.36 on NAUTILUS with either of first 4; 66 cents for last.

If you desire more than one of these magazines with NAUTILUS allow \$1.75 for NAUTILUS and one other, adding 85 cents for each succeeding one added to the list.

Magazines may be sent to separate addresses if desired, on any of these offers.

Address all orders to

Elizabeth Towne, Holyoke, Mass.

Mention NAUTILUS when answering advertisements. See guarantee, Page 5.

—"The Province of Expression," by S. S. Curry, Ph. D. This is an exhaustive work on the principles underlying all adequate methods of developing dramatic and oratoric delivery. Professor Curry is the president of the Boston School of Expression, and there is perhaps no one better qualified to produce a book dealing with this subject in all its phases. The book is handsomely printed on cream antique paper, dark cloth, 461 pages. Price, \$1.50. Published by the school.

—"How to be Oneself," by R. Dimsdale Stocker, being No. 3 in "New Thought Manual Series," is a little book to show that truth—the truth—is only discoverable through self-development, by means of discipline, devotion, and active service. And that Auto-Suggestion is the direct method of destroying those habits of life which obscure and keep inactive the real self, hindering self-realization. Paper cover, 82 pages. Price, 50 cents. Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London.

—"The Cradle" is the novel yet appropriate title of a new periodical edited and published at Holyoke, Mass., by Mabel MacCoy Irwin. If it is true that, "The hand that rocks the cradle rules the world," Mrs. Irwin is destined to become a great force for good in the community. Let us hope so, for the ideas that the little magazine stands for are most commendable. They are set forth in a readable fashion, and the typographical appearance is dainty as becoming a cradle; 50 cents per year. Sample free on request.

—"Principles of Psychic Philosophy," by Charles B. Newcomb. A new book from the author of "All's Right With the World" is very welcome. It has been some time since we have had one. Mr. Newcomb is a master of epigram and this book is prepared in his usual pleasing, paragraphic style. It is a book that one will read not only once but many times. A book in which you will underscore favorite passages that you may refer to them in time of need. Cloth bound, 200 pages. Price, \$1.50. Lothrop, Lee & Shepard Company, Boston.

—"Perpetual Life," by G. W. Grammar, is one more book written to show the possibility of living forever in the flesh. The air seems charged with this idea at present. The "last enemy" will have to "watch out" lest his laurels be wrenched from him; for not only among metaphysicians and dreamers do we hear this talked, but matter-of-fact material scientists are considering conditions which would make continuous life possible. Paper

(Continued on page 60.)

Are You Bald or Grey?

A treatment that cured my own baldness and numerous baldheaded friends. Also a treatment that never fails to permanently restore gray hair to original color. No medicine or appliance to sell, but **sure cures for baldness and grayness.** Will present you free secrets to beautify and preserve eyes and teeth to old age, and how to remove wrinkles and make face youthful in appearance. 50c. W. M. RILEY, Stillwater, Okla.

Superfluous Hair Cure



A Lady Will Send Free to Any Sufferer the Secret Which Cured Her.

From childhood I was distressed and humiliated by an unwelcome growth of hair on my face and arms. I tried all the depilatories, powders, liquids, creams and other rub-on preparations I ever heard of, only to make it worse. For weeks I suffered the electric needle without being rid of my blemish. I spent hundreds of dollars in vain, until a friend recommended a simple preparation which succeeded where all else failed, in giving me permanent relief from all trace of hair. I will send full particulars, free, to enable any other sufferer to achieve the same happy results, privately at home. All I ask is a 2c stamp for reply. Address,

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GRAY OR FADED HAIR OR BEARD

Can now be restored to its natural color by taking medicine internally (10 to 20 drops, 3 times a day) that supplies the blood with this particular coloring matter. I discovered this fact some years ago while giving this medicine to a lady 63 years old, whose hair was white. She was greatly surprised (but no more so than I was) to see her hair gradually getting darker, and it became a nice, glossy black, with not a gray hair on her head. I do not understand what causes the change in color, unless, as stated above, the medicine furnishes the blood with some certain coloring matter that nature has failed to supply. I have this formula printed and will send to anyone for only \$2.50, and will refund your money if it fails to restore the color as it was when young. It is harmless. Can get it in any drug store. I have sold this formula to hundreds, and have not been asked to refund the money by or exceed half a dozen. The same medicine will prevent hair from ever turning gray. Address: **J. E. HADLEY, M. D., F 305 Cedar Bluffs, Neb.**

THE NEW THOUGHT CORRESPONDENCE CLUB

To introduce New Thought Readers. Object to exchange ideas and broaden each other's views. On receipt of one dollar, you will receive a slip enrolling you a member for one year. An opportunity to become acquainted with people in different parts of the world. Give description of yourself and your ideal of correspondent. Correspondents remain anonymous as long as either person desires. **NEW THOUGHT CORRESPONDENCE CLUB, Station A, Box 84, Boston, Mass.**

Crow's Feet and Wrinkles

Can be removed by a harmless preparation, dried on the face at night. Should be used by every woman over 25. Women of 47 look to be not over 28. Directions and one month's treatment, 25 cents. An unfailing formula for falling hair, another for restoring the natural color, 25 cents each, or both for 35 cents. All three for 50 cents. Money back if dissatisfied. Send coin, no stamps. **JANET H. SPRAGUE, Box N. 1183, Springfield, Mass.**

The New Psychology

Book, 6 1/2 x 10 1/2 inches, 100 pages, cloth \$1.25, silk \$1.50, prepaid, by A. A. Lindsay, M. D., Principal Seattle-Portland Institution of Psychology; 17 chapters, scientific, not theological, on suggestion in therapeutics, character building, moral reform, hypnosis; chemistry of love. **LINDSAY PUBLISHING CO, Seattle, Wash.**

The Cradle

Mabel MacCoy Irwin, Editor and Publisher, Holyoke, Mass. 50 cents per year. Send for sample copy. "You put some things marvelously well. I read portions of it to Elbert Hubbard, and he says it is great. Here's my subscription."—*Alice Hubbard.*

"The Hand That Rocks The Cradle."

A Little Paper that should find its way into the home of every woman, be she maid, wife or mother.

Mention NAUTILUS when answering advertisements. See guarantee, Page 5.

Ella Wheeler Wilcox's

NEW THOUGHT PASTELS



Are attracting wide attention and most favorable comment. Note these:—

CHICAGO COURIER says of it:—
"The newest, brightest, and by far the most delightful little gift for the holidays that has come to The Courier this season is the beautiful volume of poems by the renowned Mrs. Wilcox, entitled *New Thought Pastels*. We have purchased about a dozen books and magazines, and more than a thousand papers, solely to read Mrs. Wilcox's inspired verses, and we regard this last one of her published volumes as the most mature and beautiful thing she has contributed to aspiring humanity. When one can make a gift like this to a cherished friend, it is something worth while."

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"It contains some of the strongest and wisest words that this gifted writer has ever spoken. It is one of the best books of the season to make a daily friend of."

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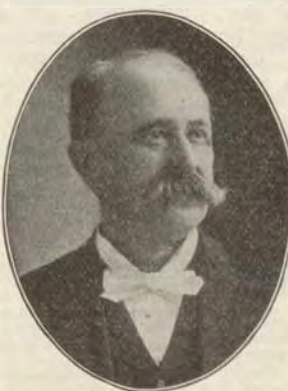
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"Contains some of Mrs. Wilcox's best work."

There are 27 of these poems, with half-tone portrait of the author. Printed on fine, heavy, antique wove paper, each poem begins with fancy initial letter and there is a fine half-tone photo and autograph of Mrs. Wilcox. Bound in heavy paper covers, daintily printed in two colors. **Price 50 cents. SPECIAL EDITION—Bound in silk cloth, stamped in gold. Price 90 cents, postpaid.** Address all orders to:—

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WASHINGTON NEWS-LETTER

EXPONENT OF CHRISTOLOGY



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AND HIS DISCIPLES

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Accidentally on camping trip have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars of this wonderful root. No Drugs.
C. L. STOKES, Mohawk, Florida.

Every number replete with Lessons, Lectures and Editorials on Metaphysical Healing, especially the

METHODS

TAUGHT

BY

JESUS

The Boy Lover--The Girl Lover

By ALICE B. STOCKHAM, M. D.

Your boy and your girl will rejoice in the possession of this work which teaches the use of natural forces. Entertaining from cover to cover at the same time unfolds life's mysteries and gives high ideals.

This beautiful, 96-page book, together with catalogue and circulars of Life Books sent for only 25 cents.

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1390 Washington Boul., Chicago, Ill.

Inflammations, Ulcerations, Displacements, cured by the Donor Poise, without medicine, or the money back. Home or Hospital treatment. Booklet. **John N. Webb, - Norfolk, Va.**

Eureka Money-Making Receipts and Secrets

For Business, The Toilet, The Home and Farm.

Booklet in typewritten form size 8x12 inches. They'll start you in a nice, pleasant business all your own at small cost. Or anyone can make money fast by selling them to others. Order promptly and be first to get these excellent receipts. Price \$1.00 per copy; postage paid anywhere in the United States.

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EVERY WOMAN SHOULD KNOW that this exercise, combined with others, will **Positively Cure** Uterine displacements. The "others" supplied, at trifling cost, by The Improved Movement Cure Institute, 147 West 33rd Street, New York.

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JOIN the Seattle Colony and most prosperous city in America. Opportunity for Rich and Poor—New College of the Professions and the Trades. The opening for you—investment, commercial education, journalism, allied printing trades, stenography, typewriting; good positions. "The New Idea." Arrange to attend Great New Thought National Convention and A.-Y.-P. Seattle Exposition. Opportunity to organize School for Thinking in your town and receive practically free transportation. Write the Metropolitan Publishing Co., Fourteenth and Main, Seattle, U. S. A.

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FOR
EVERY
LADY
TO
WEAR

Price only \$1.00 Post-paid, includes 50c. box of tablets.

A valuable appliance for girls and women to wear during periods (or irregularities). No soiling the clothes, or chill in cold weather. It can be adjusted to fit any sized person.

Pouch is made of best gum rubber. Is neat, clean, cool, soft and durable, saves its cost many times in washing and napkins. Each one mailed in plain wrapper with instructions. It is repeatedly stated that this Ladies' Protector we furnish for \$1 is superior to the foreign article sold in America for \$5. Confidence respected.

Order now.

Remit by stamps, money order, registered letter, money or check



A Natural Wonder

LADIES' DEPT. N., PHYSICIANS' STANDARD SUPPLY CO.
BLDG. 117 N. BROAD ST. PHILADELPHIA, PA.

bound, 131 pages; price, \$1.00. Published by Up-To-Date Press, 175 North Spring St., Los Angeles, Cal.

—"Life and How to Live It." This is the attractive title of a book by Aurette Roys Aldrich. Here are some chapter heads which will give a very good idea of the scope of the work: Rhythm, the Universal Law; the Rhythm of the Human Body; the Breath; the Voice; the Relation of the Conscious to the Unconscious Activities; Self-Help; Instinct; Habits of Nerve Waste; Food; Affirmations for Daily Use; Bathing; Exercises. There are thirteen full page illustrations of helpful exercises making in all a book that cannot help being very useful to the earnest seeking after health. Tastefully bound in cloth. Published by the author. Johnson's Bookstore, sole agent, Springfield, Mass. No price given, probably \$1.00.

Demonstration Over Death:—

In all the comments upon the going out of dear Helen Wilmans (Mrs. Post), nothing has been said more to the point than Mrs. Eddy in her "Unity of Good," published in 1888, in the chapter, Is there no death. On page fifty she says, "To say that you and I as mortals will not enter this dark shadow of material sense, called death, is to assert what we have not proved. Even such folly and presumption are among the environments of material sense which must perish in order to prove man deathless. As truth supersedes error and bears the fruits of love, this understanding of truth subordinates the belief in death and demonstrates life imperative in the divine order of being. This generation seems too material for any strong demonstration over death, and hence cannot bring out the infinite reality of life, namely, that there is no death, but only life. The present mortal sense of being is too finite for anchorage in infinite good God, for mortals now believe in the possibility that life can be evil. The belief of old age is adamant in its strength and so strongly reflected that even to those who know the truth and the wonderful possibilities it becomes hard to continue in the overcoming. We must remember every faculty must be renewed to make the whole complete. So many, as time goes on prefer to stop and lay down and be at rest. But all is good in the great summing up and by and by there will be a demonstration to prove the truth of the statement. There is no death."—LOUISE B. CHRISTY, Akron, Ohio.

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