

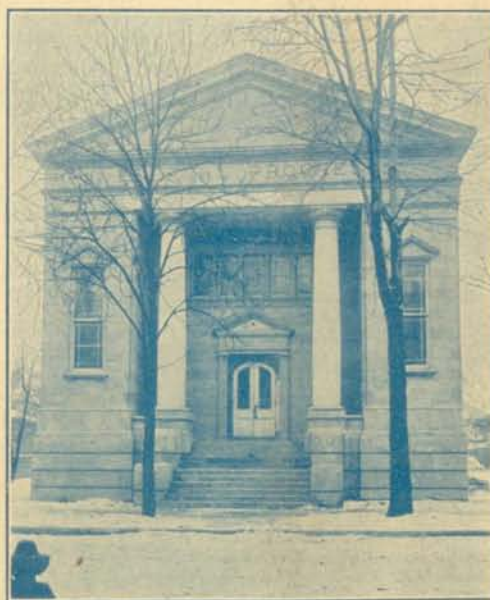
In this Number: **Marriage Unrest: A New Remedy.**

Magazine of **THE** New Thought

NAUTILUS

**SELF-HELP
THROUGH SELF KNOWLEDGE**

JUNE 1908



The Church of the New Thought, Detroit
(See Little Vistas Dept.)

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

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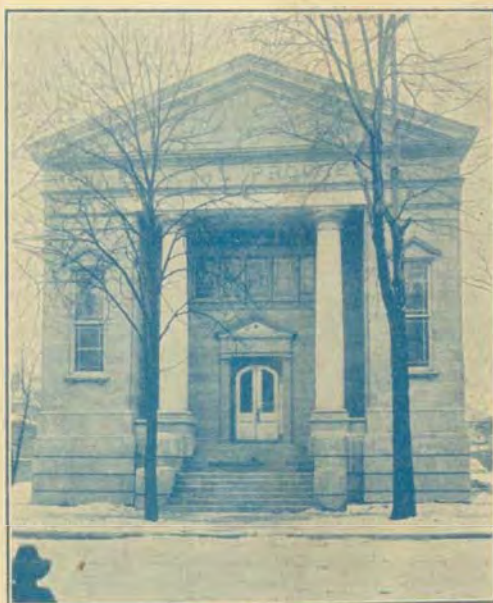
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Nautilus News.

BY THE EDITORS.

"THE LAW OF OPULENCE." Everybody please smile, and look glad! We have to announce a new series of articles by Wallace D. Wattles. The title of the series is "The Law of Opulence," and there are three articles altogether. Sounds interesting doesn't it? The first article, which we hope to print in the July number has for a sub-title "The Kingdom of God," and it explains why so many new thought people don't get on in a business way any better than old thought people do. It hits the nail squarely on the head, and keeps on hitting it until "he who runs may read." That's one beauty of Mr. Wattles' articles. Everybody can understand what he's driving at.

THE ANCIENT DRUIDS. Queer people were those old Druids who held the Ancient Britons in the hollow of their hand for many years. We have a very interesting article by Frederick Rosslyn on "Druidic Supernaturalism," which we expect to print in July. You will enjoy reading it. We shall also have a new poem by Edwin Markham for you, and the usual meditation by Mrs. Kingsley.

"CONCENTRATION: HOW TO DEVELOP." This is the title of a most useful article, by W. R. C. Latson, M. D., which will appear in July *Nautilus*. Dr. Latson demonstrates that it is really harder *not* to concentrate than to do so—once you have the key, which he claims is easily applied. And he gives the key in his article; that is, full directions and simple exercises for developing the coveted ability to concentrate the mind.

"THE WORD AND A WORD." Eleanor Kirk will have another article on words in our July number. Or rather her article will be on **THE WORD**. She shows the difference between **THE WORD** and **A word**, and explains why so many new thought people "tumble" from speaking the latter instead of the former. Like all of Eleanor's articles this one will be interesting and stimulating.

WANT A GOLD WATCH? If you haven't read about our premium offer of gold watches, turn to page 64 right now. And if you are in a position to get us subscribers, and willing to work, we have a plan whereby you can earn some money for your vacation this summer.

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(Continued on Page 2.)

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THE NAUTILUS.

Vol. X.

JUNE, 1908.

No. 8.

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6-05

"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



A GREAT PURPOSE.

A Great Purpose to live for is not enough. To grow in health, wealth and wisdom one must have several purposes and play at them by turns.

For, you see, even a Great Purpose must have periods of rest, or it will wear out and expire.

COMING YOUR WAY.

The only thing to be "overcome" is one's own misunderstanding and misuse of life.

Life is.

Things are coming your way.

Nothing was, or is, or ever will be against you.

ALL things are working for you and with you.

They *have* come your way.

But you won't believe it, and therefore you make no use of them.

WHEREFORE THEY HANG AROUND CLAMORING TO BE USED.

Only by *using* that which comes can we get rid of it. The more intelligence and ingenuity we put into the using the earlier we get through with it. And when we are through with a thing it slips away with as little effort as it came, *leaving room for something better.* All this effort to "overcome" things and "bring them your way" simply keeps them away—as a drowning man's strug-

gles keep the floating life preserver from coming his way. A quiet, cheerful, faith-full heart and mind sets up a current which will in the fullness of time bring all you ever desired—if you don't churn the ether into froth trying to "overcome" what it has already brought you.

Things *are* coming your way.

Let 'em.

Take them, and make the best of each in its turn.

WHICH SHALL I CHOOSE?

Here is a letter from a young man who is a successful principal of a school. He has been told by one phrenologist that he ought to study law; another advised journalism; he himself says he would "like" either of these, and that he is "very much interested in his children, and loves to teach," but as he needs more money than schools afford he thinks he should find a more lucrative profession. Here is also a letter from a trained nurse who is halting between three or four opinions as to what profession she had better follow. She thinks of three or four, any one of which she would "like," but each of which has its disadvantages. To such I would say that it matters less which one of the contemplated lines of work is taken up, than *how it is pursued.* A divided mind will make but an indifferent success—

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By Elizabeth

with corresponding remuneration—in any line. The main point is to decide on *something*, then go in to win and stick to it. Success is sure to the man or woman who can coax *all* his interests into one business channel. Concentration of energy is the key.

LIFE'S GIFT HORSES.

And the law of attraction will decide the line of effort for you if you trust it—or at least *act* as if you trust it. *Your desire* for a decision as to which line to follow will *move your environment into shape to afford you an opportunity*. Then if you accept the opportunity presented as the right one, and set resolutely about coaxing all your energies into the work, you will achieve success.

But if, after you have accepted the opportunity you allow yourself to dwell upon its disadvantages and the advantages which might have been yours had you entered a different line of work—if you permit yourself to frequently look attraction's gift horse in the mouth, you will achieve failure; *not* because you made a wrong decision, *but because you made a mean acceptance of the opportunity offered*.

There is not one person in ten thousand whose nature is so one-sidedly specialized that he cannot achieve success and opulence in any one of the half a dozen or more lines of effort which he "likes," *if he goes in wholesouledly to win, and STICKS TO IT*. And any man who trusts the spirit of good in himself and his environment, will find the right opportunity opening before him whenever he really desires it.

Desire is divine energy which moves the whole universe into line with its purpose. The trouble with most of us

is that, having eyes, we yet see it not when an opportunity is presented to us. We are so intent upon gazing into the mouths of attraction's gift horses that we never mount and ride to success.

All life is a training school and every man is now in his right class. Because you are a teacher when you aspire to be a lawyer is no proof that you are out of place; it signifies only that with you the school teaching class must come before the law class. Put heart and soul into school teaching as a preparation for the law class, the doors of which will open to you as soon as you are ready to enter.

Trust in the law of attraction (God) with all thine heart, and lean not unto thine own opinion that thou art out of place.

All things are working together to fit thee for the realization of thy heart's desires. Be still and know.

RECOGNIZING NO LIMITATIONS.

"My one grievance against new thought is that it recognizes no limitation—it incites you to go on and on doing, until you butt up against a limitation and collapse in a sick spell." Thus said a bright young person to a new thought woman who was enjoying (?) an enforced rest from "overwork."

No wonder she thought so, when the new thought woman's practice proclaimed it so loudly. Nevertheless it was all a mistake. If not several mistakes. And the new thought woman said so in terms something like this:

HER SIDE OF IT.

If I get sick it is because I *don't* live new thought not because I do. I recognize no limitations, it is true. Anything I desire to do I can do—if I have patience enough. If I desire it, steadily, I can

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By Elizabeth

say unto yon mountain, Be removed and cast into the sea; and *it shall be done*.

But when I lose my faith and patience a bit and say, *I will dump that mountain into the sea, and I'll do it now, and do it all myself*: When I take this attitude it's because I fail to practise the very basic principle of new thought teaching.

Note that Jesus said, "If ye have faith as a grain of mustard seed ye shall say unto the mountain, Be ye removed, and it shall be done." He didn't for a moment intimate that if you have faith *you* shall be miraculously enabled to remove the mountain, alone and unaided. "It shall be done" in "natural" ways. Your word of faith or desire *has started all creation* moving to answer your desire, that could perhaps *never* be answered if you *alone* had to do the work.

Your place is to *do what you can*, and have faith and know that what you desire is yours. In due time it will appear—"it shall be done."

If you insist on doing it all yourself and doing it now, you are following the old thought, not the new.

That is just what I did. I insisted on doing three people's work because I couldn't seem to find the proper persons to do it for me. So I kept on overworking. I have been splendidly healthy ever since I came into new thought, and always worked with great force and enthusiasm until I had overworked a long time. Then I began to feel that ugly sinking of the heart at the thought of the day's work ahead—the *days* of work ahead. But I couldn't seem to find the right helpers, so I kept doggedly going, *against desire and feeling*, which were telling me every day for

a year that I *must* drop something to make room for the new work that was piling in, which I *did* want to do.

Of course I was "running down" with overwork, but nobody noticed it, and the only way I knew it was by that sinking of the heart at the thought of work ahead—a feeling I hadn't known before for ten or a dozen years, yes, longer.

Then I was caught out in a sudden change of weather one day, thinly clad, and became terribly chilled—as I wouldn't have if I hadn't "run down" a bit. That night I developed tonsilitis, mine enemy of twenty years ago. For a week I was glad to stay in bed and let the work run itself.

And behold, the work fell naturally on the shoulders of others who were glad to do it and did it well. I had been like the fool whose "eyes looketh afar off" for help when the right helpers were close at hand all the time! That little sick spell *compelled* me to do what I should have known enough to do a year ago—if my temperament hadn't been the Atlas kind that assumes the burdens of the whole world and hangs right onto them until somebody or something bats them off. It took tonsilitis to bat off my self-imposed burdens and *save me from nervous breakdown*.

"A doctor was called to see me—the first who has had the honor of visiting me for sickness in twenty years." Several weeks after I saw him again and he said, "If you had been any other woman you would have gone all to pieces with nervous collapse, and been two years recovering. *Your mental control* enabled you to let yourself down without the breakdown."

That is where the new thought comes in in this case. Instead of a breakdown

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By Elizabeth

and two years I take tonsillitis, six weeks semi-rest from work and am good as new. And the burdens are shifted—Atlas rolls the world onto other shoulders, rises to full stretching height and resolves to be sensible hereafter!

* * * * *

The editor wonders. You see, this Atlas woman has made sundry parallel experiences and resolutions! Let us hope she has learned the lesson this time.

THE COURSE
OF AN IDEA.

It is amusing to see how afraid some people are of a new idea. They won't take it up until compelled, and then they hunt heaven and earth for a "respectable" precedent.

Bishop Fallows acknowledges, so they report, that the church is compelled to give its people mental therapeutics, or lose them. For some reason or other the therapeutics of Jesus are not precedent sufficient to warrant the bishop's espousing suggestive healing. And Mrs. Eddy and the new thought work of the last forty odd years are not "respectable" enough to count. He gets around it in the following amusing paragraph, reported from his recent sermon to a big audience at Wesley Church, Minneapolis:

"The first recognition which psycho-therapeutics received was about eight years ago, in the Church of England. One of the assistant rectors of St. Paul's cathedral and a number of other clergymen formed what was called the 'Guild of Health.' Queen Alexandra was one of the patronesses and is still interested in the work. Our work is fashioned after exactly the same principles."

A good cartoon of the situation would represent the bishop as an ostrich with his head in the sand, and a good million

"psycho-therapists" grinning at him. You see, Queen Alexandra and many of her household have for years been students of Christian Science, so they say. She stirred the church to "recognize" and adapt Christian Science.

A logical inference from Bishop Fallows' statement is this: Until the church recognizes it an idea is non-existent; and the church recognizes nothing that is not first approved by a Highly Respectable and forced by the Common Herd; after which the church claims the idea as its own.

THE BARK

ON THE TREE. But what of it? The church with its face to the past, stands for traditions, forms, the bark on the tree, the solid earth. New ideas come from the fluid, tossing, unresting common herd, with its face to the future. New ideas are sap and sun and life; the bark groans, cracks and expands perforce.

But isn't the bark just as necessary as the sap or the sunlight? Aren't the old truths as necessary as the new? Don't we need conventions to conserve and preserve and proclaim new ideas after they are once "recognized"?

Don't we need some sort of social bar before which to try new ideas?—one that is organized to propound what it approves? Without such how long would it take a new idea to reach the uttermost parts of the earth?

What do you think about it?

OH! OH! Bishop Fallows is reported to have asserted emphatically that

"Mary Baker Eddy never wrote one line of 'Science and Health.' There is now proof for that. Outside of every Christian Science church there should be a monument to P. P. Quimby. He is the

EDITORIALS

By Elizabeth

man who received the gift of curing by suggestion, and he is the one who taught Mrs. Eddy all she claims to know about the new cult. Quimby also mastered the mystery of mesmerism and hypnotism. The religious end of 'Science and Health' might have been the creation of Mrs. Eddy's brain, but she never wrote the book."

Rather extravagant assertion. But I am glad the Bishop "recognizes" P. P. Quimby deserves a monument.

But *why* doesn't P. P. Quimby's son show those original manuscripts he claims to have in his safe? A good many of us will never be quite convinced until we see them. His avowed reason for not showing them is too flimsy. His actions as reported by both sides are those of a man who is not quite sure of his position. Methinks he doth protest too much and too tempestuously. Let us have a look, friend Quimby, under due safeguards.

IN YOUR AURA. You certainly can get more work out of anything by keeping yourself in the right frame of mind. Suppose you tried to run your sewing machine under water. What success would you have? The water would greatly retard the action, wouldn't it? You are not running your machine under water, of course, but you are running it in *your aura*, or atmosphere. When your mind is "upset," or even just "careless," your atmosphere is full of little gusts and swirls and storms which interfere with the smooth running of your machine as well as with the smooth action of your own fingers. When your mind is poised, steady, and cheerfully concentrated upon your work, your aura is like a still June morning, with no storms or gusts to make uneven the action of your hands or machine.

Is it then so strange that your machine responds to your mind? There is only *mind substance* in all the universe out of which all things are formed. *Your machine is formed by mind out of mind-stuff.* And it is run by mind.

But "must"-thought will not get the best results out of either yourself or your machine. It takes *joy-thought* to do that. See how much love and sweetness and quiet joy you can generate in yourself, toward your work and all creation, and you will get still better results from your machine.

The same rule applies to all other things in your life. There is nothing you cannot do with persistent joy-thought and interested, intelligent effort.

**TO GET A
CLEARER VIEW.**

In an office like this there are lots of queer hand-writings to be deciphered. And it is not always the least educated writers whose writing is the queerest. Sometimes I pore over a letter for several minutes and the harder I look the less I can make out. Then suddenly I remember to hold the letter off at arm's length and get the general effect, when lo, it seems plain as day. I seem to catch the intention of the writer, which links those apparently meaningless scratches in a harmonious train of thought.

And that always reminds me of the working of the same law in other places. When we look too closely at the actions of those about us we utterly fail to understand them. We exaggerate some acts and minimize others, and get a generally distorted notion of the person's actions and self. We get a beam in our own eye through dwelling upon the mote in another's. We hug some act of

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his until we cannot see *him* as he really is.

Perhaps years afterward we see our mistake; the thing which seemed so large and awful to us has shrunk to its normal size, and we smile at its utter unimportance. This is because time takes us away from the person's act, and allows us to see that act simply as a small part of a whole; whereas when we were too close to it, it simply hid the whole and biased our judgment.

It is not necessary to wait for time to take things away from us. It is quite possible to *hold things away* from us, that we may gain now a correct view and judgment—just as I hold off a conundrum letter in order to understand the meaning of the queer scratches it is made of.

In order to hold off the actions of people for a correct view it is necessary first of all never to *take sides*. Stand off mentally and await further actions, and your opinions will be vastly modified and rectified.

TO INSURE Karma is not an invisible
JOY-KARMA. and inexorable god or devil which picks a man up by the scruff of the neck and sets him down in the midst of undesirable things as a penance for past misdeeds. No.

Karma is the self-imposed result of holding grudges against one's self.

The principle of every man's being is equity. Whenever he does or thinks that which violates this principle, in his heart of hearts he cannot forgive himself for doing it. He feels deep down that he ought to make reparation or suffer punishment for his misdeed.

This sense of ought sinks down, down into his subconscious mind, where it *draws like a magnet*, and brings to the

individual such environment as will offer him opportunity to make this self-demanded reparation.

Until the individual has made reparation in such a manner as to enable him to *forgive himself* this subconscious drawing of unpleasant things never ceases.

And it is carried over from one state of existence to another, from one incarnation to another, if you please.

Karma is worked out through all the ages just as it is daily being worked out in your individual experience and mine. You say an unkind word today. You excuse yourself for doing it, but the excuse is only on the surface of your mind. Deep down there is a quiet "ought" which never once wavers—"you ought not to have said that." You cannot fully forgive yourself for saying it.

But it is such a little thing that you soon forget about it. That is, you think you do; but deep down that ought is drawing opportunity for reparation. You have hurt another; that ought is drawing you opportunity to heal a hurt to the end that you forgive yourself. So tomorrow or next day another little jar comes to you. It may be another difference with this same one to whom you said the unkind thing; it may be another; anyway a new difference of opinion arises.

The chances are you will again speak sharply, and lay up more grudges against yourself—more Karma.

If you are wise you will look upon this little affair as your opportunity to make reparation and work out Karma—you will bring all your good will to bear on the case; you will speak the kind word. Then your heart will grow light and you can forgive yourself and others. You will have worked out your Karma.

Every difficult experience in your life is an opportunity for getting rid of some of your own self-imposed Karma.

If you meet the experience lovingly, cheerfully, and do your best you not only work out already-heaped-up Karma but you lay up joy instead of unpleasant Karma, for future use.



"The Way"

By ELLA WHEELER WILCOX.

However certain of the way thou art,
Take not the self-appointed leader's part.
Follow no man, and by no man be led,
And no man lead. *Awake*, and go ahead.
Thy path, though leading straight unto the goal
Might prove confusing to another soul.
The goal is central; but from east, and west,
And north, and south, we set out on the quest;
From lofty mountains, and from valleys low:—
How could all find one common way to go?

Lord Buddha to the wilderness was brought.
Lord Jesus to the Cross. And yet, think not
By solitude, or cross, thou canst achieve,
Lest in thine own true Self thou dost believe.
Know thou art One, with life's Almighty Source,
Then are thy feet set on the certain Course.

Nor does it matter if thou feast, or fast,
Or what thy creed—or where thy lot is cast;
In halls of pleasure, or in crowded mart,
In city streets, or from all men apart—
Thy path leads to the Light; and peace and power
Shall be thy portion, growing hour by hour.
Follow no man, and by no man be led.
And no man lead. But *know* and go ahead.

Religious Education for New Thought Children.

"It is the habit of people to drive their virtues tandem, not abreast," was cleverly put by Dr. Richard Morse Hodge, the prophet today in Religious Education, and points a warning to the serious minded.

Never in the history of the world except in the golden days of Greece could men exercise the privilege of electing their own gods as now. This freedom has cleared the air of predigested theology and creeds. In the joy of release new theories are being created which multiply as rapidly as the courage and following of individuals arise, and we are in danger of sharing with Boston the doubtful virtue of creating a new religion every twenty minutes.

The need of new values, ethical and religious, is felt by every thinker, orthodox as well as liberal, but it is a curious anomaly that the child of the new thought is reaping a harvest from the transition period thickly sprinkled with tares, and containing little food which can be assimilated, while the enemy of orthodoxy is rapidly moving the new liberal thought, absorbing the new thought values and building them into a body of scientific laws. Letting go at no time the foundation stones of character building, which becomes imperative in proportion to the scientific data rapidly pouring into the experimental laboratory of child psychology.

The new thoughter has often cut anchor drifting with the perilous winds of mere opinion, willing to try for himself the elemental stages of experiment. When one has but himself to account for, the attempt is its own apology. But when the glimpses into a larger life come to untrained minds and into fami-

lies where there are children, there may be a tragedy, not of one life alone but carried through to great grandchildren and reaction sets in, to begin again the first lessons and carry them to fruition.

The mature novitiate in new thought today has had burned into his memory by virtue of his inheritance from the immediate past, some scraps of biblical wisdom, old hymns sung by mothers and grandmothers and a soeaking acquaintance with a literature surcharged with the atmospheric pressure of God, which rise to the surface in unexpected moments. However much the entire fabric of formal religion has been expurgated from the consciousness, this is a distinct asset. What is to conserve this inheritance for your child?

Transition periods are always dangerous and must these little children begin again the long road of race development in the flowering of the transcendent faith that affirms, "Underneath are the everlasting arms"?

The present generation must properly estimate the value of its religious inheritance. Granted that the sacred books of other nations may be read with profit. It is not a question of the worth of many books but your choice of one convenience, suggests the Bible. Not one is a final dispensation. The end in view is not to teach the Bible, but to use the Bible just so far as that may be the means by which the child shall come into spiritual heritage and find itself and enter into filial relations with the Divine Father, or if you prefer divine intelligence, infinite energy, what you please, so you leave your child the idea of an intelligent cosmic activity. To "IT" the psychological laws are not adaptive for the unfold-

ing of his nature. The abstract is for the adult. His time will come. He will not need you then. He cannot select now, you must. Organized knowledge is a safeguard against a repetition of dark ages. The new thought mother asks, "What shall I do for the religious education of my child? We have no Sunday school, nor a body of teaching material adapted for the child, and I certainly shall not send him to the orthodox Sunday school to be taught the most precious truths by untrained and undeveloped persons, frequently in their teens with the same notions about God that I have abjured. Where shall I go?" Where, indeed? May it not be the new thoughter who may contribute something of value to this mooted question?

It is a sad fact that the largest and richest churches in New York City have either no Sunday schools or so small as to be a matter of reproach. (New York is not alone in this situation.) The only Sunday school activity being in missions on the East side, pursued exactly on the same plan as emptied the West side Sunday school.

The idea has not been to remodel the whole method of religious education, but to "have at it" somehow where the grade of intellect has not risen to protest.

Out of this condition have arisen groups of children meeting Saturday or Sunday in the homes. Naturally among the well-to-do, for they have the superior secular education and insist upon having a teacher trained in the new pedagogy, a student of psychology, a master of biblical material combined with historical criticism and general literature, conversant with kindergarten methods and with a spiritually developed personality. A high standard, you say? Certainly, and that is just what you want. I know of two such groups meeting in a Vanderbilt home.

Such a teacher is well paid, for the equipment is not easily obtained and the value quite equal to day school require-

ments for which we surrender our taxes. The failure of the Sunday school is so apparent and painful that all kinds of expedients have been considered and one of them is a new name, so "Bible School" has been adopted by some. From time to time "The children's church" has been suggested. But in an organization solidified around a preacher who is produced through the theological institution, interference with the use of the name church is carefully weighed. What if the teacher supersede the preacher, and why not? Is it half so necessary that stained glass grand organ, the "dim religious light" and a preacher calm the nerves of the mature mind which can read and reason as that the child receive his religious inheritance?

Until organization dawns for the new thought culture each mother must solve the question for herself. And may not this be a distinct advantage to the entire field?

Real and permanent growth is from within, and from the variety of mother experience may evolve groups as Mothers' Clubs, with the distinct purpose of religious pedagogy which in time may merge into a circle large enough to be labeled.

The various aspects of this question will be the purpose of these articles. To make the steps so plain that the most timid may enter upon the work.

For many years the educators in France, Germany, England and America have been gathering data from millions of school children until now we have a laboratory of child psychology. This experimental laboratory is the possession of the authorities in general education. It is not possible nor necessary for the Sunday school, nor in one of the branches of education (i. e. religion) to obtain similar data. It is necessary to parallel the methods and literature of the day school with religious subject matter graded according to the developing interests, intellectual, aesthetic and religious of the average child.

Just as it is no longer questioned that before birth the embryo mimics in succession all the types of life known up to the moment of its birth as a human being, neither do we question certain psychological facts which are supported by scientific evidence regarding his development after birth.

The matter simplifies itself when we know that childhood unfolds according to distinct periods. From 1-2 is infancy; 2-6 childhood; 7-13 youth; 14-24 adolescence. Within these are subdivisions which will be duly explained with each period. At the divisions of these periods are marked physical changes which influence the muscles, which react upon the will and upon the retention of ideas. Each period has a set of interests predominant. Each period releases physical and mental hunger and open-eyed wonder which demand a certain kind of food. Denied this, development is uneven and at no other time will that moment arrive. There are no gaps nor breaks. The constantly widening range

of consciousness is continuous. What is neglected can never be made up. The duties of one period is the best preparation for the fulfillment of the next period. There is a sequence of elemental hunger and moral lessons to fit that hunger. The opportunity is short, from birth only to about fourteen or fifteen years where he arrives according to Professor James, to the point of saturation. You stand by after that a silent, helpless observer. He has absorbed to the last drop of your ideas and he is alone with himself now forever to will and dare for himself.

Following is a list of books useful to parent, teacher and child:

"Bible: Revised Version." 1901. Thos. Nelson & Sons, New York.

"Telling Bible Stories to Children." Louise Seymour Houghton. Scribner. \$1.50.

"The Moral Instruction of Children." Felix Adler. Appleton. \$1.50.

"Beckonings of Little Hands." \$1.00. DuBois.

"Picture Work," Walter L. Henry. 35c. Revell.

"A Study of Child Nature," Harrison. \$1.00. Chicago Kindergarten Company.

"The Spiritual Life," Geo. A. Coe. \$1.00. Revell.

"Beginnings of History." Lenormant.

When the Rule Didn't Work.

IVY CHEW.

Each problem in our lives must be solved by its own especial key which will come to us, as need requires, through our own "inner light," from the One Great Source of Infinite Wisdom. No *one laid down rule* will work alike in any two cases. Experience once taught me this very forcibly.

My sister and I were returning from an errand one evening along a lonely country road. She feared the cross dogs we might encounter. I had great faith in "*I am*," and boasted of always making friends even with the most vicious of dogs.

We had not gone far when, sure enough, out from a sequestered farmhouse came a large white-and-brown dog greeting us with an ominous growl. My sister started to run, which of course incited him to pursuit. Mustering all my courage I stood still and patted my knee and calling him a "nice old dog" in the sweetest tone I could command, coaxed him to come to me; he hesitated an in-

stant, viewing me carefully, then wagging his tail he ran toward me and we were soon the best of friends. My sister crowned me a heroine right then and there, and declared she was convinced now that *kind treatment* is the only way to subdue cross dogs. I proudly assented that weapons of self-defence were unnecessary.

We had nearly reached home when right at our feet, as though it had boiled up out of the ground, was a little black dog, barking at us so loudly and excitedly that it couldn't have heard us had we spoken, and it appeared so suddenly we hadn't time to frame a sentence. I was carrying a small package and this I hurled straight at that little dog's head. The missile hit the mark—the little imp retreated and my sister proclaimed me quite as much a heroine of this affray as of the first. But the experience taught me: That to recognize and rightly use whatever lies nearest at hand is sometimes about the best the "*I am*" can do.



Thoughts for a Sick Child.

"Even so it is not the will of your Father in Heaven that one of these little ones should perish."

CHILD: YOU ARE at this moment free from the blighting thought and shadow of disease. You are not influenced nor held by the fears of those who care for you. You are conscious of your Father in Heaven, and of your Father's will for you. You are aware that the will of your Father is Life—eternal life; and because you know this, the shadow of death, the age-long, racial fear has vanished. You are free, happy, joyous, well! Your little body thrills with the perfect life which reddens the petals of the rose and sounds in the songs of the birds. Fear, pain, and the cold shadow of death cannot harm you. Nothing can touch the spring of your existence.

¶ Dear little one, open your eyes to the glory of the sunshine! Laugh and be happy, the kingdom is yours—here and now. Manifest now the real, the deathless health and beauty that dwells within you!

NOTE—When you hear that your neighbor's child is sick, do not at once assume a sad and gloomy look while you search your mind for similar cases which ended in the grave. Go instead into some quiet spot—out of doors, if possible—and try to think TRUE THOUGHTS. Remember that you are responsible for your thoughts, and that thoughts as well as words are mighty. They go forth and accomplish, whether we will or not. THINK HEALTH!

FLORENCE MORSE KINGSLEY.

Phyris, Phylos and Phrena.

BY EDGAR LUCIEN LARKIN.

CHAPTER V.

PHYRIS WITHIN THE REALMS OF PRANA.



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

"The eye cannot see itself. How can we see the soul which enables us to see?" Siva Gnanatha Poth. Hindu.

"In their minds will I write." Hebrews x-16.

"The Law of my mind." Rom. viii-23.

"Thy spirit is as a manuscript in thine own handwriting." Oahspe, pp. 771-46.

Prana is Life Universal, and Phyris in the midst of her daily exercises in association and introspection, came to be aware that she is a unit in a mighty Mental Cosmos. And she reveled in its magnificence. The very thought that our minds are as manuscript written by our own hands, are as diaries to be read with an incredibly intense interest later, was most impressive to her expanding conceptions of the universe. Soon she intuitively became aware that the daily and hourly writing is in indelible ink. In Chapter I, it was said that Phyris was born a mentalist. Psychic insight was given her by nature. And now body and mind being mature, she seems to be receiving from afar, indeed, it may be from very near. She has become conscious lately of new men-

tal entities, or rather of their abiding presence. She, at present, does not appear to know whence these obscure intangible, psycho-cosmical impressions come. But they are from Phrena.

The reader knows that Phrena is the sub-conscious mentality of Phyris. No, how shall I word this? Phyris and Phrena are united as one being, but the case I am dealing with is where the sub-mind is actually striving to assume sway, dominion and power over what we call the conscious. Positively, such things have happened. Admit this, and many mystical expressions in the Hindu Upanishads and older Vedas are cleared. I am sure that the Phyris is undergoing a mental change of a mysterious nature. And it is startling.

See this:—Limen (Limin) is a Latin word, and means "the threshold of a door, or entrance." To this the ancients gave a combination to pass the entrance. But the word subliminal, derived from this root, is in constant use in works on psychology, and means literally below the threshold of consciousness. The words obscured, latent, or repressed psychic powers may be used here, or better still: Consciousness chained to feebly active sub-cells of the brain. All these things are included under the name Phrena, a Greek word for mind. Now, Phrena, the sub-mind, is struggling with the objective mind, to assert itself—to be as nascent corpuscles—i. e., to be "Nature-born."

Myers calls genius an uprush of subliminal but conscious forces. But in Phyris, there is no impetuous rush over the threshold, or through the door, i. e., Corpus Callosum, connecting the hemispheres of the brain. See Chapter III.

But a magnificent transformation is now occurring within this refined mentality—this Phyris, in her fairy home of flowers, within the maze. She has ceased reading so many books,—the thoughts of other minds,—but is thinking thoughts of her own. See further sublimis also means high, or raised or lifted up. That is: Words of great antiquity, meaning beneath the threshold, and lifted on high, are almost exactly alike. Behold the word sublime doth now appear from a lowly origin, beneath a threshold! For the human mind will be free to soar, the heights of sublimity itself will be stormed, and the secrets of nature ransacked.

And marvelous in the extreme is this fascinating thing of tracing words to their primordial roots. Now Phyris is tracing all the words on mind, and psychic entities, in the English language, far and away back to their origins, for words are crystals of mind, and nearly all are up from prehistoric deeps.

The mystical meaning of the word prana impressed Phyris: The idea that she is a cosmical unit of life, combined with the wonders she gained by tracing the word catalysis to all its ramifications, opened a new maze in mental realms. She saw that catalytic agents, i. e., infinitesimal quantities of these remarkable kinds of matter, resolved themselves almost into ultra-matter and reached bordering regions, beyond which an infinity of finer forces act. I said that the efforts of Phrena to emerge from the threshold of her nature-birthroom, are producing startling effects. They are, for Phyris wonderful in mental acumen and penetration before is without doubt becoming clairvoyant, clairaudient and telepathic; and psychometric also. A number of events have recently occurred in and roundabout the maze that point to this conclusion.

Complexity of Sound.

BY EDGAR LUCIEN LARKIN.

A sweet, musical tone or tuneful strain, seems to be simple when sounding, but it is really very complex. One would scarcely think when listening to a pure sonorous note from a perfectly tuned instrument, that it is a compound sound, made of many others,—tones and overtones. Nor would one viewing white light imagine it to be composed of almost a countless number of different colors. Sound and light are both oscillations, one of the molecules of any elastic body—the other of corpuscles of electricity. The spectroscope, one of the most remarkable instruments in the whole range of science, analyzes light and separates out its component colors. The resonator separates out all the different sounds in any seemingly one sound, if it is really a compound. Skilled musicians can detect some of the separate parts of a tone without resonators. All colors of sunlight after separation can be recombined into white, and sifted out sounds can be united again. And seven hundred sounds have been discovered within the limits of one octave. The perfect ear can hear from sixteen to 40,000 vibrations per second, but all these are not pleasurable to sensation in the brain. This range is about eleven octaves. From forty to four thousand undulations are employed in music, somewhat less than seven octaves. The eye cannot see quite one octave of light vibrations. Middle C of a piano makes 256 double vibrations in one second. Helmholtz and Konig separated and combined all musical tones. Sound travels in normal air with a speed of 1,093 FEET per second, while light moves 186,380 MILES in the same short time.—*Lowe Observatory, Echo Mountain, Cal., April, '08.*

Marital Unhappiness: A New Remedy.

W. D. WATTLES.

There is much talk about marital unrest, and much criticism of the marriage institution; it is admitted by all that too many marriages are failures, and it is claimed by many that most marriages are failures; but it is not denied by any one that some marriages are successful.

To admit that five per cent of all marriages are successful is to admit that all marriages might be made successful; for the couples who compose the five per cent are not in any way different from the ninety-five per cent; they are in all walks of life, and subject to all environments and conditions; they are just average people, and if they make a success of marriage others could make a success of it by following the same methods; for like causes, under like conditions, must produce like effects.

If we stop theorizing, sermonizing, lecturing and legislating upon marriage, and apply constructive science, we shall find out the conditions of successful marriages, and learn how to create them in every case. We must study the constructive use of the forces which draw men and women into the married state and hold them there.

The first of these attractions is that primary attraction of man and woman, which is present in all marriages, successful as well as unsuccessful. This fundamental attraction is not, therefore, by itself, a sufficient basis for a successful marriage, and where it is the *only* attraction it is a foregone conclusion that the marriage will be a failure.

In all the really successful marriages we find an affection which seems to be the fundamental attraction of man and woman with something added which draws the man away from all other

women to one woman, and the woman to one man, and away from all other men; this affection is longer than time, and often stronger than death, holding one faithful even to the memory of the other, and we can find no better name for it than marriage love. This affection is the basis for successful marriage; where it exists, and so long as it exists, marriage cannot be a failure. It is probably present, at least to a limited degree, in most marriages at the time of contract, but is often lost afterward by ceasing to apply the causes which produced it.

Constructive science tells us that to make marriage successful we must learn to continuously apply the causes which create marriage love; since permanent happiness depends upon its presence, there is no other way. The first question is, then, what are the causes which produce marriage love?

It will be admitted by all that marriage love is created in its beginning by a process called courtship, this is actually true in every case. Therefore, the attitudes, thoughts and actions of courtship are the causes of marriage love. To increase and perpetuate it, the continued application of the cause is required; so the success of marriage depends on the continuance of courtship. The salvation of those marriages at present unsuccessful may be found in the instant commencement of courtship; and in no other way. Where the parties, by mutual consent, shall both assume the mental attitude of courtship, success and happiness are certain to come speedily; where either party must institute the courtship without the voluntary co-operation of the other, the work will require more time, but success is almost equally sure.

Certain fundamental principles must be observed to insure success. Courtship will cease with the sense of satiety which comes from an excess of each other's society. It is a wise provision of nature which takes the man away from home during the day to earn a living for his family. Both husband and wife should have plenty of wholesome outside interests. This will help to make them all the more attractive to each other when at home.

And neither party to a marriage should impose his or her own will upon the actions of the other, or make the mistake of demanding as a right what should be sought as a favor. For neither man nor wife has the right to impose his or her personal will upon the other, and to do so breaks all the rules of courtship and endangers the existence of real marriage love.

Continuous courtship is only possible when both parties lead the advancing mental life; that is, the life of growth and development, so that each shall be continually discovering something new in the personality of the other; and this life is possible to all. Lovers always lead the advancing life, each trying to develop self for the purpose of attracting the other; and there is no reason why this should cease when they marry; if married people labored as strenuously to develop new graces of mind and body after the ceremony as before it, would marriage be a failure?

The mental attitude of courtship is always that of self-improvement; never

that of criticism, constructive or otherwise. Married people are forever trying to improve each other; but this is a mistake which lovers seldom make. The young man, dining with his sweetheart, does not call her attention to the burned biscuits, he knows that to do so would be destructive to that which he is trying to create, and he instinctively avoids all criticism. He knows that if he can develop something in himself by which she shall be attracted, she will make the very best biscuits she knows how to make in the hope of pleasing him, and if she can learn how to make better biscuits, she will do so without being urged by criticism. And on the other hand, she does not criticise him; she does not seek to improve him; she knows that the more she makes of herself the more he will improve himself in his desire to impress her favorably. Strange that those who know so well how to call out the best in others before marriage should almost invariably reverse their methods after marriage.

Any married couple, no matter how "incompatible" can develop marriage love and live happily and successfully together by following the lines suggested; first, consenting that neither shall absolutely possess the other; second, both living the advancing life; and third, each absolutely refraining from criticism, or from any attempt to correct or improve the other, while endeavoring to win the favor of the other by self-improvement. In other words, any marriage may be made successful by instituting a courtship.

"If thou dost but free thyself, thou art a world's liberator.

"If thou dost but set thine own feet out upon the way of light, thou art a redeemer of men."

—Muriel Strode.

New Thought for Every Day.

BY WILLIAM E. TOWNE.

Do not get the idea that you can by any magical process dictate to nature the exact way, the particular road, by which success and health are to come to you.

It is all right to "want what you want when you want it," as Brother Shelton writes about in *Christian*, but there has to be a certain road prescribed by which it is to come to you, *and you*—your conscious, finite self—are not and cannot be the judge. If you *could* sway the eternal powers to your bidding, chaos would result.

Man acquires freedom in proportion as he learns wisdom by experience and by faith. But he learns to work *with* the forces of nature and not against them, just as the mechanic works *with* the principles of physics in perfecting a new machine.

The teachings of new thought help one to gain greater freedom from undesirable environment by working *with* nature. They can help one to seize and make the most of opportunities, to expand and strengthen *faith*. But nothing can take the place of sustained effort. No philosophy of life can carry us to the goal "on flowery beds of ease."

So keep your head, my friend, and keep steady and when things don't go to suit *you*, keep cheerful and *look for the flaw*, and then try a *new way* yourself, a new attitude of mind or conduct.

Assume, by all means, that the good things of the universe are coming to you; that health, wealth, joy, peace, love, all are yours by divine right. But *don't* assume that you know just when and how they are going to manifest to you.

You will find in the long run that you gain ground by every experience,

even the unpleasant ones, and the clouds will often hide the sunlight you are seeking.

The new thought leads you to see the principle of good working in and through *every* experience, and consequently you grow in faith and confidence and this principle finds freer and fuller expression through you and you manifest more of health and success.

There is nothing magical or strange or wonderful or mysterious about it, and the only thing about it that is new, is in the *application* of Truth to the everyday problems of life.

We are just waking up to the knowledge that the man who cultivates faith, courage, Good Will, who sees good working in and through every experience, makes himself an attractive center for the good things of life.

Even those who do not understand the principle behind their acts, conform on the unconscious plane to the same laws and get results. The merchant who is courteous, cordial, smiling, who fills all orders carefully and promptly, will succeed where the one of sour visage, determined to please himself rather than the public, and who is slipshod in his methods, will fail.

Your new thought comes in by *consciously* applying the *principles* of health and success in your daily life, instead of going through life blindly in a hit-or-miss fashion. The new thought expands your faith and takes away the *imaginary* bounds which people have been setting for themselves through countless generations.

* * * * *

The man or woman who is poised, cheerful, full of self-confidence and Good Will, gives you a comfortable feel-

ing as soon as you come into their presence. You are naturally attracted to such.

There are others who make you feel exactly the opposite. They carry failure in their faces, in their manner, in their walk, in their presence. They are hypnotized by doubt and discouragement and you should hold toward them the mental attitude of *awakening* them to a fuller realization of their real capabilities.

* * * * *

New thought gives you a reason, a sound basis for being cheerful, even in the midst of seeming discouragements because it teaches you that you are ONE WITH THE PRINCIPLE OF ALL LIFE, and that you have only to recognize your at-one-ment and *let* the Supreme Life (Good) live through you and find expression through you in order to reap benefit from every experience. And when you get this vision of truth your faith expands and you are in a mental position to accept opportunities for bettering yourself when they come to you, and you begin to pass on to better and better things. Your confidence in the general goodness of the All Embracing Life grows, and good results are bound to manifest. Only doubt and lack of faith can keep you back.

* * * * *

There are some people whose habitual mental attitude is such that success or health or any good thing *could* not reach them with a ten foot pole. New thought says to these people, "Right about face! Begin to *look* for something good in life. *Seek* and you shall find. *Knock* and it shall be opened unto you. Stop your resistance and your everlasting rebellion and eternal kicking. Remember the experience of Job. Is not good all and in all? Do we not live and move and have our being in good? Is not evil a negation of good, and not a real thing in itself? Then does it not logically follow that there can be no lack in this Life Principle of which we are a part; and that all that can keep us from a reasonable share of health and joy is our own doubt, resistance and rebellion?"

Even if you do not believe in the all pervading Principle of Good, or if you believe in a God who is not all good, all powerful, all pervading (as so many seem to do) you can yet see the good results which follow from a healthy, mental attitude. Even the most materialistic can trace the benefits of keeping the mind set *towards the light*.

Living Backward.

To spell the word 'live' backward we will get
 The word 'evil.' Now call it not, I pray,
 A poet's idle dreaming when I say
 That in this seeming fancy there is met
 The mystery of life. All deep regret
 For stinging sins and glory cast away,
 That gives instead of happiness, dismay;
 For strength, hope, the fever and the fret.
 It is because we blindly try to go
 Backward, to live upon the lower plane
 Of the mere animal. And then the strife
 Comes in. The spirit in us struggles so
 The noble heights of man to climb and gain
 The lasting glory of the higher life.

—Chester Wood.

To Wish or Not to Wish.

KATHERINE QUINN.

A friend has lately written me asking how much faith one should put in Desire.

This is her story: All her life she has wanted to be a writer. It seems to her as if that is the only way in which her soul can find expression, and she cannot conceive any perfect happiness apart from the gratification of that desire. She has periods of literary activity when her brain is seething with ideas, and composition is so easy that she looks upon herself as a born genius. But,—and here's the rub,—these periods of activity are frequently followed by corresponding times of depression; her mind which was erstwhile so luminous becomes blank; her buoyancy of spirit deserts her; the manuscripts which in the heyday of her exaltation she launched on the editorial sea come back rejected, and the whole thing produces a desolation which almost unfits her for the work she has in hand. And she wonders whether she ought to heed the promptings of the Spirit and keep on writing or whether she should look upon them as a delusion and turn her attention to things easier of accomplishment.

I think she should heed the Spirit's guiding. The Spirit knows what it's about, and if it has been whispering to her for the last fifteen or twenty years that she must be a writer, I think it was not without a purpose.

It may be, of course, that she has not exactly understood the message. Thackeray knew that the Spirit wanted him to make pictures, but he thought he was to make them with a brush. After awhile he understood the Spirit better and began to make them with a pen. Then he succeeded. George Eliot wanted to be a dramatic poet; so did Browning. Nei-

ther's desire was attained, and still it is probable that the dramatic element which makes so great a part of the charm of their work would have been lacking were it not for their ungratified ambitions.

The Spirit is *always* urging us to do things a little beyond our ability. If everything was easy of conquest life would lose its zest. It would be a poor sort of world if there was nothing in it but what we could compass. We go to the theatre and see an Ethel Barrymore and we come away longing to attain a state of physical loveliness. Then we read of some woman like Ella Reader and we want material success; and we may be hungering for a home life, and we want to be painters and musicians and brilliant conversationalists. And all that is right and just, and no evidence of a divided mind, but of the One Mind which is in all of us.

Our souls turn to beauty just as our eyes turn to the sun, and we cry out that we want to be like that without exactly understanding what it is that makes so powerful an appeal to us. So did the ancients cry out to the sun that it was God, and they fell on their knees and worshipped it, but knew nothing of its composition or of the laws which hold it in its place.

All human beings feel this urge. First it is vague and indefinite; then as we grow a little it becomes definite and more insistent as in the case of my friend who is being urged to write.

It may be that the Spirit does not want my friend to be a writer at all. It may want her to be a teacher or a lecturer, and after awhile when she has learned to express herself clearly and *beautifully* it may lead her into the lecture room.

Then, if she has found her work, she will rejoice in it, and be glad, and the old longing will no more disturb her happiness.

Or it may be that the Spirit is preparing her in this incarnation for the work she is to do in the next, and out of the travail of this life may come the impassioned cries of a Sappho of some later generation. Or it may be raising her up to be the mother of a writer, and there may be born to her a son, as there was to David of old, who will be found worthy to do the thing which she was not. Or it may be that here and now a great poet or teacher is in the making, and the next years may bring to her a wonderful revelation.

Anyhow, I know the Spirit is right. Supposing even that my friend never attained any literary success. No honest effort is expended without making something easier for somebody. We are all working to express ourselves, and the whole travails in pain until each atom has found its place. Does the farmer refuse to till the soil because he is not to be present at the harvest? Or the housewife to knead the bread because she is not to eat of it? All the Universe is one large field lying fallow, and every effort spent in the cultivation of any part of it enriches the whole. We live not to ourselves alone. You share my joy and I share your sorrow. I am enriched by your culture and you are impoverished by my ignorance. So it was that the Master said that all men's sins were His and He must atone for them. If you but sweep a room and sweep it well the Universe is cleaner and all humanity richer for your act, though you receive no credit in dollars and cents. And if my friend's effort results in a mental cultivation, as it undoubtedly will, so much mind stuff has been evolved out of which beautiful things must eventually be made.

As to her wonderment as to whether she should turn her attention to something easier of accomplishment, of course it's easier to be a bookkeeper or stenographer at a salary of ten dollars a week than it is to be a great writer, and bookkeeping is probably not attended with so many disappointments or so much vexation of spirit as authorship, but neither does it pay so well, and there's not half the joy in doing it. The people who keep out of the fray avoid a certain amount of trouble. The most perfect conception we have of absolute freedom from anxiety is that of the jelly fish that attaches itself to some substance and remains there. But the very instant the jelly fish feels the stirrings of ambition, that very moment it begins to be restless, and as we say, unhappy. It feels itself stretching out after something in the unseen. It begins to aspire, and consequently to suffer in a way that was quite impossible to its old jelly fish complacency. And growing souls as they begin to reach out after the idea feel pains unknown in their unregenerate days.

Literature is a game, like life, or love, or any other, and if we play we must be willing to take chances, and we may be sure we are going to have some disappointments and some losses. If we knew beforehand how much we were going to suffer when our friends died or became estranged from us, perhaps we should not have the heart to make friends. But here, as elsewhere, the law of compensation holds. The richest and sweetest of my life's experiences was one I purchased with years of pain, and the venture which netted me the largest returns was one I would never have made if necessity had not compelled me to it.

I would advise my friend to keep on writing, but I wouldn't tack my happiness to a manuscript, and I wouldn't set

my heart on being a contributor to a certain journal any more than I would concentrate on marrying a particular man. But I would trust the Spirit implicitly, and I would go into the Silence often and listen attentively to its voice, and straightway do its bidding.

The Spirit is working out a beautiful plan, so big and beautiful that you and I and all the rest of the folks together can't conceive it. And it comes to us and gives us a particular kind of work to do—asks us to make such or such a thing. Sometimes it asks us to do two or three things and it expects us to do each of them well and with all our might. When it sees that we are ready for another kind of work it places us in a higher class, but always the kind of work it gives us to do is the very best kind we could have *for the present*.

In a little book I was reading recently the author tells how when the people

of Australia were trying to extirpate a species of rabbit that had become troublesome, they shut them up and enclosed them in wire fences over which they could not climb. But the rabbits drew on Nature's Reserve Force, and Nature grew an extra claw for them and they were enabled to outwit their captors. And I may say to my friend, and to all who like her doubt their powers: Do you believe that the God who will grow claws for rabbits to get over a fence to eat their neighbor's substance, won't grow whatever you need to come into your own?

In the meantime, if I were my friend, I would attend faithfully to the work I had in hand, knowing that the Spirit never gives us conflicting duties. And nine chances out of ten if she follows the Spirit's urge, she will attain her desire here and now.

The Keynote of Power.

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



"He that hath understanding needeth not that power should be given unto him, for he sitteth upon the throne of power." And what do we mean by power? Well, perhaps as good a definition as any of the personal

power, is that power is the ability to dominate, control, command others. Cromwell had it. So had Washington. So had Napoleon, Luther, Robespierre.

So had Henry Ward Beecher, standing before the brutal English mob, the leaders of which had sworn to kill him at sight. When Beecher appeared on

the platform his audience greeted him with howls of frenzied enmity. Mad cries filled the air. Missiles struck the stage dangerously near the speaker. But there he stood, in all the beauty of his superb manhood, erect, graceful, confident. Presently he raised his voice to address them; but hoarse cries drowned his words. Waiting for a lull he thundered: "You shall hear me." But the tones even of his clarion voice were lost in the pandemonium of cries.

And he waited—waited while his companions, blanched and shaking, begged him to retire—waited, quiet and unflinching, for two hours, until at last the hoarse shouts died down, and the rabble, for the very shame and admiration, were silent. And then the master orator told his story—told it so simply,

firmly and fearlessly that the mob was conquered. The mutterings ceased, hisses changed to cheers, and on that night there was won a victory, albeit a bloodless victory, which was perhaps the most brilliant and far reaching of the war.

No higher type of power has the world known than that possessed by the gentle Sage of Nazareth. Harassed by malignant enemies, again and again he parried their attacks by his perfect self-control, his profound knowledge of human nature and his brilliant powers of expression. "Let him that is without sin cast the first stone," he said, and they departed, confused and ashamed. "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." And again they marvelled and left him and went their way. That was power—perhaps the highest type of purely intellectual power which the world has known.

But what is the keynote of power? Methinks it is understanding—knowledge of oneself and of others, knowledge concerning body, mind and spirit. "He that hath understanding * * * sitteth upon the throne of power."

Knowledge is power. And how shall we acquire knowledge? In this process there are three steps—observation, meditation and expression. Let us take these up briefly one by one. First of all, observation. In order to observe one must resolve to see the thing as it is—not as he would wish it to be or has believed it to be. I know a dear, old woman who has very strong likes and dislikes. Everybody whom she likes is to her beautiful; and some really beautiful people whom she dislikes she considers hideous. Sometimes she changes her views about somebody she formerly liked; and then—why that poor unfortunate changes like "she" after she had stepped once too often into the flame of eternal youth. The old woman is very dear, but—she has not the kind of power that you and I want.

See the thing as it is. Forget that you are young or old, man or woman, educated or illiterate. Whether you are doctor or street sweeper, Presbyterian or Musselman strive to consider every object, action, word, from a standpoint as wide as the world, as broad as the human heart. Study the thing from all sides, consider all its relations, all its causes and effects. Only then can you have regarding it a true understanding. And "he that hath understanding sitteth upon the throne of power."

In studying any object, action, remark of thought, remember that "a thing is equal to the sum of its parts." Consider every detail; nothing is too small to be worthy of attention.

And then take it into your thought. Ponder it well. Compare it with other objects, acts or words. Note differences and resemblances. Associate it with other related ideas. Weave it into the very fabric of your mental life. Then and then only is it really your own.

But to see the thing as it is, and to weave it into your thought-fabric—these are not enough. You must be able to do more. You must be able to express it. Understanding may exist without expression; power cannot. Personal power is largely expression.

And the expression of thought is, of all the arts, the most difficult. A full knowledge of the thought, a thorough study of the value of words and their combination, a sympathetic understanding of the capacity of one's audience—all these are necessary to the presentation of a thought.

So—

The keynote of power is understanding; and understanding comes from observation and meditation. But only when understanding is expressed can it be called actual power. And therefore, if you would develop power, study the thing as it is without fear or favor, ponder it deeply and tell it as you see it. "With all thy getting, get understanding." "For he that hath understanding sitteth on the throne of power."



By Grace MacGowan Cooke.

CHAPTER III.

HUGH O'MEARA.

Just before Virginia Preston reached the drug store, a well built man, with a high-colored, tanned cheek, a merry hazel eye and a city air about him, lifted his hat and spoke to her. She whirled upon him with a very grim face indeed.

"Well, sir," she began aggressively, "what do you want of me? I don't think I have the pleasure of your acquaintance."

"No," said the man pleasantly, "you don't know me, but I believe your name is Mrs. Preston, is it not?"

She acknowledged this by just the merest bend of her head and a haughty glance which inquired his further intentions.

"Yes, I think I should have known you by your daughter," he went on, disregarding her austere manner. "My name is Hugh O'Meara. I have charge of the surveyors' gang that is bringing the new railroad in."

At the mention of the surveyors Virginia's well-cut chin was jerked up with a lift that looked ominous.

"Oh," she said icily, "if you are one of the surveyors I shall be glad to talk to you. I've wanted to see some responsible person connected with them."

She looked very handsome when she was angry; it made her cheeks as pink as a girl's, and her eyes were like stars

above the roses. O'Meara evidently appreciated this, for he replied promptly:

"And I've been wanting to make your acquaintance, Mrs. Preston, ever since I met your daughter up at the camp. I said to myself that I would hunt up the mother of that little girl, and—"

"You did?" cut in Virginia. "Well, sir, now, since you've met the mother she has this to say to you: My daughter and myself are descended from the Lees of Virginia. You find us working in a cotton factory, but it is not where we belong, and you needn't suppose that it is a common thing for my daughter to go to a surveyors' camp, nor for her mother to make acquaintances with a man on the street. I've got a brother who will be glad to talk to you about anything you may have to say, but I doubt very much that you will want to talk to him!"

O'Meara's cheek had reddened under its tan, and as she made an end his lips parted and then were closed again. He stood looking at her for a full moment, so handsome, so charming, one toward whom his intentions had been so good—then he opened his mouth once more to say abruptly,

"I beg your pardon. Excuse me for having addressed you. I see I was mistaken." And, lifting his hat, left her.

She ought to have felt triumphant. She had spoken her mind out to him

very sharply, and he had admitted his mistake in addressing her; yet somehow there was a sick, cold disappointment at her heart as Virginia turned in at the drug store and found her little girl in the middle of a loud-laughing, loud-talking group.

"Here's mother, now," said May Lou, in high, excited tones. "Mother, this is—"

"Please don't introduce anybody to me, Mary Louise," said the furious woman. "I want you to come straight home this minute. I've just heard about your going up to the surveyors' camp last Saturday."

One or two of the girls giggled. A young man whistled and made an expressive pantomime behind Mrs. Preston's back, suggesting that May Lou would be soundly beaten, once she was got home. The druggist behind the counter looked thoroughly uncomfortable, and in the midst of a painful silence Virginia dragged her daughter away with her and was out on the street before the girl could protest.

"Mother, I don't see what makes you act this way," May Lou, crimson with humiliation began, as they were walking fast toward home. "I can take care of myself. Those boys were perfectly respectful to me."

"Respectful—oh, you don't know what you're talking about, child. That O'Meara man met me on the street and—I can't explain to a girl of your age. You'll just have to do as your mother tells you, or you'll come to awful disgrace and ruin."

"What did Mr. O'Meara say to you about me?" inquired May Lou with rising resentment. "He said he was going to see you, but I didn't think he'd do it. He's always teasing and joking, and I thought it was one of his jokes."

"Well, I guess he wishes he hadn't joked so much now," said Virginia

Preston grimly. "I gave him to understand that women of our family don't run around picking up acquaintances in any such way. Oh, May Lou, you've got to learn now that you're working in a factory, and no man that comes near you will treat you with the least respect—they all want to insult you—you've got to be on your guard against them just as if they were wild beasts!"

They were home at last, and the girl flung herself upon the bed sobbing wildly. So hysterical was her grief that the mother was first terrified lest something of a serious nature should already have happened to her daughter, and then frightened by the mere physical effect of the paroxysm of weeping. She did not understand that this cruel, gross awakening was as dangerous to the young mind as vice itself; that her arraignment of one half the world as wild beasts, intended though it was to put the child on her guard, could do nothing but horrify, degrade, and eventually tend to drive toward the very catastrophe she dreaded.

"There, there," she murmured, sitting on the bed and slipping her arm under the slim figure to lift the bright head to a resting place on her shoulder. "Mother's girl mustn't cry. We'll tell Uncle Kinney if anyone says anything disrespectful, and he'll settle with them."

"It isn't that," sobbed the child; "but Mr. O'Meara talked so pleasantly, and then he—you said—oh, everything's so black and horrible—if it has to be like this, I wish I were dead!"

CHAPTER IV.

MOTHER AND CHILDREN.

About this time Frank hurt his foot in a machine—his mother taxed him with having done it purposely—and was detained at home from the factory. This cut down the family income, for Frank

was unusually expert and earned more than Mary Louise.

"It wouldn't be an unmixed misfortune if he would only get to work and clean up this horrible house." His mother spoke the words bitterly which ought to have been uttered in an encouraging tone.

"I can't walk enough to do housework," whined Frank, an energetic little soul who would, had he been properly enlisted, have cheerfully crawled on hands and knees to do anything to please his mother.

"I notice you can get around to eat up everything there is in the house," returned that mother sharply. "I saw you at the window as I came home yesterday evening talking to one of those Seomp boys."

Frank looked guilty, for the Seomp boy had been bringing him a package of cigarettes. The money for these he took from his mother's purse which lay in her bureau drawer. Young Seomp required payment for the errand, and Frank had managed it by giving him a pie from the cupboard which was intended for the supper of the family.

Virginia had her son now thoroughly aroused in opposition to her authority, to her influence, even.

"The doctor says if I ain't careful I'm going to be lame for life," Frank whimpered.

Sheer terror clutched Virginia's heart—her boy—her man-child—she ran to him and put her arms around him as he sat. "Oh, I wish your Uncle Kinney had never brought us from the plantation," she moaned. "If you have to be lame I don't know what I'll do. Don't try to do any housework, Frankie. Just keep your foot up all the time—I think that is the best way."

"Oh, I'm all right, mother," returned the boy a little shamefacedly. Simple spoiling, as some people call expressed

affection which takes the form of petting, injures very few children; indeed, it is generally an excellent assertion for them; but unfortunately Francis Preston at this time of his life did not have enough of it.

Mrs. Preston worked on desperately, always with the menace before her that Frank was to be lame, and the spectacle of Mary Lou growing daily more bold and coarse in manner, less obedient to her mother's authority. When she rose up in the morning it was to tell herself that she was the worst abused of women, to remember that her very life's blood of toil did no more than keep bread in their mouths for this—for degradation and downfall. All day as she labored at her looms in the stifling clamor of the weaving room it beat over and over in her brain that Kinney had no right to bring her fine children and herself to a life that was not fit for a coarse peasant. And when she laid her tired body at last on its bed the same thought was her final offering to the unknown. She went into that great, solvent sea of sleep wherein, if we enter in the right spirit, we may bathe and renew ourselves and find much treasure—she plunged into it, soiled from her work, resentful of her life, asserting over and over again that one might as well be dead as to live like this, that she wished she might die before the light waked her.

The winter began to go very hard with them. Their house was an inadequate structure and its roof leaked. For the first month, while they were all learning, the company gave it to them rent free, and any complaint seemed out of place; after that, though the complaints were frequent and urgent, it appeared impossible to get any repairs made. Virginia herself was running down in health desperately. The hasty, improper eating, the utter lack of hope and pleasure, quite as much as the long hours in the dusty

over-heated factory told on her and brought the dreaded cough which cotton mill workers call the "lint cough," because they attribute it to breathing the lint-laden air. Sometimes it seemed to her that the paroxysms of coughing would tear her to pieces, and they left her so exhausted and dizzy that she could scarcely see.

It was nearly two weeks after Frank was hurt, when he was well able to limp about the house, that the three workers came home tired and hungry one evening to find every bit of available food cleared out and the convalescent missing. Virginia stormed and scolded. Kinney deprecated her rage, and hurried away down to the store for supplies of crackers and cheese and tinned meats.

"Oh, it's easy enough for him," said the sister to herself, looking after his departing figure with dry, burning eyes. "He'll get him a dram while he's down street, and then he's ready to forgive anybody for anything! But who's to forgive him for the way he's managed? I wonder he can bear to look me in the face or to look at my poor children. To think that my son, Francis Lee Preston, should grow up to be a thief! What shall I do? I've got to discipline him some way, I don't care if his foot is hurt. I wonder if Kinney would whip him for me. He ought to be whipped. He's got to be stopped from such doings."

She looked again from the window and saw the boy limping across the open space between the Scomp house and her own, a cigarette drooping from the corner of his mouth. She ran to the door and flung it open.

"Come in here," she called in a shaking voice, "I've got something to settle with you."

"Yah—yah—yah!" yelled the Scomp boys from safe concealment. "Yo'r

mammy's after ye! Yo're goin' to git a lickin'!"

"Bet I don't," called Frank over his shoulder. He had the courage of the Lees, and the noblest of our traits crop up just as plainly in our errors as elsewhere.

"I'll come when I'm good and ready," he shouted to the angry woman in the doorway.

She stood trembling with the door in her hand, and the young Scomps, encouraged by Frank's attitude, came out into the open and grinned and jeered at her with uncouth noises and gesticulations. For a moment rage blotted out all the mother there was in her; as the child came within reach of her hand she caught him by the coat collar and jerked him forward into the room, slamming the door behind him.

"You young savage!" she panted. "You little brute—how dare you speak to me like that?"

Mary Louise began to cry. "I think you're just as mean to both of us as you can be," she sobbed. "Poor Frank's got his foot hurt, and you don't care if he is going to be lame. Everything's horrible since we came to this place."

"You go into the other room," ordered the mother, "I'll settle with this young man."

The girl went reluctantly, and Virginia shook her boy by the shoulder, a clutch upon which she still retained. "What do you mean by stealing food out of the cupboard?" she demanded.

Frank had again supplied the Scomp boys with edibles, but he did not think fit to explain this. "Ain't you willing that I should have enough to eat?" he growled.

"Enough to eat!" echoed his mother, dropping into a chair through sheer weakness. "What else do I slave all day long for till my life is a torture? We barely make enough to live on, and then

you steal more than your share. Oh, I think you were born to torment me! I wish you had never been born! I wish we were all dead!"

Frank's lips trembled, but he was determined his mother should not see him cry; that was his masculine code.

"I don't care," he quavered, swaggering across the room—such a pitiful little swagger, complicated by the limp his injury still gave. "Uncle Kinney don't talk that way to me. Women have to scold and nag about so much, I reckon. I'd rather you'd beat me like Mrs. Scomp does her boys than to say the things you do."

"Yes, I would, too," declared May Lou bursting in from the kitchen. "I'd rather be whipped any time than to be told I was a disgrace."

Virginia sat trembling in her chair. Her storm of temper was over, leaving her cold and sick. She faced her two children, now angry and alienated, and she had nothing to say, no weapon wherewith to combat the charges they made. Her own soul pronounced her

guilty. Had there been a room to which she could retire, the poorest tiny bedroom into which she might go and shut the door, she would have flown to it. The worst of their life here was its dreadful, soul-searing publicity. She rose and flung herself face down upon the bed.

"Get out of my sight—both of you!" she cried between her teeth. "There comes your Uncle Kinney with something for supper. I can't eat a bite—I never want to touch food again."

"Gee! But them folks in thar is havin' a fuss," came the shrill boyish taunt from the outside, for the publicity was not confined to the home itself, but when the Prestons and Lees disagreed in opinion, or Mrs. Scomp set out to discipline her offspring, the whole row knew of it.

"Better go in thar, mister, and settle yo'r family; they're eatin' each others' heads off," yelled Augustus Scomp as Kinney came dragging up the steps with a loaf of bread under one arm and a little packet of sausage in his hand.

(To be continued.)

The Way of Attainment.

MARY ROBBINS T. MEAD.

The morning was glorious. I arose in time to greet the first rays of sunlight, and my spirit expanded to touch all human beings with a benediction. "This is a great world," I murmured, "and every soul in it is *becoming* great." It seemed to me that I could do anything in the line of attainment, or go anywhere; there was such a complete manifestation of life on the hills and in the valley. The power of achievement was upon me. Descending to the dining room later, for breakfast, I found one of my guests so unhappily absorbed that my thoughts were turned from aspiration to a sense of all that we must overcome

if we would be conquerors. The little lady had written a letter and mislaid it. She had spent two hours before retiring looking for the letter, and now, again in the morning, she had wearied herself for the day searching. She could neither think nor talk of anything but the missing letter. All of the family began to feel oppressed with the fact that one member of the household was carrying a great weight upon her mind. It was evident that conversation, duties and every interest for the day would be interrupted until the letter could be found. It was nothing important, only it had been written and was ready to mail. I

could not understand, at first, how so small a matter should be given so much consideration, but as the spirit of unrest grew in the minds of all who were affected by the little lady's loss, I protested. "Have you never tried to find missing things by waiting to be led to them?" I asked. "If we drop every thought concerning the letter and open our minds to the presence of the all-seeing one within, we will find it when perhaps we are thinking of something else." As a result of this suggestion our minds became calm,—all tumult ceased. We were in touch again with the brightness of the morning. After breakfast we walked in the garden. Lilacs, white and pink, greeted us at every turn, and the little wistful faces of children, peeping through the hedge, made us quite forget that anything in the wide universe could be lost. We had found so much. A small child with a large bunch of flowers gives evidence of wealth and happiness which draws every beholder into an irresistible sense of opulence. We picked the lilacs and the children carried them away. As we returned to the house I walked immediately to a book on the library table, and, opening it, produced the missing letter. My guest then remembered how she had placed it there intending to send it later by some one to mail. This incident illustrates one difference between the old and the new thought. Before learning how to control the mind its thought-waves become turbulent over any trivial affair. Negative thoughts stir the mind just as stones thrown into a calm lake disturb the water and make it dark. Until the new thought came, with its mighty lever of self-realization, individuals did not know how to control the waves of the mind. We were not taught that thought-waves go out from the mind attaching us to the discords or harmonies of life in exact accordance with our desires and aspirations. One who fills the mind with

great thoughts becomes attached to or identified with, greatness everywhere; all things become possible to that soul. One who drifts in the negative current of thinking, without choosing and controlling thought, becomes identified with the benumbing littleness of human perceptions, and such a mind gives forth only darkness and blight. The daily annoyances of life fetter and bind only when we identify ourselves with them. One of the very first steps in new thought methods of self-discipline is to *let go* of the devitalizing *little* thoughts, and grasp the greater ones which are continually suggested in the opulence around us; this is control of the mind. A lifetime habit of dwelling in thought upon losses, disappointments, the sense of helplessness and poverty, will produce weaklings in character and most unsatisfactory life results. It is an easy matter to make ourselves remember many forgotten things; it is just as easy to form the habit of remembering whether we are thinking negative or positive thoughts—belittling or ennobling ones. In thus disciplining ourselves we come, at last, to remember our infinite nature; that we are living, breathing heirs of immortality; that our descent into what is called matter is for a purpose, and that purpose is to express life in its completeness. How can we express life with minds that are out of tune with the divine order? Thank heaven, the days of drifting in the slough of indifference, with wavering uncontrolled minds, and half dead bodies, are passing! The angel of the inner life is calling! It is the Comforter, the spirit of truth, urging individuals everywhere to arise out of sleep; to take control of thought-forces; to work for fuller, more complete manifestations of life as only they who are awake can work. Blessed privilege to hear the call; blessed work to give knowledge, and the fruit of knowledge, to those who have not yet heard the voice of the angel!

The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

CHAPTER XXVI.

THE NORMAL COLORS OF MAN'S PRINCIPLES.

No problem of occult knowledge has excited more controversy than the one we must now consider,—the correspondence of Principles with color and tone, and therefore with number. For myself, I think it not merely unwise but impossible to surround it with hard and fast lines. To suggest the reasonable scheme—the one that imagination can accept, and in things occult it is of paramount importance to see with the imagination—is the utmost I shall attempt.

There is deep insight as well as truth in the statement that “those who receive the wisdom of the past or the impressions of the present as something to have and to hold, gain absolutely nothing.” That is, we must form *original* mental concepts of everything; receive all light, all suggestions, with open minds, but think, ever *think, oneself*, till more light is thrown upon the subject. The very nomenclature employed in this subject, the multiplicity of names for a single sheath, betrays the difficulty experienced in defining and accurately limiting the activities and influences of the separate Principles.

To guard against the possible misunderstanding that these correspondences can be defined with narrow dogmatism, I shall try to ensure a broad outlook, inviting individual thought and opinion, by giving the student first a glimpse through the mental eyes of Mrs. Besant and of Râma Prasâd.

The former says, “It is written in the *Mundâkôpanishad* that from Brahman the One * * * comes Life—*Prâna* is the word used. I shall show you presently that *Prâna* is *Atma* in outgoing ac-

tivity; the mind, *Manas*, that is the second; then the five elements as we know them—ether, air, fire, water, and earth; seven in all. These are the seven regions of the Universe, the seven sheaths of Brahman, as the SELF of the All” (*The Self and its Sheaths*).

As you already know, man's sheaths correspond with these and put him in touch with the entire universe. Mrs. Besant's is a very simple classification, and clearly indicates the specific *Tattvic* action in the five lower sheaths, but she follows them in descent, from three to seven, instead of ascent.

Râma Prasâd looks at the subject differently but is equally clear. He gives the human Principles as First, *Sthula Sharîra* (gross body); second, unhappy *Prâna*; third, unhappy mind; fourth, happy *Prâna*; fifth, happy mind; sixth, the soul; seventh, the spirit (*Nature's Finer Forces*).

Thus he places *Kâma* and Lower *Manas* next the visible body over which their uncontrolled desires have so unhappy influence. These sheaths are those builders of Karma that have so potent influence in retarding evolution. Happy *Prâna* comes next Higher *Manas*, or the Causal body, these being the sheaths through the development of which the soul is released from bondage to the lower Principles and attains the power to bring them into sympathetic unison with her own higher vibrations. But all the sheaths have their use in the economy of nature. Only their misuse renders them “unhappy.”

Notice here that the fundamental five-fold division of body, life (the subtle-sheath), mind, soul, and spirit, corresponding with the five lower *Tattvas* which you know best, is expanded into

the septenary by including the two phases of life—as vitality exhibited in actions—and of mind,—the thoughts prompting the actions and determining whether they shall be evil or good.

The scheme is somewhat misleading, however, for *Prâna*, *per se*, cannot be restricted to number and sheath since it is the *Life in every sheath*. Mme. Blavatsky gave emphasis to this fact, and though she gave *Prâna* a number in some diagrams, she omitted it in others. In many classifications it is included, generally as the third Principle; but the lowest plane of *Prâna* is compounded of the microbes of science. “Fiery lives” direct the constructive work of the building microbes.

Every thought vibrates on the subtle mental plane first, then passes through the astral to the etheric before it rouses vibrations upon the physical plane, in the gray matter of the brain. Thoughts are things, entities, because the fivefold powers of the mind as already developed in our race, are all *Tattvic* powers of exactly the potency represented by the senses they respectively stimulate, and thus they unitedly impart sound, feeling, form, color, taste, and odor to the thoughts born of their activity (form and color are properties of vision, hence *Tejas* activities).

It is psychic force working through the mental plane which acts in all overcoming of physical disorder or weakness. It has power when properly directed to build up and invigorate the lower sheaths, restoring all to harmonious co-operation in the complicated functions of the perfect human being. Keep this in mind, too: In this so wonderful structure, when we speak of superiority or subordination—of one sheath to another—the statement is merely relative. *Every sheath is so important* in the perfection of its office that it yields nothing to another. They are all mediums of ac-

tivity putting the Soul in touch with the experiences through which it evolves to the consciousness of its vast inheritance.

Trials and sorrows are often necessary experiences to rouse the Soul from inertia, selfishness, weakness, or other wrong doing. *None of the sheaths are independent. All are different.* Harmony is incomplete without every note in the scale.

The Soul atom is mingled with other lower atoms but *never combined*. The substance of all Souls is the negative phase of Spirit; very literally, indeed, the garment which clothes it.

In all schemes of correspondence there is one unvarying agreement,—the relation of Mars to the fire-element *Tejas*, and to red and the *Kâmic* sheath, or desire body; but in number it is variously considered as first, third, and even fourth. As the body of living fire within, the *Tejas* sheath seems essentially the first, for without it life would be impossible. The lowering of normal temperature is the first cause of most disease.

The preponderating influence of desires in moulding the physical form, emotions changing the expression of the face even from moment to moment, and the thoughts that prompt them building character hour by hour, is sufficient reason for assigning to this sheath the lowest place in the evolutionary spiral. Of this sheath Mme. Blavatsky says, “It is the grossest [that is the coarsest] of all our Principles.” The expansive character of *Tejas* vibrations and their vapor-like nature, give them this marvelous permeating and moulding power which enables them to enwrap the solid, cohesive atoms of *Prithivi* and become visible as red, and audible as Do, or Middle C, the Tonic of the first major scale.

The lower the race, the more visible is the color of this sheath, but more of this when we study the aura. *Kâmic* atoms are diffused throughout the blood, but

are specially active in pelvis, liver, heart, and lungs.

The whole trunk of the body, including the shoulders and arms, is greatly influenced by *Tejas*, and there are also subtle connections of this sheath with the left ear and the little finger of the right hand. The liver is the general and the spleen is the *aide-de-camp*. All the work which the liver shirks falls upon the spleen. This accounts for the fact that when a man's liver misbehaves, he is very apt to be "spleeny"; a most trying condition due to the fact that his spleen (that supposedly *superfluous* organ!) is overworked.

During the life of the physical body, *Kâma* is pronounced "a shapeless thing," but after death its astral atoms form a separate and distinct entity, which strives to attach itself to the Higher Ego. Mrs. Besant (p. 20, *The Seven Principles of Man*) makes the nice distinction of confining the use of the term *rupa* (Sanskrit for "form") to this after-death "vesture of animal nature," which exists in the astral sphere for a length of time proportioned to the tenacity of the physical desires which created it.* Being devoid of ethical sense, possessing only the lower animal consciousness, its rapid disintegration is the greatest blessing.

Thus, *Kâma* is the most material Principle in the human septenary group, hence the sheath whose composite links of desires for material pleasures and experiences bind us fastest to the physical plane and retard the Soul's progress.

The second Principle is the *Sthula-sharira* (gross body), corresponding to *Prithivi* (earth) through its state of matter, solid; but in color and tone, be-

cause so permeated by *Tejas*, with orange and Re. It influences the nose, lower, posterior lobes of cerebrum, the liver, and the lower limbs from knees downward. Orange has always been recognized as synonymous with physical force; and the liver is most favorably affected by oranges and by herbs of a yellow or orange hue.

Yellow is the color of the purest state of *Prithivi*, the spiritual element in the earth, its ensouled force; therefore, it is uncommon in the crust of the earth, which is composed of the grossest of its manifold permutations, but shines forth in its perfected things—the most precious metal, the citron fruits, ripened grains, and flowers. The fragrance of flowers is a spiritual essence stimulating to the nerves and conveying direct nutriment to the soul. Yellow is a very precious color, deemed the culmination of light. I think it could be proved that the foods most valuable to mankind are yellow.

The more harmonious the human body becomes and the purer and higher the aims of its indwelling Soul, the stronger, more electric and magnetic is the flow of the Prithivic currents through the *nâdis*.

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 *Prakriti* (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 *âpas*, 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.

âpas—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.

* It is possible that Mrs. Besant does not hold this opinion now; for in a later work, *Ancient Wisdom*, she distinctly says that as the astral body [Kamic sheath] develops, "it assumes the likeness of its owner" . . . a body fit and ready to function and able to maintain itself apart from the physical." (Pp. 98-9.)

What Means New Thought?

By DAN SANDS.

When persons ask you, what means new thought, say, "It is a term which is acceptable to Christian and heathen, pagan and priest, black man and white, rich and poor, of whatever creed, race or faith. It represents a body of people who believe that the source of everything is good, that everything works for good and that the ultimate aim of everything is good. It recognizes the freedom of the individual in his modes and methods of working out his salvation."

For your own information you should know: New thought goes back to "In the beginning was the word." Back of the word was thought. The revolution in men's souls which is now going on means new thought, or that the original thought is working a-new. Note the A for A is 1 or God or good.

New thought is composed of 10 letters. The figure 1 representing God, Good, or Man. The figure, or sign 0 represents Woman or the Soul. Therefore, 10, new thought, Io (look this name up) represents a union of God, Good, Man and Woman.

Pause a moment and then continue:

New has three letters and is therefore 3. The third letter of the alphabet is C or Christ. Thought has 7 letters and the seventh letter of the alphabet is G. I will omit what this great G stands for—you must find its meaning. We now have new thought making a combination of Christ and G.

Please pause a moment and listen:

The tenth letter of the alphabet is J or Jesus.

New thought then is Christ Jesus.

When the Lilacs Blow.

O! the world is full of gladness set to sweetest notes of song,
And the melody is ringing in a chorus loud and long,
While the orchard's million blossoms are full of droning bees,
And the shadows come to linger underneath the greening trees,—
While the spendthrift dandelions set the landscape all aglow,
For the smile of Nature broadens when the lilacs blow.

O! the beauty of the valley with the waving of the wheat,
And the violets that follow the Maytime's happy feet,—
The king-cups in the meadows and the jeweled grassy spears,
When the dimpled face of Morning through a veil of mist appears;
While the apple-blossoms are falling like mimic flakes of snow,
And the thrasher sings the sweetest when the lilacs blow.

Now the robin in the maple is building in the boughs,
And the catbird in the cherry tree is singing to his spouse;
The dogwood in the fringes of the wooded land reveals
The glimpses of a sheeted ghost that through the forest steals,
And Nature holds her open court for everything that grows,
For her heart is full of rapture when the lilac blows.

—Benjamin F. Leggett.

Clairvoyance and Auras.

BY J. C. F. GRUMBINE, B. D.

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Under this general head six specific topics are discussed. They are concise, practical lessons on the realization of the clairvoyant vision and how to see auras. Auras emanate from both persons and things. These lessons are for the old and the young. The subjects are:

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| 1. A Power Supernormally Active. | 4. What Colors Mean. |
| 2. How To See Clairvoyantly. | 5. Divination. |
| 3. The Aura, Its Colors and Influence. | 6. Crystal Reading. |

LESSON I.

A POWER SUPERNORMALLY ACTIVE.

The word clairvoyance means clear seeing. This does not mean seeing farther because of strong eyesight nor a specialized seeing, such as cats and certain birds, as the owl, exercise who see in the dark. This is normal seeing, and comprehends the sense of sight and the ordinary spectrum of light. Clairvoyance though a power which each one possesses is supernormal seeing; normal seeing is the use one makes of the sense of sight, the organ the eye and the light. Clairvoyance is potentially both psychic and spiritual. But as here explained clairvoyance is such seeing as the American Indian enjoyed, as the seer Swendenborg often used, as a saint employs whose mind's eye beholds a vision of what is about to appear.

Sometimes one sees clairvoyantly when absent-mindedly he indulges in reverie or what is commonly called day dreams.

A normal power embraces any one or all of the five senses. A supernormal power expresses a deeper sphere of consciousness than the normal one. It is, of course, a normal power, raised in the scale of vibration above sense perception until it functions on the metaphysical or subjective, and even spiritual planes.

Here the student must realize that it is the spirit or ego that sees, and not the sense of sight or the organ, the eye. It follows that the ego can function through seeing, or any other sentient power on both a normal and a supernormal plane. That is, there is in the ego the sovereign power to use a function beyond the ordinary limitations of the sense of sight

and the capacity of the eye. The problem is how? It is, therefore, with this problem that I shall deal.

The three kinds of clairvoyance are natural, psychic and spiritual.

The spiritual seeing is the perfection of seeing, and as Jesus put it, depends upon the pure affections and the life, illustrated in the Beatitudes, "Blessed are the pure of heart, for they shall see God."

Psychic seeing is the ego functioning on the supernormal plane. One is inner, and the other outer, one subjective, and the other objective. Any seeing is objective which is not spiritual in nature. Mediums as a rule are clairvoyant, but their psychic seeing is often the result of dependent conditions or obsessions. They do not see independently of control or trance or spirits. To see spiritually one must be God-intoxicated, but to see psychically one must but concentrate the sense of sight upon the things of the spirit world or world of spirits, designated by Theosophists as *kama loco* or place of desire—not devachan.

To recapitulate, one may see as the Indian, or as Swendenborg, when he saw a fire in a city miles from where he was located. This is natural clairvoyance; or as any sensitive who sees psychically, that is, spirits or visions. This is psychic seeing, or as one whose vibrations are sublimated, who sees like Jesus the inmost part of us and realizes divinity. This is spiritual seeing. The natural, psychical and spiritual clairvoyance evidencing the power of seeing raised from the normal to a supernormal degree of activity.

Obstructive Words.

ELEANOR KIRK.

"I shouldn't think you would have a shred of your rugs left—you sweep them so much."

This does not sound so very fierce, but it obstructed the whole of the domestic machinery for more than a week. The mistress took umbrage and words multiplied into a cyclone of indistinguishable screech.

"I wouldn't do that if I were in your place."

"You wouldn't?"

"No. I would NOT."

The adverbial emphasis might have been the match that let the flame into so scorching a light, but whatever it was, two friends—so-called—discovered the inside opinion of each and that was the end of the companionship.

"No, I don't think your husband is handsome but I suppose he is good—most homely men are."

Here was a pretty how do you do. The irate wife and the obstructor of words gave vent to a good bit of the dictionary and then went their individual ways.

That people do say such things and worse every day of their lives to each other and still inhabit the same houses and perchance sleep in the same beds, is true, but they are in a constant state of turmoil as we all know. They are irritable, nervous, sick and they know nothing about the true living of life. Such conditions are inevitable in families, they tell us. Difference in dispositions and temperaments produce these discords, and people must bear them as well as they can.

This is like all the stuff that the race has been fed upon. The individual was dangerous. Human nature was human nature and must be patiently endured

until death put an end to the inharmony. It was all very well of course to talk about overcoming one's faults, but what was the use of trying when the other fellow made no move to overcome his? It has always been the other fellow.

"If my wife didn't nag me so I shouldn't have any temptation to drink."

"If my husband didn't neglect me so we should never quarrel."

"If my mother was not so strict I shouldn't disobey her."

"If my father would give me what money I need, he and I would get along well enough."

Then there are the reverse complaints and thousands more which we are all familiar with. These find their way into obstructive words and so it comes to pass that there are very few households in the world that do not suffer from more or less discord, generally more. Health is impossible and there is no comfort from year's end to year's end. The obstructive word does its deadly work.

How can the obstructive word be prevented?

The answer seems easy—stop speaking it.

Under the head of don'ts and do's and practical advice to the sick and the growling, this is what we are all the time being told by those who have the welfare of the people at heart or by those who can earn a few dollars by appearing in the ranks of progress. But this is meager help. Those who are awakened sufficiently to know that it ought to be stopped seek some definite and intelligent means. They ask—how? Not a few place themselves under the care of Mental or Christian practitioners. In other words they are "treated." When

the treater recognizes cause and the treatee becomes aware that he has something to do with his own case results may be depended upon. The truth is that he and the Infinite Father are the only ones concerned in this transaction. Other help may seem to be introduced but it never gets inside. Only God and the individual live under the same roof. The best intentions in the world cannot run my domestic or business establishments any more than I can manage the affairs of the president of the United States. I might think I could improve upon them but I have not contracted for that job. Therefore, it is none of my business. Men in high office have their advisers, but the more there are the greater the tangle. The basic reason for this is that all are individuals and each has a different view point.

These men are not necessarily marplots or frauds. They are men who think they see a better way. This may be true, but to use a bit of slang they are "not in it," and cannot get in. Now the mental doctor who has proved by his own experience that he and God are the only occupants of his own dwelling can be of valuable assistance in the work of enlightenment. When one begins to

sense that all work must be done on the inside—the realm of cause—with God, he will know how to banish a quick temper and how to keep from speaking the obstructive word. He will recognize something of the God power within him, and will begin to become acquainted with himself. Then his father and his mother, his sisters and his cousins and his aunts will all be absolved from blame, and he will in time forgive himself for having been such an Ephraimite's fool as to eat the East winds of ignorance so long. For pure, spiritual enjoyment there is nothing like forgiving oneself. In the work of spiritual redemption, however, this seems the most delayed of all the joys. It might as well be made the first. Why not try it? You see you cannot possibly forgive yourself without forgiving everybody else.

The cause of the obstructive word of all bickering and discord is the desire to have other people think as we do, to run other people's lives for them and to seek advice from those who are not in the least concerned in our affairs.

For these things and all the other negatives one may be "treated" indefinitely and without effect, and for no other reason than that all real help must come from God and ourselves.

Dieting.

If all you draw from Life's great store
Be but a stone for bread,
Since softer fare you must forswear,
Just sharpen up your teeth, and dare
To take a good, hard bite;
And, to digest this right,
Follow it up with open air
In deep, strong doses, clear and fair;
You'll ne'er be wiselier fed
To make blood pure and red.

—Florens Folsom.



NETOP NOTES.

BY WILLIAM E. TOWNE.

*The season is considerably later than last year, but now the various wild flowers are making a good showing in the vicinity of Netop.

The blue hepatica were first to greet us, and they are still in bloom, albeit somewhat faded. The leaves of the hepatica, which looked dead when the blooms first came, are now beginning to expand and turn their beautiful dark purple linings up to the sun.

The white anemone are out in full force, and along the sides of the road toward "the notch," amid the young growth which lives both sides of the stone wall, the dark red adder's tongue lifts its lily-like head. It has a dark, overpowering, sickening odor, which it is impossible to describe in words.

Along the banks of the brook yellow meadow-gowan is in bloom. This grows so close to the water's edge that the flowers are often washed by the stream.

In the stony places along the banks of the brook, often growing between two stones or from a cleft in some ledge, we find the dainty, white blossomed bloodroot. The stems of this flower "bleed" a brownish yellow sap when broken, hence the name.

Although no tramps visited Netop last winter—so far as we could discover—there were some other unwelcome visitors who evidently made quite an extended stop, and helped themselves freely to everything in the cabin. They not only took everything in the eatable line that suited their fancy, but investigated about every package of any sort in the place, apparently out of sheer curiosity.

These visitors were mice, and we have never seen traces of them at Netop before this

spring. They tested every package of vegetarian soup in the place, pried into the Postum box, gnawed a hole into each box and package of seeds (eating all the seeds that suited their taste and strewing the others about), and gnawed two large holes in our sofa pillows. Cucumber seeds seemed to suit them exactly. Beans and corn were too hard for their teeth, or not palatable enough. Sofa pillow covers and an old gunny sack pleased their taste, or offered suitable material for a warm bed. In future we will not tempt these little visitors by leaving eatables lying around loose.

If you have lived in the country you know how wasps often gather in the gable end of a barn, on a southern exposure, in the warm, sunny days of May and June, and build their nests and carry on their business in life. Well, they seem to be pleased with our cabin as a location, and they gather close up under the rafters in considerable numbers on every warm day. As soon as the doors or windows are opened they begin to fly down against the wire screens. Then I throw a handkerchief over them and put them outside. But the more I put out the greater number there seems to be inside. They are getting very wise, too, for they often fly away as soon as they see me start for the window or door, whereas at first they would let me approach without stirring. We have about made up our minds to let them live with us in the cabin without trying further to dispossess them.

So far we have only planted early corn and peas in the garden—two long double rows of telephone peas. We have purchased sufficient chicken wire, forty-eight inches wide, to fence the garden outside the present fence, and have strong faith that the fine mesh will prevent the woodchucks, even the small fry, from breakfasting and dining off our tender young garden sass.

*To our new subscribers we would explain that Netop is the name of a small cabin in the woods where the editors play during some of their spare time in the summer.

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. 120.

I do not know, I cannot say,
What life will hold for me today;
But this I know, whate'er befall,
Some good lies wrapped within it all.

Though undiscerned by mortal mind,
This treasure is for me to find;
To rend the veil that clouds mine eyes,
And view the blessing in disguise.

For toilsome ways will lead to rest,
And irksome tasks are often best;
In struggle, power and will are born—
Who plucks the rose must grasp a thorn.

The cross I lift in morning hours,
At evening may be hid with flowers;
The trial that before me lies
May prove a gate to paradise.

As oaks grow sturdy in the blast,
So courage, buffeted, holds fast;
As blossoms, crushed, breathe perfume rare,
Affliction drives the soul to prayer.

All things shall work for highest good
To those who put their trust in God;
All things in heaven and earth are mine
If I but claim my right divine.

And so, it is my happiness
To know in all things dwells success;
Its mystery is mine to prove,
Its keys are hope, and faith, and love.

—EMMA FISK SMITH, Oxford, Mass.

Success Letter No. 121.

Success depends largely upon the conception we have of what our daily occupation should do for us. I made a bargain with my employer that I would devote eight hours of each day to his work, for which I would receive a stated salary. I realize that the salary will supply my material needs, but success to me means progression, spiritually and mentally as well as materially. If one-third of our time is bought, one-third necessarily spent in sleep that we may recuperate, the remaining third is very inadequate for the care of the body and for growth, intellectually and spiritually.

But if one decides that the routine of business shall contribute to his highest self, then occupation brings more than salary. Who can estimate the income of one who is getting patience, endurance, accuracy, kindness and self-control out of each day's work? Be his salary large or small, the dollars and cents constitute the smallest item of his income.

But how can one do this? One way is to anticipate your work. Let a part of your morning meditation be devoted to looking into the coming day. Realize the fact that "all things work together for good"—exasperating things contribute to patience, tiresome things to endurance, mistakes to accuracy, misunderstandings to kindness, injustice to self-control. When we know our everyday duties are bringing us nearer to God, the unlimited source of truth, power and wisdom, then our work is our joy. It is now no task to be on time. Instead of rushing in at the last minute, flustered and flurried, anticipation brings us to our place five or ten minutes before the signal for work, just as anticipation brings us to the theatre a few minutes before the performance begins. Closing time does not find us coated and hooded and ready for the street. The signal to stop work means that we must begin to close our work for the day.

Can you imagine a person doing this and failing? There is no such word as failure in his vocabulary.—BROWNIE, Detroit, Mich.

Success Letter No. 122.

Who is the successful person? The one who acquires the most wealth? Not necessarily. Because he may not have obtained it according to the Golden Rule. Granted that he did get it fairly and squarely, he may not make the best use of it, and cannot, therefore, be called a success.

But I verily believe the successful person to be the one (whether rich or poor) who goes through life calmly, serenely, and with a joyous heart, giving a cup of cold water in the Father's name here, a kind word, and a smile there, and radiating sunshine and good cheer at all times and in all places.

The one to whom you can go in time of trouble and who is never too busy to help in any way whatsoever; the one who does what the other fellow should do; the one who makes life pleasant and happy for those about him; who looks for good in others and overlooks their faults; who can place himself in another's position and sympathize with him, and is contented whatever his station or lot.—BERTHA RADCLIFFE, Savannah, N. Y.

Success Letter No. 123.

Two of the things that make for success are perseverance and self-reliance. We must have faith in the powers within us, and in the workings of the universal plan about us. We must love everybody. Speak success to yourself and to the world about you. If the inherent powers of the individual are thoroughly understood, each experience, though adverse, may be used as a stepping stone to greater achievements. Much depends on the mental attitude we take toward things. We must learn to rejoice and give thanks in all things, for all results are under the law of good. True success is fully developed manhood and womanhood; not the amassing of wealth. When we compare a man like Henry Clay, who "would rather be right than be president," with the wealthy but corrupt men of today, we can not but agree that true success is something more than the accumulation of dollars and cents. A good name is rather to be chosen than great riches and loving favor than silver and gold.—MARY VALENTINE, Calu, Penn.

Success Letter No. 124.

Several years ago, at the time I was first becoming interested in the New Thought, I discovered that there was something the matter with me. I lacked self-confidence, self-

assertion. After studying it for some time, I came to the conclusion that it was all in my thoughts that the matter was. I had always, somehow, made auto-suggestions that I was inferior to everybody else. Finally, however, I "saw the light," and began making counter-suggestions of joy and helpfulness, asserting myself mentally. During this period I wrote the following "meditation." I am sure that my case was not an isolated one, so I send this forth, hoping that someone may take courage and be drawn into the light:

"I am all right! I will some day amount to something! The great trouble with me is that I once made a fear-thought, that I was not as good as the other fellow, and that I could not hope to overcome. All that I have to do, then, is to make a joy-thought, a vibration of hopefulness, to overcome this thought of discord. For we are governed by the thoughts or suggestions which we make and follow.

"Therefore, in order to succeed,—to really overcome and live,—I must make a thought of harmony, stronger than the fear-thought, so that the fear-thought will vanish. I am! I am strong! I will overcome and live! I am! I am! I AM! Live and be a joy to yourself and your friends as well. No one will fail if he really chooses, desires, wills to succeed, live and enjoy his life to the fullest extent.

We are all meant to be successful! No one was originally meant to be a failure! But, what makes the difference is the thoughts or suggestions we make in our early days and follow throughout our life."—ARTHUR K. RUPP, Goshen, Ind.

Success Letter No. 125.

To succeed in all things one must keep in tune with the Infinite.

I like to think of the multitudinous cells of which the body is composed as a mighty chorus led by an orchestra of many pieces.

When tuning each string how quietly one must listen for the perfect note. These hints may be helpful:—

Think much and talk less.

Do the duty nearest at hand.

Be firm, happy and contented and not fretful.

—ADA LOUISE BECKWITH, Willimantic, Ct.

Letter number 116 in last month's *Nautilus* received almost twice as many votes as any of the others. "T. V." is entitled to two yearly subscriptions to *The Nautilus*. Kindly advise us where to give credit for same.

Little Visits

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

A Church of the New Thought:—

There is a new thought church in Detroit with its own handsome church edifice. It is called "The First Church of the New Thought," and it was dedicated on January 5, last. Services were held throughout the day, and the attendance was so great that many were turned from the doors. Here is what the pastor has written us about it:—

Your very kind and encouraging letter was duly received, and you perhaps have thought me unappreciative in allowing it to remain so long unanswered. No doubt I am like the disciples of old who "straightway began to make excuses"—but be that as it may, there has seemed to be so much to do that as important (to us) as I deemed your letter, I have waited until the present before answering. Perhaps it is now too late for you to use for *Nautilus*, but as I would like you to know of our work and church, and our people, I'm going into details somewhat. As to whether ours is the only new thought church in the States, I do not know. We are the only one in Michigan, and hold a state charter. This truth was born from inner consciousness, and has provided from within the impetus of its movement. In our class work we study mental science, meditation, concentration, color vibration, functioning on four planes of consciousness, and in our character work have scientifically studied palmistry, astrology, physiognomy and chiromancy; and have been very much interested in the two branches of psychology covered by psychomancy and psychomachy. Hylozoism in a very broad sense is universally diffused amongst our people, although so far as cults and creeds are concerned we do not make a matter of distinct concern, numbering amongst our following many of doctrinal views and opinions. Our Sunday work is very broad. Our morning service is devoted to practical talks on practical subjects, when I try to find the remedy for the especial malady that may be suggested. Evenings we appeal to the masses, and speak on any subject that offers a fund of thought in science, art, literature, religion, doctrine, or dogma. Our church is four years old. We have an enrollment of 232 active members. When in the Opera House we used to call out anywhere from 1,000 to 2,000 people on good nights. Have turned 1,000 away at a special Easter service, and on bad nights from 500 down to 350, according to the number of "fair weather" Christians we happened to have amongst us. Of course, the Opera House was only preparatory for our church. The crowds were too large to organize or accomplish anything practical out-

side of making the public acquainted with the fact that we WERE. It cost something like \$125 every Sunday night for two hours' such demonstration, but it paid, for people know who we are now and we have drawn as pleasant and intellectual a class of people generally as the best churches of beautiful Detroit have. I am mailing you a photo of our church building. (See *Nautilus* front cover.—Ed.) The front is of artificial stone, the rear brick. In the basement are parlors, dining room, kitchen, toilet and cloakrooms, all with cement floors, a main floor and the pastor's room. The auditorium is 80x100 feet with balcony. The seating capacity is 500, fitted with improved opera chairs. Colortone, old ivory and green, with chandeliers of bronze and Tiffany glass. Furniture, oak, including pipe organ. Third floor, reception hall, three classrooms, one small and two larger ones. Teaching capacity, 150. The cost of all this is (estimated) \$20,000. Valuation, \$25,000. There is an indebtedness of \$10,000 in notes, but the amount is nearly covered by pledges. The church is located on Winder street, one of the downtown residential streets inside of what we call the "three-quarter mile circle." The lot on which the church stands is 108 feet front by 168 feet deep. It has a large lawn with shrubbery, fruit and shade trees. There is a large barn at the rear, which we hope will serve us some day as a site for college work. The young people of the church are organized under the name of "Young People's New Thought League." Now, I will draw my "history" to a close. You may use such parts of it as may seem wise. With sincere wishes for continued and enlarging power, peace, and plenty, I am, cordially yours, MARGARET C. LA GRANGE.

From Another New Thoughter:—

I was somewhat interested in your editorial for January, I believe it was, relative to the effect of the panic on the New Thoughters. You stated that they wrote that *others* were suffering, but *they* were all right. I think this is more than significant, and shows which way the wind is blowing. Down here, or near here, in Roanoke for instance, where I have just come from, thousands were thrown out of their jobs and there is much suffering, the winter being unusually severe. I presume there are not a dozen New Thoughters in the town. But, let me add my own experience. The panic brought me a new position (right in the midst of it, too), at an increase of salary of more than \$600 per year, not to mention valuable perquisites which are worth cash. My income is now, all things considered, near \$200 per month; seven years ago I was getting \$50. I have stuck to the teachings of your philosophy, through thick and thin, up and down, in and out, and it is bringing me results and will bring more.—B. T. C., Va.

One Successful Vacation in Frisco:—

I have just been enjoying a two weeks' vacation, October 7-21. My business firm, a very wealthy corporation, gives every employee, (there are nearly a hundred) two weeks a year, with salary, and we may choose our own time.

I always go late in the year. The "good-form" way is, I believe, to load one's self up with a lot of extra nice clothes, and flee away somewhere—any old where, to the seashore, the mountains; get "a change;" and return DEAD tired! Well, "it's me—to a different route." Our own dear Ocean beach is within thirty minutes' ride—on "wheels," through our magnificent park; and glorious air out there, too; also, for "many moons" I have held the philosophy that 'tis very silly indeed to run away, hunting for "happiness," when every creature carries it or the germ thereof WITHIN HIS OWN SOUL! Besides I had it all planned, long prior, just how I must enjoy mine. So I drew a wad from ye bank, and WENT AND SAT IN THE DENTIST'S CHAIR EVERY DAY OF THAT VACATION—except the Sundays. It would seem absurd to dwell on all this, except for my observations on the psychological phase of the theme. I have always been rather much of a "soul-child;" hunting for the why and wherefore of events, and seeking to prove by my own experience, various theories presented to my mind. And I knew that I must undergo a lot of pain, in all this tooth work. When the parents are careless of their young, the "young" will suffer for it sooner or later in teeth, or some way or other. Since "years of discretion," I have expended much on my teeth but one cannot build firmly on sand, so this time it was a whole lot of 'em out. Eleven in all, and a local anæsthetic, on the gums, but that is impotent when the dentist must dig for "wisdom" teeth! As I told the "doc," I must be "awfully" wise, for mine gave him no end of trouble; as for me, well, I feel him digging yet. One was so "monstrous" that he sent it to the dental college as curio. I told him I was charmed to enter college, though late in life, and piece-meal as it were. Also, that I knew he wanted to draw out my whole skeleton, and send that, and that he would have done so had I not hung on to it tenaciously. He was the jolliest, great fellow I've ever been the victim of! And I have sat for several. Every day, no matter what the hardship had been, I would remain in that chair—which metamorphosed into a drawing room Morris—while we chattered or joked for an extra half-hour. He was an Irish-American, with all the Mother-sod wit. I would tell him, as he saw, that I didn't show my teeth much anyway—had learned to keep my mouth closed since mine became poor. "Yes," he admitted, "FOR A WOMAN you do fairly!" My friend, who recommended him, told me of some of his pranks down in Hawaii, years since. "Several of him" rented a cottage—as many were let on grounds of large hotel. My friend lodged at latter, and the tales of woe poured in her ears by the landlady of hotel and cottages were tearful and side-splitting. One of the young men came in late o' nights, for instance. He found a HORSE tied "hand and foot" in his bed, under the covers, head on pillow. Another day one, a heavy sleeper would oversleep, and only be awakened by finding a hose nozzle down his back and something doing out at the faucet. Landlady one week drying bedding, etc., etc. So I reminded the "doc" not to get so gay with

a poor fellow-creature in his chair. But he is married now, and lots "settled." Lost lots in big quake-fire. A regular woman in his sympathy. It really seemed to hurt him the most to give pain. He would actually turn away and wait to give me a rest, or say, "Tell me when to begin." Others I've been under had no such fine sensibilities. These truly humorous souls are indeed those of the sweetest sympathies. Do you not agree? Then we would "talk it all over," and I got his ideas of how far the will was potent in the matter of endurance. He acknowledged that the mental control was a great factor. Some, with him, "went all to pieces" at slightest touch. Many were *nervy*. I was personally determined not to be a "kicker" or a "squeaker," and only gave up at the last point—the "wisdoms." There seems a final point, when the last fierce pain comes, that the mental control slips the trolley, and all but the pain is "cut off." I watched this on myself (as you read sometimes of a doctor who will record even his dying sensations). I kept the thought that "I will be brave" up to the last. Then—well, have yours dug for, and cut in two a bit, then you'll "sabbe."

As I say, it seems silly to relate it, but 'twas good practice in seeing how good a stoic a fellow could be—and up to what point.

And when I would leave him I would have a bike ride, went to his place, two miles, on wheel, each visit, and friends on whom I would drop in would hasten to produce "toothless" viands. "Grace, you can 'eat' soup?" "Schure," etc. And I got many little things done up in the home-nest. When nine teeth were gone I rode home and spent the day taking Mirror Pictures.

I have done wonders with a few feet of garden. When we (I and my cat) came here, a year since, weeds and thistles held sway. Now Burbank wouldn't covet it, but it is at least a little sweet and bloomy. * * * Returned to office a week ago, and ever so many were real cordial at my return. It "warms the cockles of ye heart." * * * And you see why I have enlarged on above to prove to you my belief—as you believe—that we can be very, very happy without CHANGING OUR ENVIRONMENT. We can be sunshine makers out of the abundance of our own hearts. We can enjoy the true, the beautiful, the good, IF WE WILL FORGET THE PAIN JUST AS SOON AS IT ASSUAGES. * * * Good night, and sunshine, peace and love abide with thee.—G. S.

"I will take this opportunity to express my appreciation of your little magazine Nautilus. Words cannot express to you the benefits I have received from reading it, and when I did not send my subscription to Holyoke, I have never failed to purchase a copy since it first came to my notice."—KATHRYN VANDAMARK, Chicago, Ill.

"The Nautilus has just arrived and it has seemed so very wonderful to me that the very things I think about are always in the next number."—EMILY W. BEATTY, 1204 Edmondson Ave., Baltimore, Md.

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.

I. S.—The "Law" by which one can draw to himself the thing he very much desires is the *law of desire and affirmation* persisted in. But beware how you use it! You may be wrong in believing the thing is entirely right for you; in which case you will certainly suffer more pain than pleasure in its possession and you will bring pain to others. All things are yours to have and hold *provided* the possession will enrich you *and everybody else in the universe*. To enrich your own life at the expense of another is to embitter all lives. Better pray, "Oh, Law of Every Soul's Good, not my will but thine be done." In other words, *TRUST the spirit that works for all good to bring you what is for your best joy and the world's, then find the joy in whatever does come*. You see, the baby would toddle into the pretty fire. The Spirit prevents, and saves the baby for *real* joys later on. We are just babies of a larger growth, and have to be saved from ourselves. Years after we remember and—smile!

W. W.—Of course the doctors *may* be right in saying your thirteen year old daughter has heart disease that cannot be cured, but my principle is to *believe only the good in such cases*, no matter who says to the contrary. Doctors are fallible and faith and persistence are mighty healers. Use new thought suggestion for her yourselves, and don't treat her as if she were a weakling. Of course be careful not to let her overtax herself too far. But she should have a certain amount of physical work to do every single day, and you should see that she does it. *Let her know that all exhibitions of temper and anger of any sort are the very worst possible things she can indulge in for that particular trouble*. If she does good physical work every day, does it cheerfully, lives as much as possible in the open air, playing just as other children play, good plain food well chewed, full breathing exercises in moderation, and keeps quiet mentally, she will undoubtedly outgrow that trouble. Send for a copy of "Training of Children and Parents," price twenty-five cents, and use the sort of methods with her that I have shown in that book. If you do, and if you don't hold fear and DON'T suggestions over her all the time, she will get well. The healing power is equal to *anything* and don't

you forget it for a minute. Go in to win and stick to it.

B. B.—Your idea of success evidently means good wages to keep the family on. This is only the shadow of real success. Your letter is full, full of details about lack of money and its discomforts, and about the contempt in which you hold churches and people of your city. Evidently your thought space is literally full of such thoughts. How can you expect or hope for success on this line when you are using your thoughts all on failure and poverty? By your criticisms of persons and churches you are cutting yourself and your husband off from the channels through which money runs. How could a hermit make money? In no way *except by ceasing to be a hermit*—by going among people and making himself agreeable and useful. You hold yourself off from people and churches and then accuse people of being cold and unsociable! They take their cue from you. The quickest and best way to find friends in a strange city is to join a church and *work for it* and with it. Women and men find friends this way, and friends find business opportunities. So social life and money flow in the same occult arteries and veins. Find the church nearest your ideals as to its teachings, then go in and work *with it and with its people*. Cultivate good will and helpfulness toward all. What if things and people do "jar" you? That is not their fault but *yours*—you are stiff and critical—and stubborn—instead of good, willing and kind. Make yourself over. There are just three lines in your letter that show a glimmer of light, "My husband is breaking himself of the habit of strong drink." Three lines about the good thing that ought to fill you so full of joy that you'd see everything through rosy glasses!—and 12 pages of the gloomiest stuff about your troubles. This is typical—your evil-filled mind attracts evil. The cure is to *fill your thoughts with positive statements of good, and KEEP AT IT* until you realize the good. Live on new thought literature for a year, practice it, and you will write a different story. Stand by your husband and encourage and appreciate him. It is darkest just before daylight. Look for the sunrise and *work for it*. Quit "longing" to go this place or that. Put your mind all into bringing beautiful results out of present conditions *right where you are*. You would find all cities alike as long as you are what you have been. Change your mind! Everything will come into line with your desires *as soon as your mind works for it*.

C. R. C.—My dear lady, the only way out I can see is for you to set your whole mind to

making a *fine art* of every detail of your housework until you *do* love it! Life has a way of holding us to a task until we *do* make it a fine and interesting art, when behold, we find ourselves free to change if we will. Turn this to beautiful results!

E. W.—I think your trouble is that you are too anxious to *feel* the good will and satisfaction. And because you can't feel it you are not well satisfied. Don't think anything about the feeling, simply *affirm* the good will and keep on affirming. By and by, after you have practiced enough, you will find the feeling of good will coming by little fits and starts, and gradually it will become a habit of your emotional nature. The less you talk or think about not being "satisfied" with your progress, the better. The reward is in the doing, and the feelings are just as dead sure to come as the sun is to rise—if you keep quietly and positively affirming and acting the good will. Deny all feelings which are not good will feelings, refuse to acknowledge them as yours. Treat them as if they were merely sensations *that come in to you from the outside*. You can't control them just yet, but you don't need to feel *responsible* for them. Pay as little attention to them as possible—let them float through your mind and on out. But don't stand still and try to watch them do it! Simply turn away from them and get interested in something better. In due time you will find fewer and fewer of the ill-will feelings, and eventually the good-will feelings will certainly become a habit. * * * Never mind about the "peculiar effects" of the breathing exercises. Possibly you try to fill your lungs too full, or hold the breath too long. Remember to inhale as slowly and easily as you can *without strain*, holding the breath as long as you can *without straining*, and exhale as slowly as you inhaled. Don't take too many of these breaths at one time, to begin with. Use moderation and keep at it *every day* and you will soon find that whatever peculiar feelings you had have disappeared for good. *Go easy* and keep at it. And don't struggle against any kind of feelings—let go. You are on the right track. Moderation and persistence will bring you all you desire.

M. S. R.—Oh, wake up your business gump and *refuse* to be a convenience "for a home" or anything else. Talk it over with the ones who are "giving you a home," and arrange for a definite amount of work to be done *well and promptly* in return for board and lodging. Then use your other time for healing if you want to, charging a regular fee for service, and frankly telling your friends you have to be businesslike or starve, and go naked. Use your backbone and your self-respect.

"The woes of the world were all once wishes void of backbone."—Purinton.

Circle of Whole-World Healing

Conducted by THE EDITORS.

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

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

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

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

Including yourself.

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

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

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

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

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

* * *

Key thought for daily meditation:—

"Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing, and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul."—Emerson.

Fly to Pieces.

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"Because the soul is progressive, it never quite repeats itself, but in every act attempts the production of a new and fairer world."—Emerson.

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

The Way the Wind Blows

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

The third annual conference of the Christian Socialist Fellowship, will meet in New York City, May 28 to 31. On Thursday evening, May 28, the delegates will dine as guests of the Collectivist Society of New York. On Friday forenoon the conference will celebrate the Holy Communion in the Church of the Ascension, Fifth avenue and Tenth street, Manhattan.

The formation of the National Christian Socialist Fellowship dates from a conference held in Louisville, Ky., two years ago. One year since, a much larger conference was held in Chicago, and this year, May 28 to 31, a national conference is to be held in New York City. The movement at its beginning established a paper called the *Christian Socialist*, which is published in Chicago by a couple of preachers, Rev. E. E. Carr, and Rev. J. O. Bentall. This publication is being sent broadcast over the land, especially to preachers. In many instances the clergy of entire states are receiving copies regularly.

The object of the Christian Socialist Fellowship, is declared to be "To permeate churches, denominations and other religious institutions with the social message of Jesus; to show that Socialism is the economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth."

Fully three hundred of the clergy of the country are already openly allied with the movement, and it is expected that these will shortly issue a manifesto to the Christians of the nation. Hundreds of others who are secretly in sympathy with the cause hesitate for prudential reasons to make an open avowal.

The Christian Socialist Fellowship is essentially a religious movement. The advocates are fond of quoting Frances E. Willard, who in her last convention address to the W. C. T. U., said: "I believe the things that Christian Socialism stands for * * * it is God's way out of the wilderness into the promised land. It is the very marrow and fatness of Christ's gospel. It is Christianity applied. Oh! That I were young again, and that it should have my life." Another quotation they are fond of making is from "Jesus Christ and the Social Question," a book by Frances G. Peabody, Plummer professor of

Christian morals in Harvard University. In this work on page 287, the author says: "Jesus was a Socialist. If He had lived in our day He would have been a Messiah of this new gospel which defends the poor against the rich and opposes the domination of capitalism with an ideal of industrial justice."—*Special*.

One of *Nautilus* friends, Mr. John Rummel, of Buffalo, sends us an excellent new thought sermon which was delivered by the Rev. Leon O. Williams, of the First Universalist Church of that city, and reprinted in the *Buffalo Express*. A sermon like this delivered from the pulpit of a prominent church in one of our large cities is certainly a straw showing "The Way the Wind Blows." Here are some choice bits from it:—

"The new thought is old thought with a new application. It is idealism brought down to earth. It is transcendentalism with a practical aim. It is Ralph Waldo Emerson in the realm of physics and physiology. As a philosophy, the new thought is in line with historic idealism. It accepts the great teachers of the past. To overthrow its position we must successfully assail Plato and Berkeley. Self-mastery, then, is indispensable to the cure of disease. The appeal is fundamentally to the will. Thought control is the first step toward salvation whether it be spiritual or physical. Yet the new thought claims no miracles. Its cures are the effects of causes, illustrations of the potency of spirit whose completest expression is the control of the mind over the body in volition."

The city of Reading, Pa., unlike Chicago, New York and Philadelphia, did not meet the unemployed with police clubs. On the contrary, the city council demanded that the city contract work should be started at once so that the men might be given work. The council passed resolutions calling on the board of public works and the commissioner of highways to start outdoor work to give jobs to the unemployed. The money was on hand when the order was made so that the council did not hesitate long. The action taken by the city council was based on a report presented to that body by James H. Maurer, who was the socialist candidate for governor in 1906. The socialist party decided to put the city administration on record in case the unemployed should cause trouble, and so one of its members visited the city hall and consulted with the mayor and the city engineer with the above result.

—It is proposed to hold a great international new thought convention in Seattle, Wash., in connection with the Alaska-Yukon-Pacific Exposition, which begins June 1 and closes October 15, 1909. The promoters of this plan desire to co-operate in every way possible with other organizations, in fact, would be glad to have the National New Thought Society take full charge of the meeting and its preliminary arrangements. The Seattle society agree to give them every assistance in their power. Anyone interested should write to Mr. C. R. Tuttle, Fourteenth and Jackson streets, Seattle, Wash.

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

Dr. Talks of Food.

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"I am SURE of Immortality. The walls are down. The doors are taken off the hinges. There is nothing to hinder."—Walt Whitman.

"The only thing God cannot excuse is the excuse habit."

—Purinton.

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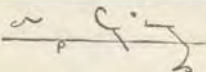
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You will be surprised and delighted to know the rest.

If you want to know who she is, and what she does, and the good things in store for you, just write us a postal card.

We furnish a Positive Guarantee as to results.

Address THE P. P. COMPANY,
Branch Office, Asheville, N. C.

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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 A. W. Rideout.

—"Number, Name and Colour." A practical demonstration of the laws of numerology, by O. Hashnu Hara. Paper, 72 pages. Price 50 cents. L. N. Fowler & Co., London.

—"Evolution, Social and Organic," by Arthur M. Lewis. One of the standard socialist series. Cloth, 186 pages; price 50 cents. Charles H. Kerr & Co., Chicago.

—"Maud Muller's Ministry," by the Rev. James Laurensen Smiley. A story dealing with Christian Socialism. Paper, 159 pages. Price 50 cents. Published by the author, Annapolis, Md.

—"Astrological Iconoclast." A monthly journal devoted to the presentation and demonstration of revolutionary truths. Edited and published by Frank T. Allen, Berlin, N. J., 25 cents per year. Single number, five cents.

—"The Golden Crisis," by Egbert Norman Clark. A work on Cosmogony. Cloth, 113 pages. Price not given, probably \$1.00. Oasis Publishing Company, 1028 Columbus Savings and Trust Building, Columbus, O.

—"Mental Medication" is the title of an interesting lecture by Paul Tyner, published in *Health Culture*, May and June issues. The editor of *Health Culture*, Dr. W. R. C. Latson, has interesting articles in the May number entitled, "The Fine Art of Body Building," and "Vibration for Indigestion."

(Continued on Page 52.)

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I have a harmless preparation that will whiten the skin, irradiate wrinkles, make old faces young, thin faces plump, and correct drooping ligaments; also beneficial in bust development. I will guarantee success from its use. Directions and enough for several full treatments of face and neck sent on receipt of twenty-five cents (coin). Address ELAINE KELSEY, 353 Massachusetts Ave., Back Bay, Boston, Mass.

Send for My Little Booklet

"Practical New Thought Hints." Free. Money cannot buy the good it will do you. EMMA BOND STOCKMAN, 1180 Harrison Ave., Roxbury, Mass.

First Film Free

Send me one six exposure film (with 2c stamp) and I will develop it FREE and send you my booklet "Film Faults" together with Velox Sample Print and price list of good work for amateurs. POLLARD, Dept. N., Lynn, Mass.

THE MENTAL SCIENCE COLLEGE

will open its 9th annual term July 1st, teaching each student how to heal and how to be healed and what to follow to make a success. Diploma issued. 100 teachers, lecturers, healers, and organizers wanted for active work in September. Apply to PROF. M. F. KNOX, Bryn Mawr, King Co., Wash.

*"Him whom Time presses
Eternity passes by."—Purinton*

WASHINGTON NEWS-LETTER

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Because it contains each month a Strong, Vital Health Lesson by Mrs. Agnes J. Galer, who *knows and demonstrates*.

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Because it carries Power with it, and Inspires you with Power to Do and Be.

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Dept. 126G, Shadyside, Ohio.

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I have a Prof. Schaefer's Electric Healer. A No. 1. Good as new. Cost \$100.00 a short time ago. Will sacrifice for \$20.00. **MRS. BACH, 152 Miller Ave., Brooklyn, N. Y.**

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

—"Stones for the Temple, or Gaining the Summit," by Mrs. Harriet Warner ReQua. A little book of poems, mostly of a religious character. Cloth, 217 pages. Price not given, probably \$1.00. Published by the author. Rochester, N. Y.

—"Lilies of Eternal Peace," by Lilian Whiting. This is a study of immortality redolent with the true spirit of Easter, and inspired by the serene faith characteristic of Miss Whiting, who is at her best when writing upon such topics. Beautifully produced in lavender and gold, with special type designs; 41 pages. Cloth, 83 cents, limp leather, \$1.58 postpaid. Thomas Y. Crowell & Co., New York.

—"Paths to the Heights," by Sheldon Leavitt, M.D. This book is the record of one physician's work, who boldly forsook drugs and relied instead upon the inner forces of mind controlling body. His theory of life and articles of faith are evolved from practical experience, and differ radically from orthodox theology and medicine on the one side, and Christian Science on the other. The book is filled with happy hits and helpful suggestions. A book of authoritative utterances with nothing vague about it; \$1.10 postpaid, 264 pages. Cloth, gilt top, \$1.10 postpaid. Thomas Y. Crowell & Co., New York.

—"Mind Power and Privileges," by Albert B. Olson. A most readable book dealing in a liberal and popular style with all the different phases of the mind and its relations to the bodily functions. There are chapters on the Subjective Mind; Telepathy; Auto-Suggestion; Doctor and Patient; Physical Culture; Personal Power; Hypnotism; Subjective Training; Habit. Three chapters are devoted to Christian Science in which the subject is treated in a very thorough and kindly manner. The book is to be commended throughout for its general sanity and wholesomeness. Cloth, 406 pages. Price \$1.50 net. Thomas Y. Crowell & Co., New York.

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FREE TRIAL TREATMENT OF ASTONISHING
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A remarkable discovery has been made in the Alfalfa plant, which chemical analysis shows to contain most of the elements which go to make up the human body. Already the ingredients of this field plant have been used with remarkable results, and a well known expert has testified after an extended analysis that Robinson's famous Alfalfa Nutrient contains no narcotics, opiates, mineral poisons, or deleterious ingredients.

The Alfalfa plant has been known for its wonderful fattening properties, but not until recently has it been known to be a most remarkable cure for weak nerves, bad digestion, dyspepsia, chronic constipation, blood impurities, pimply complexions, sallow face, dead-looking eyes, general weakness, lack of ambition, kidney troubles, torpid liver, rheumatism, anemia, and many female troubles.

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To prove that this is absolutely true, we will send for 4c postage, a 35c ten days' treatment, together with a 56-page book of scientific facts, which will probably astonish you. Full size boxes (one month's treatment) are sent for \$1.00 per box, or six boxes for \$5.00. Ladies and gentlemen agents wanted. Write today for free trial treatment to **ALFALFA CHEMICAL COMPANY, 763 Unity Building, Chicago, Ill.**

Different Tissue Remedies



We desire to impress upon the reader the fact that the **Ensign Remedies** are different from those sold by all other persons. A doctor who sells the 12 tissue salts announces that they are of no service in acute disorders. The **Ensign Remedies**, on the contrary, are positively startling in the rapidity of their action in acute diseases. People have been frightened and doctors have declared

that they must be very dangerous because of their sharp, positive action. There is no danger in them. The baby can get the bottle and eat the pellets of any of the Remedies. It is only where they are needed that they act. If the system does not need them it will not assimilate them. The contents of a vial contain just the same elements as standard foods—grains, vegetables, fruits, nuts—nothing more. And these foods contain more than twelve tissue salts—many more, and we use all they contain that belong in the human body. Then we prepare them differently from other people and get different results. We have our Remedies prepared like Nature uses them. The salts which come from the chemist's laboratory are concentrated, and bear about the same relation to the salts as they are used in the body as liquid air does to the air you breathe.



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We have booklets explaining the system. We have one on General Diseases; one on Private Diseases; one on Women's Diseases; one on Varicose Veins and Varicocele; one on the Heart, and a number of leaflets on various subjects, including Old Age, Nervous Prostration, etc. Any or all free to you on request. There is no obligation to buy. Write us today. You may forget it tomorrow. Address **ENSIGN REMEDIES COMPANY, Dept. E, Battle Creek, Mich.** Canadian Address, Windsor, Ont.

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"Actina" will be sent on trial, postpaid, so that you can try it without any expense.

They issue a book—a Treatise on Disease—which tells all about "Actina," the diseases it will remove, and it will be sent absolutely free upon request. This book should be read by everyone. Address **ACTINA APPLIANCE CO., Dept. 124R, 811 Walnut St., Kansas City, Mo.**

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I have a remedy that will speedily eradicate any case of wrinkles on earth, no matter how bad or what the cause
Makes Men and Women of 50 Look 25



TRADE MARK

To those unacquainted with the remedy this may seem a broad statement, but I am prepared to prove it by the same men and women whose appearance speaks for itself.

The remedy has created a genuine sensation in this city by entirely restoring the youthful appearance in a number of bad cases of long standing, after all else had failed and they were given up as hopeless.

Here's what it will do:

**It Makes Old Faces Young.
Removes All Lines and Wrinkles.
Corrects a Flabby or Withered Skin.
Makes Thin Faces Plump.
Fills Out Hollow Cheeks.
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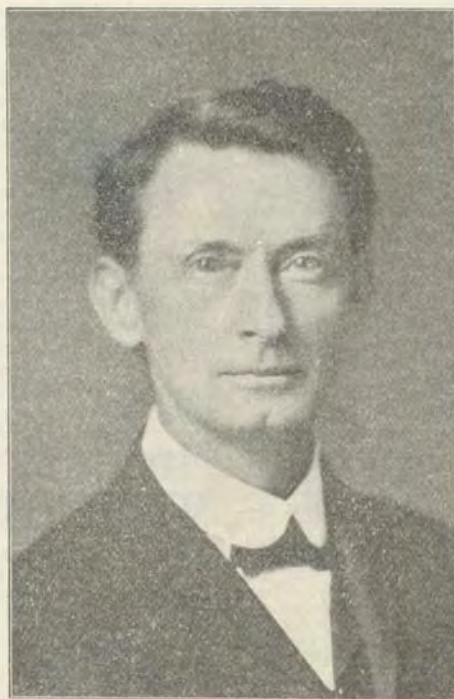
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and we can prove it to you. A delightful hair preparation, which invigorates the scalp, and grows hair, good, strong, healthy hair. If your hair is thin, or falling out, CANDEX is what you need. Price 25 cents per tube.

CANDEX CO., 1746 S St., Washington, D. C.

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Send for our rate card and read what many of our other advertisers say.

If you have something good to sell, let our readers know it. Many a small beginning in advertising grows into a large business.

Stock investment companies, astrologers and mediums are barred.

And any advertiser who fails to deal squarely with his customers will not be allowed to continue in our pages.

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1 page	\$48.00
1/2 page	25.00
1/4 page	14.00
1 inch	4.00

No order accepted for less than one-half an inch.

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ELIZABETH TOWNE, Holyoke, Mass.

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 in 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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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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is the name of a monthly magazine 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 higher and more progressive life. A life of Peace, Power and Plenty. The purpose of *The Mystic Magazine* is to teach the Unity of all life, and it stands for all that is true, pure, elevating, helpful and practical from whatever source. It is filled with pure thought which will help any one to acquire real success in spiritual and material things. Its mission is to help all humanity. Send 25 cents today for a whole year's subscription to *THE MYSTIC MAGAZINE*, 1100 Colonial Bldg., Boston, Mass.

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This book treats in a popular and comprehensive style the new discoveries in Astronomy, Spectrography and Celestial Photography; profusely illustrated with 141 cuts of stellar and solar scenery, and of modern instruments. The vast subject of radiation is explained. The chapters on the sun are replete with illustrations. Photographs of the Milky Way and Nebulae are worth the cost; likewise Cosmical Tides. 335 pages. Price, delivered in U. S., Canada and England, \$1.63. Would be pleased to receive your order made payable in the Los Angeles, California, Post Office. Address **EDGAR LUCIEN LARKIN, Box N, Echo Mountain, California.**

*The secret sense I see
Of shroud and tomb.
The coffin is for me
Another womb.*

*And tho the fates may bless,
And tho they damn,
I never can be less
Than what I am.*

—Ernest Crosby in Papyrus.



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 cents. **ST. LAURENT BROS., 1223-25 Saginaw St., Bay City, Mich.**

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Why not start a "New Thought Center" or headquarters where people who are interested in these teachings can get together for meetings, for study, etc.; a place where helpful literature along these lines can be obtained.

If you are a worker and want to do something of this sort write for our special letter on the subject. Address **ELIZABETH TOWNE, Holyoke, Mass.**

OSTEOPATHY IN A NUT SHELL

Dr Goetz's Manual tells you how to cure all diseases **WITHOUT DRUGS**. This is one of the many indorsements received:

"Your Manual received which I like very much. I can do anything that is laid down in the book, as it is so plain."—J. W. CARTER, McMoresville, Tenn.

Our prospectus and sample pages, free, tell you all about it. **NATURE'S CURE CO., Dept. D., 118 E. Liberty St., Cincinnati, O.**

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The Key to Health, Wealth and Love.

By JULIA SETON SEARS, M. D.

This book is the revelation of the age. It teaches everyone how to secure dominion over his own conditions. Life is a science, and we secure its highest expression through the understanding of its finer laws. The Great Secret by which we gain Health, Wealth and Love is new to the minds of men, but powerful and simple in its application. Popular edition 25c, silver, postpaid anywhere.

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Electrozol Massage Cream is made to destroy hair—and does it. Affects only the hair, whitens and beautifies the skin. Nothing to watch but results. Composed of two cerates which applied by massage a few moments, cause atrophy of the hair bulb; thus the hair dies. Contained in collapsible tubes. Full treatment, \$1.00. Guaranteed under the pure food and drug act. Money back if unsatisfactory.

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One Case Free

I will heal **ONE CASE** in each neighborhood, no matter what the disease or how serious, free of charge. A healed case is my best advertisement. Address, with stamped envelope, Editor

"OCCULT TRUTH SEEKER,"
Box N., - - - Tampa, Fla.

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

Spinal Curvature Cured at Your Home



Don't waste time and money, or undergo the torture of wearing brace, harness and other devices. The Blomqvist System is the only true, scientific treatment for all bodily deformities, including the so-called incurable one, spinal curvature. It is nature's own method. It cures permanently. It is endorsed by leading physicians and has proven itself through eight years of successful practice. If you are deformed in any way, write us at once for full information about treatment. Or, if you have nervous exhaustion, dyspepsia, or merely wish a strong, well-developed body, the Blomqvist System of Physical exercises is what you need. Prof. Blomqvist's treatment is based upon a thorough knowledge of the physical anatomy of men and women. A thorough diagnosis of your case is made, your physical needs determined, and a treatment given which will meet your peculiar case.

**BLOMQVIST INSTITUTE,
OMAHA, NEB.**



CROOKED SPINES—STRAIGHTENED

CURE YOURSELF OR YOUR CHILD AT HOME, WITHOUT PAIN OR INCONVENIENCE,
OF ANY SPINAL DEFORMITY WITH THE WONDERFUL SHELTON APPLIANCE.



No matter how old you are, or how long you have suffered, or what kind of spinal deformity you have, there is a cure for you by means of the wonderful Sheldon Appliance. It is as firm as steel and yet elastic at the right places. It gives an even, perfect support to the weakened or deformed spine. It is as easy to take off or put on as a coat, causes no inconvenience, and does not chafe or irritate. No one can notice you are wearing it.

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The Sheldon Appliance is made to order to fit each individual perfectly. It weighs ounces, where other supports weigh pounds. The price is within the reach of all. Hundreds of doctors recommend it.

We Guarantee Satisfaction and Let You Use It 30 Days

If you or your child are suffering from any spinal trouble, hunchback, or crooked spine, write at once for new book with full information and references. We have strong testimonials from every State in the Union.

PHILO BURT MFG. CO., 282-18th St., Jamestown, N. Y.



Prosperity Stares Us In The Face!

But your prosperity depends upon you. Have you all you need of it? Probably not. Then you want more. Here's how to get it:

First of all, get your thoughts in line. You learn to control and direct your thought-forces, the forces which determine your destiny, so that you walk in the path of prosperity. Nowhere is this mental training so clearly, so simply, so forcibly, so inspiringly taught as in *James Allen's* great book of 200 pages,

From Poverty To Power

Next, you direct your attention to the development of the positive faculties and qualities of your body, mind and soul, increasing your Ability of Intellect, your Reliability of Character, your Endurance of Physique, and your Volitional Action or Will Power. This is True Education for Efficiency, the essential of Success. No man on earth has made so thorough and so practical a study of this Self-Development by True Education as *Arthur Frederick Sheldon*, who writes about it every month in his magazine.

THE BUSINESS PHILOSOPHER

Third, you must learn how to get your goods on the market—whether things to eat, wear, and use, or labor, skill, or soul-stuff—and get a fair price for them. And there has never been a book written on this subject that has received such high commendation everywhere as that great business-getting and business-building book by *Walter D. Moody*.

Men Who Sell Things

Mr. Moody has had twenty years' experience as salesman, European buyer, sales manager, and proprietor, and is now the manager of the Chicago Association of Commerce. Now these three—Allen's "From Poverty to Power," Sheldon's "The Business Philosopher," and Moody's "Men Who Sell Things,"—each has helped folks to establish a connection with Prosperity. Lots of them say so.

Here is a chance to get These Three For Two Dollars

Sit right down and order them, saying that you want to take advantage of the offer in *THE NAUTILUS*. A Two-Dollar Bill does the trick the first time.

SHELDON UNIVERSITY PRESS, Libertyville, Illinois

GRAND PRIZES FOR 1908

First Prize

To the person who sends us the most new subscribers to **The Nautilus** between January 1 and November 1, 1908, we will give a beautiful

Solid Gold Watch



Full jeweled Waltham or Elgin movement, ladies' or men's size, hunting case or open face, as the winner may decide.

Remember, this prize goes to the one who sends in the *largest number of new subscriptions* to the magazine within the time specified. It is quite possible that a comparatively small number of subscriptions will take the prize, but the gold watch goes to somebody, no matter how short may be the longest list of new subscriptions sent in.

But we have planned so that we can give away this year



10,000 SOLID GOLD WATCHES!

Do you want one? You can earn it *sure*—get out and secure **60 new subscribers for us and the watch is yours**—the very same kind offered as first prize, solid gold case, either hunting case or open; full jeweled; best Waltham or Elgin works; men's size or ladies'; case like the cut shown, or a plain polished one on which you can put your monogram; just as you decide.

These watches are the real thing; you know our word is good.

And we are ready to give every reader of our magazine one of these fine watches, on the same terms! Send us 60 new subscribers as soon as you please, and the watch is yours, free and carriage paid, as soon as it can be got to you. Earn two if you want them!—or more. Supply your family and friends before next Christmas!

And there are lesser premiums for smaller lists of new subscribers, as hereinafter noted.

Second Prize Correspondence Courses

To the one sending in the **second** largest number of subscriptions to **Nautilus** within the time specified, we will give any **one** of the following complete Courses of Instruction in one of the best and most reliable correspondence schools in the United States, The Home Correspondence School of Springfield, Mass. These courses include all text books and necessary instruction:—

English Language; English Literature; English History; Mediaeval and Modern History; American Politics and Civics; Principles of American Law; Algebra; Geometry; Mechanical Drawing; Freehand, Design and Historical Ornament; Physics; Chemistry; Physiology; Botany; Agriculture; Horticulture; Fruit Growing and Vegetable Gardening; Commercial Course; Commercial Law; Shorthand and Typewriting; Normal Course; Advanced Normal Course.

We will guarantee any one of these courses to each one who sends us 40 subscribers, delivered as soon as we receive the 40 new subscriptions.

Third Prize Gold Decorated and Initialed Dinner Sets

For the third largest number of subscribers we will send, charges prepaid, a handsome 48-piece American China Dinner Set, embellished with a dainty design in Roman gold and decorated with your own initial. We have samples of these dishes and they are very handsome. The set consists of

- 6 Dinner Plates
- 6 Pie Plates
- 6 Fruit or Oatmeal Plates
- 6 Cups and Saucers
- 6 Individual Butter Plates
- 6 French Soup Plates

Also a large platter, round vegetable dish, oblong vegetable dish, cream pitcher and sugar bowl.

We will ship one of these beautiful Dinner Sets to any person who sends us only 16 new subscribers. The dishes will be sent by freight, charges to be paid by receiver.

Now send us in a good list. You can do it if you try. And there's a good Fountain Pen waiting for only two new subscriptions. Send all orders to **ELIZABETH TOWNE, Holyoke, Mass.**

FOUR LESSONS ON

The Realization of Health and Success

By ELIZABETH TOWNE.

These four printed lessons are designed to aid and benefit those who are seeking to realize more of health and success by new thought methods.

These lessons are the outgrowth of my own practical experience, and they have helped many people by arousing them to fuller faith, courage, optimism, will and the desire to achieve.

The lessons are written in plain, practical style, easily understood.

Here is a specimen letter which shows the value of these lessons. It was written by Mr. Paul F. Case, 145 Alexander street, Rochester, N. Y.:

"Your third lesson, in more ways than you have time to hear of, has been of incalculable benefit to me. Especially has the practice in radiating good-will, more particularly in sending it to those who had been out of harmony with me, acted as a wonderful lubricant to the wheels of life. Having spent several years in India, I am an earnest student of the Vedanta school of philosophy, and KNOW that the practice of Raja Yoga will do all, and more than is claimed for it. BUT YOUR LESSONS ARE THE BEST philosophy of earthly life that I have seen my good fortune to become acquainted with. I cannot too strongly recommend them, for in upwards of twelve years' investigation of psychic subjects, covering

the theories of the leading Oriental and Occidental schools of thought, nothing more practical than these same lessons has come to my notice. They strike the happy medium between the exaggerated asceticism of the Eastern schools, and the more pernicious strenuousness of our Western mode of living. —PAUL F. CASE.

Here is another letter:

"The past two lessons have helped me greatly. My health is markedly better, and apparent to everybody who comes my way. Where I merely existed once, I now live." —EVELYN HAIN, 1223 L St., N. W., Washington, D. C.

These lessons are given free with a \$3.00 order for books.

To get best results, use the following books with the lessons (these books you may include in the \$3.00 order): "Solar Plexus," "How to Concentrate," "How to Grow Success," and "Practical Methods." Price of books alone, \$3.00. Or, for \$1.00 you may have the lessons and any of my books to the value of 50 cents.

Further particulars and testimonials free, including "The Experience of a Chicago Man" who used the lessons with remarkable results in the way of success.

ELIZABETH TOWNE, Holyoke, Mass.

*"No lily-muffled hum of a summer bee
But finds some coupling with the spinning stars;
No pebble at your feet but proves a sphere;
No chaffinch but implies a cherubim."*

"Victor of Life and Silence, I Stand Upon the Heights Triumphant."

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Do you seek a life position — one in which you can earn both a name and a fortune?

Would you like to be forevermore independent of position-hunting and employers?

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Then write at once for the book I hold in my hand, which proves by documentary evidence that the American College of Mechano-Therapy, the largest and best equipped institution of its kind in the world, is turning out daily highly successful graduates — Doctors of Mechano-Therapy (M.T.D.) — men and women who have advanced themselves socially in a few months in a truly marvelous way and who are now able to, and actually are, making incomes of from \$3000 to \$5000 a year.

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Address

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Dept. 556, 120-122 Randolph Street, Chicago, Ill.

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