

IN THIS NUMBER | THE PROPHETIC PHOTOGRAPH

THE NAUTILUS

September, 1909



OKLAHOMA'S KATE.

Published by
ELIZABETH TOWNE,
HOLYOKE, MASS.

See Table Contents Page 5.

PRICE 10 CTS.



LEARN SPANISH IN THREE MONTHS

Man Wanted!

Hundreds of the largest commercial firms and manufacturers in America "WANT A MAN WHO CAN SPEAK SPANISH!" We have more calls for Spanish-Speaking Americans than we can fill—and why?

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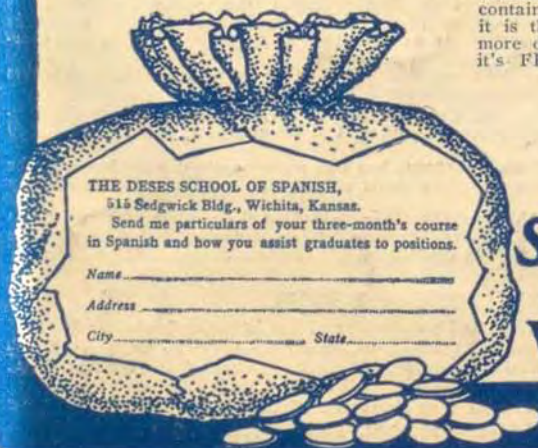
The Deses School

By its conciseness, brevity and originality has perfected a most desirable Course in Spanish. Anyone with a reasonable education in English can readily learn Spanish. The Deses Method has helped men and women to realize their ambitions, to increase their scope—to increase their earning capacity—to increase their influence—to become the best paid.

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The Deses Book

Tells you how and why the Deses Method of Spanish does all these things. It goes further—it tells you how you can be helped by employing your spare moments to increase your own worth. This book is full of interesting facts, is handsomely illustrated. It contains things that you have been waiting for—it is the book that will mean a straight road to more dollars! Write us for one of these books—it's FREE.



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Send me particulars of your three-month's course
in Spanish and how you assist graduates to positions.

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Address _____
City _____ State _____

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WICHITA - KANSAS

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



LEARN SPANISH IN THREE MONTHS

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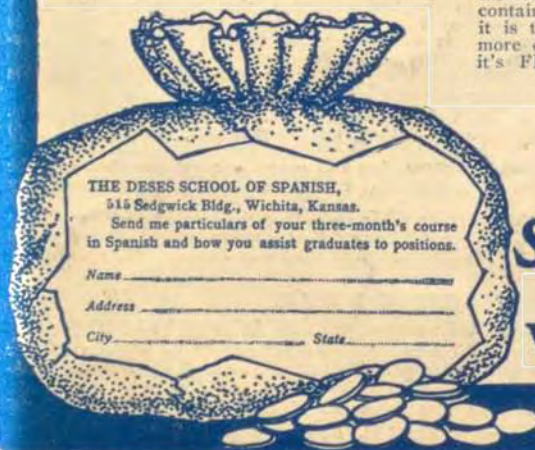
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TRANSCRIPT  HOLYOKE, MASS.

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NEW THOUGHT CENTERS.

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

- ASPEN, COLO.**—Matilda I. Ross, 116 East Cooper Avenue.
- BOSTON, MASS.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
- BOSTON, MASS.**—The Scholar Business Building Service, 101 Tremont street.
- BOSTON, MASS.**—Smith and McCance, 38 Bromfield St.
- BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.
- BATTLE CREEK, Mich.**—Philius Champagne, care Macfadden Sanatorium.
- CHICAGO, Ill.**—The Progressive Thinker, 40 Loomis street.
- CHICAGO, Ill.**—The Progress Co. 515-519 Rand-McNally Building.
- CHRISTCHURCH, New Zealand**—Ida M. Bruges, Fendalton.
- DENVER, Col.**—Dr. Alexander J. McI. Tyndall, 520 14th street.
- FRESNO, CAL.**—Mrs. L. F. Sanders, 944 O. street.
- SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
- HELENA, MONT.**—Mrs. S. J. Rumans, 1051 N. Ewing street.
- KINGSTON, JAMAICA, B. W. I.**—Hale's Popular Variety, 51 Luke Lane.
- LONDON, England**—Higher Thought Center, 10 Cheniston Gardens, W.
- LONDON, England**—L. N. Fowler & Co., 7 Imperial avenue, E. C.
- LOS ANGELES, Cal.**—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
- LOS ANGELES, Cal.**—Occult Book Co., 213 Mercantile Place.
- MELBOURNE, Australia**—Miss E. R. Hinge, 178 Little Collins street.
- NEW YORK CITY**—New Thought College Free Reading Room, 1 Carnegie Hall, ground floor.
- OAKLAND, Cal.**—Rest Reading Rooms, 719 14th street.
- PITTSBURG, Pa.**—Dr. H. Lewis Belknap, Suite 701 to 705 Carl building, corner Wood and Ross avenue, Wilkesburg Station, P. O. Box 174.
- PORTLAND, Ore.**—W. E. Jones, 291 Alder street.
- PROVIDENCE, R. I.**—S. C. Dunham, 104 Olney street.
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- ST. PAUL, Minn.**—Ida Willis Goldsmith, 419 Iglehart street.
- SAN DIEGO, Cal.**—Loring & Co., 762-766 Fifth street.
- SAN FRANCISCO, Cal.**—Olivia Kingsland, corner Haight and Divisadero.
- SAN FRANCISCO, CAL.**—Occult Book Co., 114 Polk street, near Sutter.
- SEATTLE, Wash.**—Thomas A. Barnes & Co., 1325 Third avenue.
- SEATTLE, Wash.**—W. H. Wilson & Co., 903 Pike street.
- SPRING VALLEY, Minn.**—Mrs. Rose Howe, Box 165.
- SYDNEY, Australia**—Progressive Thought Library Co., 5 Moore street.
- TOLEDO, Ohio**—Progressive Book Co., 417 Adams street.
- TOLEDO, Ohio**—Mrs. Anna L. Stoeckly, 622 Navarre avenue E.
- TORONTO, Can.**—W. H. Evans, 488 College street.
- VALAPARAIISO, CHILE, S. A.**—Georgina Hamerton, Carilla, 271 P. O. B.
- WASHINGTON, D. C.**—Oriental Esoteric Center, 1443 O. street, N. W.
- WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 20 Emerson street.
- WINNIPEG, Man., Can.**—Prof. R. M. Mobius, 494½ Main street, Suite 1.
- WIMBLEDON, S. W., England**—Power Book Co.
- YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood street.
- THE AMERICAN NEWS COMPANY**, through its various branches, supplies *The Nautilus* on a returnable basis to all newsdealers who request it. If your newsdealer hasn't it on sale please suggest that he request his branch to supply him.

LIST OF BOOKS

BY ELIZABETH TOWNE.

PRACTICAL METHODS FOR SELF-DEVELOPMENT, SPIRITUAL, MENTAL, PHYSICAL.

160 pages on antique paper, new half-tone of the author; well bound in cloth; price \$1.00.

THE LIFE POWER AND HOW TO USE IT.

176 pages, well bound in vellum cloth, with autograph picture of author. Latest book by Elizabeth Towne. Price \$1.00.

JOY PHILOSOPHY.

75 large pages, bound in purple silk cloth stamped in gold; price \$1.00.

YOU AND YOUR FORCES, or The Constitution of Man.

15 chapters, green and gold, flexible cover, half-tone of the author; price 50 cents. "Full of thought starters."—"In many respects the most remarkable book I ever read."

HOW TO GROW SUCCESS.

71 pages, strong paper cover, picture of author; price 50 cents. "A well of information and help."

EXPERIENCES IN SELF-HEALING.

A Spiritual autobiography and guide to realization, intensely alive and helpful; price 50 cents. "A book of strong common sense, lighting up what to many is a path of fear and mystery."

HAPPINESS AND MARRIAGE.

Treats of the everyday problems of married life and tells how to solve them successfully. 80 pages, heavy paper covers, picture of author; price 50 cents.

JUST HOW TO WAKE THE SOLAR PLEXUS.

Paper bound; price 25 cents. German translation by Bondegger, price 30 cents. "It contains a FORTUNE in value." "Breathing exercises of great value." "Not only the key, but explicit method."

JUST HOW TO CONCENTRATE.

Paper; price 25 cents. "A bugle call to those who sleep." "A power and an inspiration." "So helpful."

HOW TO TRAIN CHILDREN AND PARENTS.

Paper; price 25 cents. German translation by Bondegger, 30 cents. "It is great! Every father and mother should have it."

JUST HOW TO COOK MEALS WITHOUT MEAT.

Paper; price 25 cents.

HEALTH AND WEALTH FROM WITHIN.

By William E. Towne.

Cloth bound, half-tone of author, 156 pages. Price \$1.00 postpaid.

PROSPERITY THROUGH THOUGHT FORCE.

By Bruce McClelland.

Cloth bound, half-tone of author, 160 pages; price \$1.00.

PSYCHOMA, or Soul-Sleep, by Helen Rhodes.

New light on self-development. Practical and helpful. Cloth bound. Price \$1.00. Selling like hot cakes!

THE STORY OF A LITERARY CAREER, by Ella Wheeler Wilcox.

This book contains a foreword by Elizabeth Towne, who publishes it; and a supplementary chapter by Ella Giles Ruddy. Beautifully printed and bound in heavy paper, with illustrations. Price 50 cents.

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NEW SCIENCE OF LIVING AND HEALING, by Wallace D. Wattles.

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THE EVERY DAY BOOK.

Compiled and portions of it written by Suzanne Wardlaw.

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Any of these books sent postpaid on receipt of price. Order of

ELIZABETH TOWNE, Holyoke, Mass.

Nautilus News.

BY THE EDITORS.

Home Again!

Here we are home again! How green and good the Berkshire hills did look to us, as we slid down toward Springfield and how my heart sang with the song of the rail and hummed and flitted with birds and bees and wondering if He'd be there to meet me!—for William left me at Cleveland and came home ahead, while I went down to Akron and had a speechfest July 9 (but that's another story you shall hear later).

Yes, he was there smiling, on the platform at Springfield! We got the trunks re-checked and took train again, with Holyoke only eight miles away. William was right in the midst of telling me the news of the last three months, when "Hole-yoke!" was called and there were Catherine and Ed as trim and bubbling over as you please. And then we all hugged and three of 'em told me the news at once.

William's mother and more hugs and news waited at the house—and a good dinner and two smiling maids. It was Sunday and nobody else around.

The News.

The news was to the effect that everything had gone on beautifully while we were away, and we might go again if we wanted to; and Mr. Kaufman, our new manager, had regulated everything from delinquent advertisers to picking the cherries and watering the lawn; and Mary canned eleven quarts of cherries after William's mother and she pitted them—first Mary ever did; and Catherine changed the living room all around and it was an improvement; and there had been some blistering hot weather we missed; and Holyoke had annexed Smith's Ferry and Mt. Tom at last and everybody was happy; and there were lots of new mill buildings, apartment blocks and things going up, and miles of new bitulithic pavement going down; and the women's clubs had stirred things so the streets are cleaner and the south end of the library square has a lawn and cinder paths and trees set out; and the city has bought lots of new land for public playgrounds and parks; and they have offered prizes for best-kept lawns, so the whole city is growing two flowers where none grew before; and our lawn looks fine and the wistaria vines have gone clear to the eaves and the other things are trying to catch up; and Newport trees and things need thinning and cutting back; and they had to order another two thousand Prosperity-Through-Thought-Forces; and we have all the lettuce we can eat that William planted before going away; and the little tulip tree has grown about two feet and the three pear trees are loaded with pears; and the nasturtiums and sweet peas are just beginning to bloom and the pansy bed came up volunteer and the magnolia must be trimmed

Exercise Your Soul

What shall it profit a man if he shall gain the strength of Hercules and not express the nobility of his soul?

The latent power and beauty of your soul can be awakened by right study.

Daily exercise in *soul culture* will develop the muscles of a noble character and give you self-control.

Health, strength and nobility depend on a perfect balance of your physical and spiritual nature.

Wrong thoughts and habits can be overcome by soul-exercise.

Read the

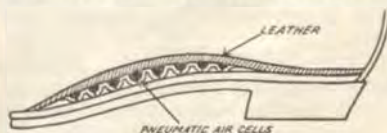
SECRET OF CONCENTRATION,

(price 25 cents, postpaid), and the other "Books that Heal," by Walter DeVoe.

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Tired, aching feet and limbs, lameness, weak instep and rheumatic pains, instantly and permanently cured by wearing **BULLARD'S PERFECTION ARCH CUSHIONS**. They are light, soft, flexible and comfortable. They remove all muscular strain from the arch—equalize the weight of the body—and enable you to stand or walk all day without fatigue or pain. Price, 50c per pair, by mail. Give size of shoe. Money back if not satisfactory. A fine proposition for good live agents. Write for particulars and free booklet. **BULLARD MFG. CO., 129 Summer St., Boston.**

or the cement walks moved; and Mrs. Tracy went a week ago and Frances fills her place well; and the boy wants a vacation and we must have another quick; and little Catherine and Helen (Ed's little neices) are going up to Vermont with Grandma and Grandpa Chapin a whole month; and Mother and Father Twing (Ed's) are going to Southwest Harbor, Me.; and Ed and Catherine decided they'd take their vacation in their own pretty little home a block above us, after taking care of our place for the three months we were away; and the Transcript people were nice to Mr. Kaufman and helped get Nautilus out without mistakes and on time; and all the girls in the

office are better than ever before; and there's a file full of letters for me to attend to right away; and—and—

**Vale, Leila!
Hail, Grace!**

And the very first Saturday after we came home we lost Leila, our Leila Hunter, whose patience and tact have unravelled snarls in the subscription department for six years and a half.

There is a very lucky young man named Alexander McDonald, of Providence, R. I., who is at the bottom of this desertion, and they are to be married this October. Leila wanted to leave in the spring, but promised to stay at the helm until we got back from the West.

Leila came to us fresh from high school and has been my right hand ever since. Between us we worked out the methods used in our subscription department, and we both grew up with them.

She is one of those rare persons who can carry the message to Garcia after suggesting the message herself. She can be an employer and an employee as well, all without friction on either side. This is because her mind sits in the grandstand and sees both sides of the game, while her INTERESTS are the interests of THE BUSINESS—which must have its Gate Receipts whichever side wins, or there is no more game for either side.

It didn't seem to me I could get along without Leila; but I knew I'd have to sometime. New England men may be slow, and they say there is an overproduction of 76,000 females in Massachusetts alone; but it seems there is a Providence that looks after Leila.

Resignation and Good Will toward the inevitable is one of the first fruits of real new thought.

The next fruit is faith, which impels one to look for something better to fill the place!

Leila helped me look, and together we picked out our little red headed Grace Stalker to fill—not Leila's place, because nobody can quite be Leila—but to fill the new place that is evolving out of Leila's place.

Grace has been with us since September, 1906, and has been many times weighed in the balance and found not wanting. For a year Leila has been training her to be manager of *The Nautilus* subscription department. A year?—oh, yes, that young Alexander has had his eye on Leila much longer than a year; nearer six years, I should say.

And Leila and I both think Grace is a little fiery-top jewel in the right setting. She has been doing the work off and on for several months and our subscribers didn't know her from Leila unless by her initials after a letter. And since July 17 she has been doing the work herself with four good, faithful, Leila-trained assistants.

Grace's patience and tact and conscientiousness are equal to the new position. Give her the glad hand, next time you send an order!

And by the wireless send your Good Will and Best Wishes to Leila. She deserves 'em all!

Eleven Years Old!

Second, a new department of Constructive Living, conducted by Wallace D. Wattles. This will deal with every day living and healing of self and others.

Third, there will be one or two new contributors and some other little surprises. Don't miss them!

And, fourth, there will be our prospectus for Vol. XII. For with our next number we close *eleven years* of publishing *The Nautilus*, and the November number will begin the twelfth year and volume. In Los Angeles I met thirteen people who have subscribed for every one of those eleven years of *Nautilus*! May they be with us for the one hundred and eleventh!

A New Serial Story!

Ho! all ye lovers of the realistic in new thought, we have found what you want! A very well told serial story, "The City Shadow," by Sinclair Lewis, the man who knows his New York, his ups and downs and his art of story writing. I will tell you about him in next *Nautilus*. And William told you of our seeing him in his last month's travel article.

We got this story through the kind offices of our good angel, Grace MacGowan Cooke. By the way, William told you about our visit with the good angels, in August *Nautilus*.

"The City Shadow" will begin in the October *Nautilus*, continuing through eight numbers, every one better than the last.

You will want to read this story and see that your friends know about it.

By the way, note that special offer of \$2.50 worth for \$1.00!—on page sixty-three. Can't you do good missionary work with that? Now is the time!

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IS A POWERFUL NEW BOOK

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When your table has on top

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SEND TODAY for the magnificent free book, "Health and Beauty." This valuable work tells you all about the human body in health and disease in terms so plain, so clear, that anyone can understand. It tells you how you can get well and keep well, no matter what your trouble is. This book was not written for surgeons and physicians, but for you. Every page, every line, is thrillingly interesting.

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Without obligations on me, please send free, prepaid, your book "Health and Beauty," on treatment of disease by Vibration and Electricity. Also free trial offer.

Name.....

Address



SIGN AND MAIL THE COUPON TODAY

THE NAUTILUS.

Vol. XI.

SEPTEMBER, 1909.

No. 11.

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THE NAUTILUS.

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These Are
NAUTILUS
Contributors
for 1909-10.
Others
Coming!

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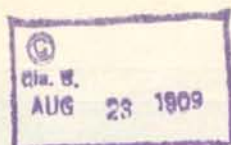
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"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell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

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY,
One Dollar a Year.

SEPTEMBER, 1909.

VOL XI
No. 11



Faith and Miracles.

A writer asks, "That faith that is said to work miracles—what is it and how can it be obtained?"

For the clearest definition of faith go to the St. James version of a very old-fashioned book called the Bible. Hebrews XI-1:

"Faith is the substance of things hoped for, the evidence of things not seen."

Rotherham's literal version translates it thus: "Faith is, of things hoped for, a confidence,—of facts, a conviction when they are not seen."

"Paul's next words, according to Rotherham, were these: By faith, we understand the ages to have been adjusted by declaration of God: to-the-end that, not out of appearances, should that which is seen have come into existence."

I quote these sayings of Paul's not because he is "authority," but because they are truths, tested through ages. Nobody has improved upon Paul's definition of faith, so far as I know. Science, philosophy and religion confirm it. All history and all life proves it.

The absence of faith is inertia, despair.

Faith is love's lure to more wisdom. Faith moves mountains, men and gods.

Faith is not a *thing* to "be obtained." It is the spirit inherent in every atom of the universe from corpuscle to amoeba, from amoeba to man. It is an inherent energy to be used, a lure to be followed.

Paul called it a "fruit of the spirit." Fruit you eat and are refreshed. Its seeds you plant, and behold more fruit.

A little faith followed, spells more faith.

Moving Mountains.

New thought, which turns the dictionary and the world upside down, finds that faith is one of the substances out of which the world is made.

Faith and love and electricity are the true substances of life. Maybe they are the *one* substance.

The word substance means "that which *lies under*, or underlies"—that which *stands under* all life's activities.

"Faith steps out on seeming void and finds the solid rock."

Faith senses the rock before anybody knows it is there.

Faith is the dynamics of every action.



EDITORIALS

BY ELIZABETH

All action proves faith, which is the forward-urge of the world.

Faith acted upon is seed planted.

"If ye have faith as a grain of mustard seed"—should read, "If ye have faith and *use it* as you would a grain of mustard seed, you shall be able to say unto yon mountain, Be ye removed and cast into the sea, and it shall be done."

If you had the only seed of mustard in the world what would you do with it? Lay it away in cotton to keep? Or eat it up? No; you would plant it and raise more seed. And then plant the crop and raise a greater crop. And by and by your whole world would come to bloom gold like a California hillside in May. All from *one* little mustard seed *used*.

There used to be a great hill in the heart of Seattle with the Hotel Washington perched upon its side. People began to *wish* that hill away. It was a hindrance, but it was placed there by God, said most of the people, and so we must always climb over it or walk around it.

But a few people grew faith that that mountain could be moved. One of them expressed that faith in the newspapers. He planted his little seed, which took root in other minds. One seed fell in the mind of an engineer who thought out the details of *just how* it could be done. So much faith seed was sown that everybody voted to have that mountain moved and cast into the water. Then a lot of folks fell to with picks and shovels and big steam machines and over went that mountain into the sea.

All done by faith; for not a pick or shovel would have been lifted except the wielders had faith in the outcome.

A grain of faith—

Planted in many minds—

Moving many people to work together for a common purpose—

And the great thing desired is accomplished.

Whatsoever things ye desire, have faith in them, sow your faith, and the whole world will grow faith and help you bring the things to pass. This is the miracle of moving mountains.

If it is a Mole Hill.

If it is a mole hill you want moved, the law is slightly different.

You see, you can move a mole hill yourself; and yours would be the honor and the glory for doing it.

So keep mum and do it. Don't sow your faith seeds in other people's minds lest they rush in and remove your mole hill to their own honor and glory and financial profit.

Sow your faith in your own mind, cultivate it, and harvest your own crop—do all the work yourself.

Act on your own faith and let others imitate your mole-hill moving—after growing their own faith-seed as you have.

It is *accomplished deeds*, mole-hills *moved*, that the world pays for, in honor, money and the sincere flattery of imitation.

Ideas, faiths and umbrellas are common property unless demonstrated, tagged and patented.

Keep your faiths and your ideas to yourself until worked out and safeguarded.



EDITORIALS

BY ELIZABETH

Mum's the word—unless there is a mountain to move. And mum's the word for the engineer until he is awarded the contract.

If ye have faith, *act* upon it and more comes.

"Faith cometh by hearing"—faith wells up from the I AM to move you to work out a Good Idea.

Faith cometh by hearing Good of One's Self and One's Ideas.

Faith grows by affirmation and action.

Big Trust No Bust.

Kansas City sits tight on seven hills or more along the bluffs of the muddiest river on earth.

She is solidly built, level-headed, experienced, meat fed; no boom or boom-bursting can unseat her.

Kansas City has about 350,000 people that live there and are proud of it.

Her street cars carry 190,000 people every day with universal transfers.

She has one hundred and sixty acres of stock yards which we did not see, forty-two acres under roof. This industry fills a goodly share of the 2,000 freight cars that are loaded and unloaded daily in her disgraceful crowded old depot.

Her packing industry is represented by eight mammoth plants, \$30,000,000 worth.

Kansas City has the largest convention hall in the world, accommodating 30,000 persons. On April 4, 1900, this hall was totally destroyed by fire, and in exactly three months they had it all rebuilt and ready for the Democratic National Convention.

Besides all these enterprises Kansas

City has plenty of fine parks and miles on end of wide hard surface, tree-shaded streets, and the only and original Unity Publication Society of the world.

The Unity Folks.

The Unity people own their own plant, at 913 Tracy avenue, a nice residence district. The street

is cemented and shaded with trees, and the Unity home is distinctly attractive and imposing.

There is a fine auditorium on the second floor with class rooms opening into it with big doors. When everything is thrown open they can seat about five hundred people. This auditorium has been furnished and adorned by the women workers of the Unity Society, and the general effect of soft colors, stained glass, polished wood and general spick-and-spanness is charming. With its enormous Boston fern on a pedestal at one side, and its handsome orchestrelle organ, the auditorium suggests the living room as well as the church.

This organ came to them a free gift in answer to special desire and faith on the part of Unity workers.

Regular services are held here every Sunday, and every Wednesday afternoon. Then there are other services, social meetings, healing meetings and classes galore. Something doing all the time, plenty to do with, lots of workers interested in looking after everybody, all working happily, with honest pride and real unity, is the impression one gets.

Then there is the attractive library on the lower floor, all Unity built cases



EDITORIALS

BY ELIZABETH

around the room where presides that sweet and businesslike little Jennie H. Croft. Across the handsome and spacious hall is another equally attractive and Unity-evolved room furnished as an office. This is the headquarters of Lowell Fillmore, the business genius of the Unity family, and several other people who look after the subscriptions to Unity.

Back of these rooms on the lower floor is the big printing plant where *Unity Magazine* and many books are printed. There is a fine big press here, and plenty of modern equipment for first-class work, all owned by the Unity folks, all operated by most capable people, and fully occupied with Unity publishing.

In fact the plant is already overcrowded and they are planning for another new building, though this one has been built less than six years. They have the land to build on, alongside the present one.

Another Unity enterprise is an inn, which occupies the old original Unity house that was moved to the back when the present stone and brick structure was started. Here a sweet Unity woman supplies you the most deliciously cooked non-meat meals imaginable. We dined with Mr. and Mrs. Fillmore, Lowell, Miss Croft and several other Unity friends, all table d'hôte and waited upon by the little innkeeper herself.

Union Help.

Unity had a new man as boss in the press room and we heard all about his wonderful efficiency.

"How do you get your printers?" we asked.

"Oh, the Union does it for us," replied Mr. Fillmore, "we call up headquarters and tell them we want a first-class man for such and such work, and we always get him. No bother at all—this man came right in and took charge as if he knew all about it. And we have had several others the same way. We used to have a hard time getting good workmen. But we found that the union gets all the good and reliable men, and outside men are more or less irresponsible, besides being poor workmen as a rule. And, too, the man who runs the union office knows the workmen, and can pick out the right one better than we can. We have no trouble at all since we went to him. If we don't like a man we tell the boss so and he calls him out and sends another. We can depend upon the union to supply us any time with the best help to be had in town. No trouble for us at all. We wouldn't think of trying again to be our own employment agent."

Score one for the printers' union!

There is no question that a union with square deal and best workmanship ideals, headed by men big enough to see two sides of a case, could get hold of the best workmen, and could distribute them to better advantage than any private employment agency or employer could do.

The union as first aid employment agency is something worth thinking about.

The Original Unity Impulse.

Mr. and Mrs. Fillmore are the original "Unity people," from whom this whole work has



EDITORIALS

BY ELIZABETH

evolved. They have published their little magazine over twenty years. I came across *Unity Magazine* about sixteen years ago, and for several years it was my comfort and guide. That was long before I ever dreamed of publishing a magazine myself!

Mr. and Mrs. Fillmore have attracted a number of efficient workers to help in this movement. Miss Croft has been with them since I can remember. Edgar Prather worked with them for years; now he is in Denver. In addition Mr. and Mrs. Fillmore have been quietly raising two good sons to the work, one a business man, the other an artist.

Mr. and Mrs. Fillmore look the part of Divine Science and Unity work. It is whispered that both have accomplished wonders in the way of overcoming physical disabilities. And they have certainly wrought miracles in the way of growing a new thought church work, a magazine and publishing house and all the possibilities attendant upon them. To organize such a work, attract the right people and grow it as they have is no ordinary feat.

The Unity folks were so cordial to us, and the place so interesting we wanted to stay longer. And it is a pleasure to speak to such a bright and responsive and cordial houseful of people as greeted me at the Unity auditorium April 21.

By the Way.

A fine hotel, the *Sinton*, elegant, beautifully decorated, with an exceptional orchestra and good service—

And a trip by cable road to the heights where stand the buildings that

house most artistically the famous Wedgewood pottery industry—

These are our impressions of Cincinnati where we sojourned a few hours only.

At St. Louis we found old Jupiter Pluvius ahead of us in his most exasperating mood of steady drizzle. The inside of the good old Southern hotel, and unfulfilled desires to see General Madden again, and to visit E. G. Lewis and his model University City and biggest newspaper plant in the world; these impressions are all we remember of our day in St. Louis.

Denver.

Then came Denver and two days' delightful visit with our old friend Mrs.

Joel W. Shackelford and Mr. Shackelford and four out of the seven young Shackelfords ranging from fourteen to twenty-eight in age, married and unmarried and going to be; the most delightfully bright, lovely and well-bred family you can imagine.

Mrs. Shackelford is president of the Mothers' Congress and an active politician in that city of women's votes and Ben Lindsey. I first knew her as Annie G. Shackelford, author of some very bright articles in Helen Wilman's *Freedom*, some fifteen years ago.

The Shackelfords have one of the prettiest and *homeiest* homes in that city of good homes. It is a work of practical fine art, from the attic clothespresses to the cellar fruit closets, from the great beamed living room, opened to the garden on three sides and to the fireplace on the fourth, to the bit of color scheme in the remotest corner of


 EDITORIALS

BY ELIZABETH

the two-acre garden in the very center of which the house stands. The entire place is a creation, by two unusual individuals.

Everybody. Mrs. Shackelford gave a delightful little reception for the editors of *The Nautilus* and invited her personal friends, and all the workers of the Denver College of Divine Science of which she is a loyal worker.

There were enough men so William didn't feel quite smothered. One of them was Edgar Prather, for years a Unity worker in Kansas City, now publishing a magazine of his own, *Power*, and teaching at the College of Divine Science. All with the assistance of his good little wife.

There was Nona L. Brooks, pastor of the Divine Science church, a beautiful, cultured and charming woman with the real soul light on her face. One of the kind of strong, womanly and unpretentious persons you'd be proud to point out anywhere as being a leader in *your* kind of thought.

And there was Grace M. Brown of Essene and lecture fame, and Margaret McIvor Tyndall who gets out such neat *Swastika* issues, while J. Alexander McIvor T. skylarks over the country lecturing and teaching. He was doing it while we were in Denver, so we failed to see him, much to our regret.

And one of them was Mrs. Kingsland who was our very first next door neighbor in the big new Majestic apartment house here in Holyoke nine years ago. Mrs. Kingsland has lived in Denver several years near her sister, Sarah Platt

Decker, the famous woman's club president whom the women of Denver are bent on sending to the United States legislature at the next election. Mrs. Decker and Mrs. Kingsland used to be Holyoke girls along with another sister, now Mrs. W. H. Brooks of this place.

This reception wasn't like the common kind—most everybody came and stayed right through to dinner time! And three of 'em stayed to dinner! And such a chattering time as we had, and nothing would do but I must make a little speech, and I did, with some of the reception seated on the steps and in the doorway. And afterward Eleanor and Gladys served something nice and cool, and there was more chattering accelerating that reminded me of the Philip-Popper Elfentanz Op. 39.

And then nearly everybody shook hands and went away, and "Joey" came home, the curtains were drawn and the fire lit, and we all had dinner and much talk with the College pastor, a bachelor maiden principal of a Denver school, and the wife of Colorado's latest ex-governor. These three with Mrs. Shackelford, are fast friends and sole members of "The Big Four," and they invited me to live in Denver and make it "The Big Five."

New Thought in Denver.

We made a tour of inquisition at the college. This Denver College of Divine Science lives and moves, has it being and is held together by the Word of Nona L. Brooks, who attracts about her many splendid helpers of power, culture and poise.

Nowhere else have I seen a lot of new

thought workers that gave me as strong an impression of balance between spiritual and material. At Unity one feels that there is a distinct *purpose* and somewhat careful effort to stick to the spiritual whatever happens. At Denver there is a poise that looks to me as if the workers as a whole realize better the spirituality of material things. (I wonder if this explains anything to you!) At Washington, three years ago, Miss Gray and Dr. Ricker, who were apparently the only workers (healers and teachers and preachers) of a large center, impressed me much as the Unity people do. At Portland, Ore., and at Los Angeles and at Omaha and Akron I received more of the impression of balance between spiritual and physical. But these are other stories for later issues of *Nautilus*.

The College of Divine Science has a large church membership, many efficient helpers and a Sunday School of four hundred average attendance. There are Sunday services, week day meetings, classes and healing meetings, all well attended.

The college owns its own brick building, with an attractive auditorium, class rooms, several of which can be thrown into the auditorium, and social rooms with full kitchen equipment. This building and its conveniences are owned absolutely free from debt. I caught a glimpse of the building when it was new, about six years ago this summer. Now it is proving inadequate and a new building is planned or more stories to this one.

The Only Shelton.

Right next door to the College of Divine Science is the home of Thomas J. Shelton who has published *Christian* since before I was born—in new thought. Six years ago I first saw Shelton and “Lady Blanche”

and “Baby Blanche” in this home. The home was new then, and “Lady Blanche” was nearly so. Shelton himself was bald, slim and sixty odd. I was just a little disappointed in him then—there was nothing marvellous about him, he looked his age, his eyes were light blue and *not* piercing, and there wasn't the sign of a thrill in his hand clasp, as I had been led to *hope* by some particularly gushy gush that a woman reporter wrote and Shelton reprinted in *Christian*.

But this time it was different. Shelton looks not a day older than he did six years ago, and he is just a shade heavier I surmise, and his color suggests more outdoors. In addition there is about him an atmosphere of better poise, better health, better self-command. Shelton has distinctly developed in these six years or I am no judge. And Mrs. Shelton has kept easy pace with him—maybe more. “Baby Blanche” and Beverly, the boy, are bright, normal children and their parents' interests in the outside world seem to be growing with the children's.

Mr. and Mrs. Shelton do all the *Christian* work between them, and I don't see how they manage it and still have so much time for other things.

Shelton says he doesn't *know* half as much as he used, but he is learning more.

He is still bald.

Be One!

Everybody's says a Texas tradesman has this pertinent sign in a conspicu-

ous place in his store:

Man is made of Dust.
Dust Settles.
Be a Man!

We have more than one lady subscriber who sighs to be a man. To such—here is your chance!

If you have no back dues to pay please settle for a year of *Nautilus* in advance. If you want to be the sort of man we specially bless just now settle for two years in advance!—and subscribe for a friend or two!

May all our readers, women and men, be of a dust that settles quick!—to get sprinkled with the joy of our gratitude!

Note "*Nautilus News*" pages 1 and 2, in this number of the magazine.

**More of
Oklahoma's
Kate.**

At last we are giving you Oklahoma Kate's portrait on our front cover of this number. The big photograph from which this half-tone was made traveled all around the continent with us.

The portrait is a fairly good one, taken several years ago. If you ever meet Miss Barnard you will say she is like her picture, but better, brighter and more up-to-date.

In this month's Little Visits department you will find two most suggestive and interesting letters from Kate Barnard herself, telling more of her work and motives. And in the last two numbers of *The Nautilus* you can read in my editorials some of the things I discovered about her in our three days' visit with her and her friends. (We couldn't find her enemies!)

Extra Special:—

Ho! Hah!—

Turn to page seven of your August *Nautilus*. In column two, tenth line from the top, you will see the name of a newspaper. Now take your stubbiest pen, dip it in your blackest ink and blot out that name. Blot it out—out—"OUT, damned spot"!

It was the *DAILY OKLAHOMAN* that helped Kate Barnard, and the *Times* worked against her! Here is her prompt

correction of the mistake, just received, with my humble apologies to you, to her and to the *Oklahoman*:—

There was one serious error, however, which I hope you will mention in your next issue in order to set me right at home! The paper which helped me and gave me transportation to St. Louis and Chicago was the *Daily Oklahoman*, which is the great official organ of the Democratic party of the state. Its editor, Roy Stafford, was one of the state senators who voted for us and gave up the columns of his paper for the passage of the Child Labor, Juvenile Courts, Compulsory Education and Department of Charities bills. He is one of my staunchest friends, and *The Times* is the official organ of the Republican party, and worked and fought in the ranks of the enemy. I wouldn't dare to go home to my Democrats if I gave the *Times* the credit! The *Daily Oklahoman* is the FRIEND who helped me through.—KATE BARNARD, Guthrie, Okla.

**"The New
Religion."**

On another page you will find the new Declaration of Religious Independence made by President Charles W. Eliot to the Harvard Divinity School. Nearly every newspaper in the land, big and little, has quoted and commended Dr. Eliot's "New Religion," which is nothing more nor less than a negative statement of the New Thought. Dr. Eliot's Unitarian "New Religion" is the denial side of "New Thought," with the positive side hinted at.

Coming from this particular man "The New Religion" marks an epoch in the world's acceptance of new thought. Henceforth our path will be easier! New Thought is bringing new life into all the churches. Including the Christian Science Church itself!

No need for new churches to represent "The New Religion." The old ones need it and are imbibing it as fast as they can. The New Thought or New Religion means fewer churches, not more of them; fewer churches, and better ones, with more and better paid helpers to every church, and services, socials, speechfests, conferences, classes, li-

braries every day in the week and open house and welcome every hour in the day.

Think of a great corporation using its equipment only one day in the week. How long could it stand such extravagant idleness?

Churches are places where men go to loaf with their souls and woo their ideals. They are spiritual club houses. Think of being able to find sanctuary only one day in the week!

The Tariff and Taft.

I am disappointed and disgusted with the new tariff, and with Taft.

The tariff is in no sense a "revision downward" in the people's interest.

Oil and hides were put in the free list to please the corporations that manufacture oil and hides into other things that are taxed. The oil producer and the hide man have to compete with the world, while Standard Oil and the New England manufacturers are "protected" by an unnecessary tax on the things they make out of oil and hides.

This is only one example of the way the public is hoodwinked and skinned by this tariff, to please the corporations.

And President Taft kept mum until too late, and then made a grandstand play on hides and gloves. On hides, because it would fool the fool people and satisfy New England shoemen; on gloves, because the proposed raise from \$1.25 to \$4.00 was too preposterous—just to please Littauer, of New York, the only American glove manufacturer of any account in the matter of quantity of goods produced.

It looks to me as if that whole Littauer and gloves business was a part of the grandstand play. How otherwise could one man even think of trying to influence congress to increase so prepos-

terously his private graft, by raising the tariff on gloves from \$1.25 to \$4.00? If it was not a deliberate play to raise the dust and fool the people what was it?

These are mere hints of what happened on that tariff. I could fill a dozen pages with more incidents of the same kind. But this ought to be enough for my purpose which is this:

To rouse every *Nautilus* reader to acquaint himself and herself with the name of every representative and senator from his own state who worked for or voted for that tariff bill—

And then to make it his business and her business to vote those men and talk those men and write those men out of politics and into private life to stay. Mark those men and see that they are set down *hard* at the next election.

Remember that this is the *only* way to wake in public life the New Thought of brotherhood and honest dealing. And it is up to you to exert your influence to this end.

The poor have long enough paid private graft to the rich in name of tariff. Exert your weight in this matter and we'll have a *real* "downward revision" of the tariff in four years from now.

As to Taft, if he has a backbone he has so far used it to entrench himself with the big men of the party and the people be — *fooled again*.

This is not the only count against Taft either. There is Ballinger. And the dis-empowering of Pinchot, the one man in this country who has shown ability and will to preserve the forests to the people.

I am the more disgusted with Taft because I *hoped* in him.

"How good is man's life, the mere living! how fit to employ All the heart and the soul and the senses forever in joy!"

—Browning.

Organized Thought.

TODAY'S THOUGHT—TOMORROW'S THOUGHT—
THOUGHT IN YOUR OWN SPHERE THE ONE TO
WORK ON—WHY NOT HARNESS THOUGHT AS WELL
AS OTHER FORCES—ONE PHRASE WHICH HELPED
MAKE AMERICA—A SUGGESTION FOR DAILY
THOUGHTS FOR SCHOOL ROOMS.

By CORA LINN DANIELS.

“Large elements in order brought,
And tracts of calm from tempest made,
And world-wide fluctuations swayed
In vassal tides that followed thought.”

—Tennyson.

Today there is no such thing as organized thought. The thought of the world is a jumble, a mass of unsystematized mental effort, with no meaning, no sequence, no end, no deliberate result. It should not be so. It can be changed. We have organized thought and that thought can be moral, healthful, cheerful, beautiful, successful. The world should have the benefit of this truth. It is high time. The United States is in a position to begin and within a generation or two, yes, in ten years, some pretty plain indications will assure us that by organizing thought, we have added to the joy, peace and prosperity of our country. Thought is a definite force. It has been asked if there is any way to avail oneself of it for one's advantage. We can. The average thought of the people today is what we may call desultory, casual, without any especial aim and utterly out of harmony. Go out to a city street and enter an electric car. What harmony of thought obtains there?

One man thinks of stocks, one man of drugs, one of his sick wife. A woman thinks how to match a ribbon, a child of her history lesson, the motorman of his line, and you, perhaps, think of the last book you have read or whether you can secure tickets for a matinee. It is an *olla-podrida* of incongruous elements. There is apparently no possible association of ideas in the whole community, save for a brief period in audiences, schools, lecture rooms or colleges where a few people come together temporarily for the acknowledged purpose of listening to a certain theme. But according to the latest investigations into telepathy, hypnotism and other subtle phenomena, it has been agreed more positively than ever, that nothing exists outside of law, and that this applies to the movement to currents and vibrations of thought, and interprets the hitherto seemingly meaningless conglomeration of human thinking. Each thought has its appropriate place and by the law of attraction wings its way with unswerving course to its one and only position in the general mass.

You look out at night and view the myriad stars and see no regularity in their positions. You cannot understand

why some are grouped, some single, some in clusters, some by twos and threes. The astronomer can give you many reasons and ideas, but even he cannot see the true meaning of this conglomerate mass, although his sagacity has reached the knowledge of a harmonious law. So we vainly try to probe the meaning of a human thought, most of us ignorant that it too is governed by harmonious law and seeks its own, even as sun and planet bend to a central force. The later scientific conclusions point decidedly to the theory that the world is surrounded and permeated by an etheric atmosphere, which carries thought in invisible telepathic messages with lightning speed, and unerringly reaches the stratum of thought to which it is attracted or corresponds. And thus our thoughts form a connecting link between not only ourselves and those to whom we think out,—but between ourselves and the range of thought which in general corresponds to our feelings and our mental and spiritual condition. In other words the idea is, that when we think, we send our thoughts out by means of the etheric vibrations to that layer of thought surrounding the earth which matches them.

If this be so, by projecting our thought toward a stratum of worry, misery, foreboding, we inevitably absorb and retain somewhat of the inimical forces which that stratum concentrates and holds, while if on the other hand we persist in thinking happy, free, trustful thoughts, the great mass of such thoughts will react in vibratory movement upon us, in added success and uplifting. All thought is born in the spirit. The spiritual strata of thought surrounding the earth is the reality, the eternal verity of thought in its essence. Thought being born out of this spiritual essence, expresses itself either si-

lently in the mentality or both mentally and actually in sound, through the mediums of the brain and other organs in speech. The atmosphere of spiritual thought that surrounds the earth is of human emanation. Our emotional thoughts accumulate. They are never dissipated and go out of existence. Anger, discontent, indignation, hatred, malice and all uncharitableness go in thought form to their own peculiar place and when these forces become overmuch, dominating the forces of true human brotherhood, they produce war, dissension, lawsuits, murder, robbery and crimes of every kind. Epidemic diseases become more widely spread by the thoughts of the multitude drawing upon themselves the massed fears of the community, currents of fear thoughts flowing like rivers over the heads of those who constantly add to their depths.

Those who make for righteousness in their inner lives, the lives not uttered at all perhaps to their neighbors, do more to make a community equable, peaceful, contented, liberal and prosperous than all their teachers and orators put together. They are the silent, earnest, constant power for good, daily sending their thought out to those strata that hold all that is best, thus attracting and keeping the giant energies of massed thought in harmony with the place they inhabit. They are the leaven of the loaf. They make it rise.

Few seem to realize that our silent thought or tendency of thought appeals to or touches upon persons with whom we hold no outward communication by word or apparent notice, with efficient influence. Yet our thought is our real spiritual essence, is in fact, ourself, and goes with us wherever we go. So if, for instance, we enter an elevator full of people whom we never saw before, if our thought happens to be pure, sweet,

humane, elevating or happy, we inevitably impart it to the atmosphere and attract to ourselves and to them, the forces of such thought out of the general mass. Probably if we could see with spiritual understanding we should be astonished to note the change wrought in the thought of a group of persons when suddenly a mind of clear, aspiring, noble nature comes among them. It is like a fresh breeze. We feel it but we do not know why or whence it comes. Virtue goes out to others from all who desire the good of others. If we long to bless the world, we can bless it, "without money and without price" by being heavenly minded, prone to charity and good will. Our thought is our atmosphere, which touches other thought atmospheres for good or evil.

Very well! This thought, this giant power, this invisible agent which makes and mars history, fortune, health, character, life itself, should be made to serve us. If we can harness electricity, gas and steam and make them serve us, shall thought even more potent for good or ill go scot free? Shall we permit the evil strata to roll ever deepening waves of discontent, fear and melancholy over our land or shall we start, make a little beginning, take a first step toward eliminating that stratum, depleting its volume and opposing its influence? Already two expressions, repeated billions of times yearly, have doubtless had great effect upon the prosperity of these states. "All right!" and "Well," or "Very well," uttered by millions, although not in unison and not by intention, have made this nation pretty well understood to be practically "All right" even to those who do not in the least know why. The foreigner hears "All right!" from the moment he strikes these shores, and as far as civilization has advanced he finds us so.

"Out of the mouths of babes cometh wisdom." Was that a plain statement of fact or a prophecy? Perhaps it was a prophecy. Can we not make it so? We begin to teach the man, the grand-sire, the sage, the statesman, the scholar, not when he gets to be forty or sixty,—we begin to teach him when he is a little child—when his mind is easy to mould. We begin with an advantage unknown in other countries in past centuries, but which is now so well established in our own that it is as certain as daylight and nearly as regular. Our children go to school, and the school begins at nine o'clock in the morning during many months of the year. Besides the public schools of all grades we have academies and institutes and colleges, all being carried on during the same hours of the day, having similar times for vacations, similar hours for rest and recreation and thus in general collecting in spots, groups of persons who are practically at leisure to do something for their own benefit, which would not take more than five or ten minutes. In all, there is during the school months, a large proportion of our population occupied with thought. Supposing it should be agreed upon by the superintendents and teachers of all the schools of one state that a first step, that an attempt should be made to organize the thought of all scholars of whatever age or grade. Supposing, for instance, this should be agreed upon in the great state of Illinois. Then, every morning, at any hour selected, upon the minute, a certain formula should be written upon the board. The scholars, big and little, should rise, think it, utter it, and those who could should sit down and write it. The formula should be brief, easily understood, optimistic, moral, true. It should appeal to the man and be comprehended by the child. As a mere sug-

gestion and only a suggestion, supposing that on every Monday, on the board should appear:

Monday.

Heavenly Father's Day.

We are his children.
He cares for us.
He helps us.
He guides us.
He loves us.
He blesses us.
So we are happy.

On Tuesday the following:

Tuesday.

Mother Nature's Day.

She gives us the earth,
The sunshine, moon and night,
She gives the rain and wind,
Fruit and flowers,
Our food, our clothing,
Beauty and brightness.
So we are happy.

For Wednesday:

Wednesday.

Health Day.

We breathe pure air.
We drink clean water.
We eat good food.
We walk and exercise.
We are strong.
We are well.
So we are happy.

Thursday might be:

Thursday.

Work Day.

We use our minds.
We use our hands.
We persevere.
We think rightly.
We act kindly.
We get things well done.
So we are happy.

And Friday, the day of success for the United States, it being the best day in our history, might be outlined:

Friday.

Joy Day.

We try and we succeed.
We love and are loved.
We enjoy and spread joy.
We have faith.

We have courage.
We have hope.
So we are happy.

As there is usually no school on Saturday, perhaps to make a formula for that day might be superfluous, yet to have a sequence of the complete week, the following might be recommended to be said by the scholars at their homes:

Saturday.

Play Day.

We are easy, we rest.
We laugh and are gay.
We give and receive.
We reach up and out.
We take in and grow.
We feel all is good.
So we are happy.

Sunday.

High Day.

We lift reverent prayers.
We think noble thoughts.
We remember happy times.
We forgive and forget.
We have peace and content.
We aspire and rise.
So we are happy.

From minds far more wise than my own may come suggestions better adapted than these to lift each day for the children out of the commonplace and material into the realm of the intellectual and spiritual, but if, even on Sunday, it were agreed that when the church bells ring that they should be the signal to think of High Day, and teachers and pupils should join in thinking or repeating these expressions of optimism and good will, all at approximately the same time in unison—would not this massed thought of the inhabitants of the state throw out an attracting current to the strata of the well-being and prosperity above them and circulate from themselves to others and draw down upon themselves and others those invisible massed forces for good, which would lighten the heart, strengthen the faith, urge the aspiration and induce the per-

formance of successful labor which without that invisible assistance may now be dissipated and wasted?

As on any other subject, the teacher could enlighten the scholars of the meaning of the thoughts given them to think and utter the possibility of great good resulting from the practice. In any case, the result would be that on Friday morning at nine fifteen, perhaps, for every week of the school during the year, thousands of minds would think and declare and write, so that it would sound in their own ears and in the ears of others, that this is a joy day, a day when one can try to do something and succeed in doing it; when one can love somebody else and be loved in return; when one can have a good time and give somebody else a good time; when one can look up to God and have faith and be put in hard circumstances or in danger and still have courage and meet with trouble or lose and still have hope. And on all the days all these thousands would think and say and write that they are happy. An optimistic tendency of thought would thus begin to be organized. Ideas for thousands would be directed. The first step would have been taken to get the power of thought into harmony.

I again say that the words above might not be used. Valid objections to some of them might be raised. I am not presuming to suggest what should actually be considered fit. I simply wish to illustrate that the organization of thought can actually be begun and for instance, supposing a street full of little children in the city or a small school of little ones in the country should repeat Work Day, every Thursday in the school year and should take the thoughts home with them, as they would certainly do, how many years would it be before Thursday would be a synonym for being busy, thinking of something worth

while, acting a little better than usual, and being kind? If they began at five years old to think that on Thursday they must try hard to get things done and well done, would it not be a habit at fifteen, and when the young man was in college at twenty still saying, thinking and writing it, would not its influence, now accumulated beyond all thinking, in conjunction with the invisible force which has been attracted all these years, make idleness and ill done tasks repugnant and therefore improbable? It is to be hoped that before another quarter of a century has gone by that there will be some effort made to organize thought. Perhaps education in the laws of prosperity will effect it. When children are taught in school that success for themselves and advancement for the world is secured as much by thought as by action and that morality of thought is as necessary as morality of deed; when youth comprehend that harmony with goodness means harmony with success and happiness as well in a material as in a religious sense, then perhaps will begin to grow of itself a tendency toward harmonious thought, and science, by data of observed phenomena, will soon give to the world rational rules, whereby thought shall be controlled and exercised in a way to gain the greatest good for the greatest number. Some modern Froebel may take the hint and start the idea with the enthusiasm of genius, and then the extension of it from the simple forms appropriate for the little child in school may, if such an experiment justify itself by success, ramify occupations, literature, philosophy, religion, and bring into amicable and intelligible relations what now seems disconnected or at opposites, making a recognized brotherhood of assent and common understanding of the essentials of life.



A Prayer

Just as I shape the purport of my thought,
Lord of the Universe, shape Thou my lot.

Let each ill thought, that in my heart may be,
Mould Circumstance, and bring ill luck to me,

Until I weed the garden of my mind,
From all That is unworthy, or unkind.

Am I not Master of my mind, dear Lord?
Then as I think, so must be my reward.

Who sows in weakness, can not reap in strength;
That which we plant, we gather in at length;

Great God of Justice, be Thou just to me;
And as my thought, so let my future be.

—ELLA WHEELER WILCOX.

Crutches.

By THOMAS DREIER.



Churches, creeds, genuflections, burning candles, incense, forms and folderols are for those who need them. If I had the power to sweep all these things out of existence

I wouldn't exercise it. But that these things are needed by all men I deny. There are times when a man needs a crutch. But to say that all men need crutches is as absurd as to say that all men ought to have three legs. When a child is learning to walk a chair pushed before it is of great assistance. But I do hope no one will disagree with me when I say that there comes a time when a child can walk infinitely better without the assistance of a chair. It is the same with churches and creeds of the cast-iron character. They do serve a great and useful purpose. They are to millions what the crutch is to the man with the lame ankle and the child that is learning to walk. But we must be frank and admit that some men have evolved to a point where they are in no more need of an orthodox church to enable them to live according to natural law than I am in need of a meal at this particular moment. We are apt to look with suspicion upon those folks who

have broken away from orthodox control. The suspicion is often prompted by envy. We would do the same if we dared. But we were told when we were youngsters that there are certain things we must do in order to be saved, and while we are somewhat in doubt as to what is meant by "being saved," we stick to the old belief like death to a dead Ethiopian. Churches start as partnerships. Two or three who think alike on the majority of subjects of a religious nature get together for mutual help. This is fine. But after awhile this church grows so great that the management has to be placed in the hands of a few directors—a certain class that does the thinking for the rest of the stockholders. Whatever this board decides is right for the majority to think, the majority must think or get punished. This would not be so bad if it were possible for a member of those corporations to withdraw. But to withdraw carries with it certain penalties that few care to shoulder. When one or more strong members do secede and form a partnership of their own the trust does everything in its power to wipe this partnership out. Co-operation to do good is a great and glorious thing. But religious slavery is as damnable as slavery of any other kind. When a man can throw away a crutch and stand alone as a man should stand, I believe that the divine voice within him demands of him to stand alone. The reason the evolution

of society mentally is retarded is because there are too many millions who assume that it is necessary to travel with mental and spiritual crutches.

A Man and His Dream.

One man can dream a great dream. One man can construct a great ideal. But to make many men dream this same dream, or to make millions of men see this ideal is a task that requires more than one dreamer of ideals. The great sculptors, the great painters, the great poets of the world have been men who put into their work their whole being. When they spoke it was not of themselves but of their work. They realized that a man can only win by doing great work, and that unless a man's work speaks for him all the tinkling cymbals and beating of drums will not hold the world's attention to him. A man's dream is ordinarily better than the man himself. It is so easy to dream. It is so hard to live. Thoreau says one must first stand up to live before one can sit down to write. But Thoreau must have known that one can stand up in Dreamland and see ideals and be unable to stand when upon the earth because of feet of clay. The man whose ideal will live longest is he who keeps it clearly before him and is able to make a few other strong men see it as clearly as he sees it himself. He must hold the attention of these men to the ideal and not to the man who made the ideal. No man can serve two masters. If the creator believes that he is greater than

his work, than it is to himself that he should call attention. But if his work is greater than he, the work must come first. I believe that one with an ideal helped by five men who believe in that ideal with all the intensity of their being, can change the social complexion of the world. The man who would do this great work must be a leader who can attract and hold with the grasp of loyalty men who are willing to devote their lives to that cause. But no man can attract and hold five strong men who is not himself a strong man, or who is not wise enough to frankly confess his own weakness and point to the strength of his ideal—the ideal he desires his helpers to serve. The man who holds under his control the energies of five strong men possesses a great responsibility. To wisely direct this energy calls for a master. There are two ways of controlling this force. One is by securing blind loyalty, which ends when the leader drops by the way. The other is that greater loyalty which comes from men who are taught to see clearly and frankly, and yet, after seeing all clearly and frankly, still serve faithfully. These last may be depended upon to keep the ideal ever before them even when its creator exists no longer in the flesh. The man whose only desire is to serve the world will choose the last form of loyalty, because the great servant wants only the best. This last is the best because it is loyalty based on knowledge, whereas the first is loyalty adulterated with blindness.

*Watch well the building of thy dream!
However hopeless it may seem,
The time will come when it shall be
A prison or a home for thee.*

—Winifred Webb.



Mother Thoughts

By Florence Morse Kingsley.

V.

(To a Son about to go away to
College or Business).

*"I pray not that thou shouldest take them
out of the world, but that thou shouldest keep
them from the evil."—JOHN XVII. 15.*

I AM determined not to send you out into the world wrapped about with a thick cloud of fears and forebodings; but I will give you instead the armor of light. You are my child; but you are also the child of your Father in Heaven. I cannot go with you; my days for brooding over you and working for you seem to be ended; but you are not alone. You are guarded, guided, befriended by the ever-present, ever-pure, ever-helpful Spirit of All-Good. I do not feel any anxiety about your future; nor do I fear evil associates, or perils, seen or unseen, because I know that dear as you are to me you are even more precious to Your Father, God.

All is well with you now. You are filled with hope, courage, joyful anticipation, as you fare forth on the great adventure-Life. And though I seem to remain behind, quietly and with empty hands, I bid you good cheer, and I go with you in joyous company of thought.

My child is God's child; therefore, I am not afraid for him.

Written for The Nautilus.

The Prophetic Photograph.

By MARY STEDMAN HARPEL.

John McGregor brought his fist down in an emphasis that made the glasses ring. "I won't have it, I tell you; I won't have it."

Julie McGregor had only a confused notion of what her lawful master was determined not to have. "It did not matter anyway," she thought wearily, "whatever it was she would be absolutely certain to furnish it"—or, what was as much to the point, "he would surely imagine she did."

When John McGregor had married Julie Vernon, it had been with the definite intention of bending her pliant youth to his stubborn will, and training her to his conception of a model wife. With this purpose in mind, he had smiled indulgently at her little tyrannies of courtship days. "Let her gang her ain gait the while," he himself would soon handle the lines.

To Julie's immature and superficial discernment, her elderly lover was all kindness and good humor, and she fancied that when married, she, and he as well, would do exactly as she pleased.

It had all been so bitterly, tragically disappointing. Julie's childish affection for her husband, which might have been fostered into love, had been killed outright by the revelations of marriage. His animalism had terrified and disgusted her; later she had grown to hate and fear him. Her listless, spiritless submission to his inconsiderate demands

in all the trifling details of daily life, but goaded him on to more violent rage. The tyrant in him awoke and waxed strong on everything she did or omitted to do. The more she yielded to his whims, the greater his gratification in bullying and humiliating her.

Such a slight, frail little thing as she was! The fine brown hair that spun to threads of gold in the sunshine, the pure cameo-like face with its soft tints, great dreamy brown eyes and innocent mouth were so appealing in their delicate beauty. Yet John seemed to wish he might crush the dainty being in his coarse red hairy hands.

Julie began to cry and a malicious smile darkened John's visage. Her tears were a grateful proof of his power to make her suffer.

She shuddered as she looked at him and saw in the small sparkling eyes under the bushy brows, in the cruel mouth, the long chin, heavy jaws and thick neck, an image of the soul skulking behind them.

John dropped his knife and fork with a clatter, pushed his plate from him and rose clumsily, his chair raking noisily on the hard wood floor.

"Now you hear, I won't have you watching at the window for that man. Something is likely to happen." With which covert threat he went out and slammed the door behind him.

The girl wife sat rigid; as the full

meaning of his vulgar insinuation became plain to her, she hid her crimson face in her hands.

With all John's roughness and brutality, he had never before gone so far as to charge her with doing anything low. His accusation seemed to be the shock needed to crystallize Julie's discontent into resolve.

Presently she rose and went about her household duties, quietly but with a strange look in her eyes.

"I have borne enough," she said, as though speaking to a friend. "Now I shall go away. I wish I might go to mother, but he would be sure to find me and he might force me to come back."

After a pause,—“No, I could not endure the ignominy of a divorce trial, he would be unspeakable. It must be *the other way*. I shall arrange it to look like an accident lest mother divine the truth.”

She felt that nowhere in this life could she escape John's vindictiveness, in the other world when each had gone “unto his own place,” she made sure that whatever her place and punishment, it could not be near his. That of itself seemed a negative heaven.

Since she had dwelt in torment for nearly three years there was no immediate haste; she could live through a few more days. There were various small matters which she wished “to set in order,” and finally she would have a photograph taken for her mother. It should be in a new frock (that Mrs. Vernon might believe her daughter well cared for) and that must be managed.

Eventually Julie bought it at a department store, the bill not to be sent until the first of the following month, when John McGregor's fury would be powerless to reach her.

The photographer was nervous from the start. He did not, for some reason,

succeed in posing her satisfactorily to himself and tried this position and that, until Julie's brief vivacity had vanished, and her face settled into the lines of despair that had grown habitual.

In the end he made only one exposure, saying that madame looked too tired and that if this sitting proved a failure, madame should have as many more as she wished.

The proof had been promised for the following day by the afternoon post, as John would by no chance be at home then. His occupation—that of managing the “cub” reporters on a morning paper—took him away before the postman made his last round for the day. The feelings he aroused in the office force cannot be expressed in polite language.

In arranging this little matter, Mrs. McGregor had felt scarcely a shade of embarrassment—she was so used “to keeping things from John”—but the pity in the photographer's eyes had brought a flush to her pale cheeks. After all, it was shameful to stoop to underhanded dealings; she despised herself for it, and she resented the pity.

Instead of the proof, came an incoherent note, written apparently in extreme agitation. Would madame come at once, something extraordinary—the rest was unintelligible; the Frenchman's English had failed him utterly.

Julie went.

With shaking hands, his black eyes wide with terror and his face ashen, the man held out a piece of paper to her.

“Why, what, *who* is that?” stammered Julie, pointing with unsteady finger to the proof.

In the center of the oblong of paper was the photograph of herself for which she had sat, the features unutterably sad and every line of the figure bespeaking wretchedness.

It might have been posed for Disillusionment.

Just above, slightly to one side, was another face, upraised, a rapturous smile curving the beautiful lips, the eyes dewy with love, a charming, blissfully happy woman. And it, too, was her face. The arrangement of the hair and the fashion of the gown were identical in the two pictures. The dress had bands of heavy lace on the corsage, and the pattern was easily traceable. Yet there was one difference: In the upper photograph there were clusters of blossoms with their leaves and stems drawn under the lace (it was not possible to say positively what flowers they were), and flowers of the same sort were in the hair.

Julie's face blanched to the lips and she sank into a chair.

M. Leclerc began to talk volubly. He had partially recovered his poise and his English. Only the one exposure had been made. Madame had heard only one sound, "N'est-ce pas? Could Madame explain it? Did—his voice sank to a whisper of awe—"did Madame have spirit guides?"

Julie mastered her agitation and responded in a voice which betrayed her deep emotion. "I do not understand it. I have never believed in spirits, now I do not know what to believe. This much I *know*," and her eyes grew solemn, "this picture has been *sent me*."

As one of her rare smiles flashed on him, the Frenchman cried dramatically, "It is, it is the face of Madame. It is a—what you say?—prophecy. Madame's happiness, it *comes*."

At home once more, Julie McGregor attempted to fathom the mystery. The photograph had been "sent her," that she accepted unquestioningly. She could not discover *how*. The photographer had certainly been honest in his decla-

ration that he had had nothing to do with the phenomena. Carefully she recalled his words.

Over and over he had repeated: "I put in one plate. I make one exposure, that is all. I cannot tell how that other face come. I could impossibly put together this picture because no one could put flowers under the 'garniture,' that Madame sees.

So there remained only the question, why this strange thing had taken place.

In all her misery, Julie had never dreamed there could be help—for her. She had considered herself too insignificant to merit any especial consideration. She had made a terrible blunder, she must suffer the consequences. But now this message had been sent her, *her*, such a message as—to her knowledge—no one had ever received before. Some Power must care for her and have done this to bid her take heart for she was to be happy.

All at once fragments of Bible verses, lessons of her childhood, crowded her memory: "Trust also in Him and He shall bring it to pass," "Wait patiently upon Him and He shall give thee thy heart's desire," "Commit thy way unto Him and He shall bring it to pass."

She clasped her hands, her face uplifted to the skies. How wonderful, these were promises meant for her exactly as much as for anyone else. "Why," she thought tremblingly, "have I never made any personal claim on the Infinite Forces? I have simply attempted a giant's task with my own pigmy strength, and when inevitable failure followed, decided to go unsummoned."

Her plan had looked romantic and pathetic yesterday; today it appeared cowardly and base, so rapidly had she changed her point of view.

Falteringly she said again and again,

"It is meant that I shall be happy, my happiness is on the way to me, it is mine already."

Whatever doctrines and dogmas had fettered her spirit before, it was free now, expanding its wings.

The morning breeze came into the window sent to bear *her* a message of refreshment, the sunshine entered to cheer *her*.

"The thing I seek is seeking me," she whispered, "It is already mine."

John eyed her curiously when he found her singing about her work; but gave her small heed, he was for the present too deeply engrossed in ward politics.

It was when the bill for the frock came, that he roused himself to re-establish his supremacy which seemed of late unaccountably slipping from him. Julie had never before dared to purchase even trifling necessities without first begging the price of him, since charge accounts were prohibited. To such a condition of subjection had he succeeded in bringing her that it had become customary for her to wait until her liege lord should fling a few dollars on the table with some pleasing injunction like, "Now for once get yourself something fit to wear; why can't you ever look like other women?"

"Well, she should repent, he would show her that he was 'master in his own house,' etc., were the thoughts that surged through his brain on the way home.

He ate his breakfast in silence; his rage all the while growing hotter.

The attack was opened in the old forcible way that had never formerly failed to subjugate her in sixty seconds.

When he was obliged to pause for breath, Julie answered calmly, "I forgot to mention that bill, I needed the dress and did not wish to ask you for the

money. It is quite within your means. I prefer to have an allowance after this." And she met his blazing eyes without flinching.

John gazed at her, actually dumb with astonishment.

"What's the matter?" he queried at length, suspiciously.

"Nothing you can say or do has power to make me unhappy," she answered firmly. "I have no longer fear of you or anyone or anything."

Her face was radiant and strong. She rose and went into an adjoining room. Presently John's ear caught the line, "And He shall give thee thy heart's desire." Julie's voice rang sweet and true as a lark's.

Too exhausted, to fight the air any longer, John threw himself on the bed to sleep. "She looked blamed pretty in her defiance," he muttered, "but I'll get square with her yet."

John repeatedly returned to the attack undaunted, all his Scotch pertinacity of purpose bent on regaining his lost ascendancy. To make Julie miserable had lent zest to domestic life. He found, however, no ammunition which could pierce her new armor.

"He shall give thee thy heart's desire." Julie repeated each morning on awaking, and rose positive in her belief that her happiness was one day nearer.

She walked through the days scarcely noting their thousand insignificant annoyances, living in an unseen world of blissful anticipation. What mattered the flame to the martyr who saw the heavens opened? Her joy was coming, she waited joyfully.

In what her happiness was to consist she scarcely tried to fancy. Her faith was beautiful, child-like. She wondered at herself that she had been willing to live so long on the material plane. "I used to think that only ministers and

old people should care about things spiritual," she mused.

One morning John did not return at the usual hour. Instead arrived one of the young men from the office.

"Mr. McGregor is unable to come," he blurted out.

"What has happened?" cried Julie at sight of his pale face.

The messenger plainly wished that some one else had his task.

"He slipped and fell," he forced himself to say, "and struck his temple against the sharp corner of a desk. He did not move again."

The reporter had tried to soften his tale and had omitted as much as possible. The fact is, John had flown into a passion with a new man on the force, whose stupidity was of a particularly dense and exasperating variety. McGregor had caught up the paste pot to hurl at his head and—his story was at an end.

After the first shock had passed, Julie's thoughts dwelt with pity on the poor temper-ridden man. It is useless to deny, however, that her chief personal feeling was a sense of freedom—as though she had been released from prison early "on account of good behavior."

The settlement of John McGregor's affairs revealed, through his debts, much of his evil manner of living. An insurance policy taken out for his wife at the time of their marriage had been canceled recently. Thus had he revenged himself for her temerity in buying anything without permission. Julie sold everything, even the piano her father had given her, in order to assume and meet these obligations. There was nothing left.

"My happiness is coming, it is mine already," she repeated steadily and without wavering.

She refused her father's invitation to

come home, feeling she ought to make her own living—she who had never earned a cent. And she must begin at once.

There were half a dozen advertisements under "Help Wanted, Female, Miscellaneous," in the next morning's paper. Julie selected one to answer in person.

She dressed carefully and went down town without trepidation. "No one can make me afraid," she said whenever a pang of timidity assailed her. "The position is mine."

"Mr. Hinckley was in and would see her at once," the office boy announced.

Julie included 'he well-bred attire, the athletic build and the shapely head with its heavy black hair and kindly black eyes in one comprehensive glance. The eyes seemed to look her through and through, and brought to her cheeks a tinge of pink which was far from unbecoming.

"Be seated, Miss McGregor."

"Mrs. McGregor," corrected Julie from force of habit, not that it mattered.

Mr. Hinckley explained that he needed a secretary to dictate letters to his stenographers.

"I will give you an idea of the purport of the letter, of course; but the composition will be your own. What experience have you had along this line of work, may I ask?"

"None, whatever," was the frank admission.

Taken aback, Mr. Hinckley stared at her. "Why, I mentioned in the advertisement that none but experienced ones need apply," he said with a shade of annoyance.

"I know," replied Julie, as though brushing away an immaterial trifle. "I can do the work," she went on with quiet confidence. "I will come for a week, if you prefer. Afterwards we can make a permanent arrangement."

"What remuneration?" murmured Mr. Hinckley, a little overcome. She seemed to be engaging him. Yet there was no trace of assurance or boldness in her manner.

When she named a sum larger than he had ever paid an experienced woman, he ventured to demur.

"I couldn't live comfortably on less," Mrs. McGregor returned with finality, as though she had definitely settled the question. She was evidently possessed by the belief that every employer had at heart the welfare of those who worked for him.

Mr. Hinckley ceased his ineffectual struggles.

"Will you report at nine tomorrow?" he asked deferentially.

He surprised himself further by rising to open the door for her, an attention he was not in the habit of showing his employes. She had unconsciously betrayed that she expected it, and instinctively he desired to appear well in her eyes.

He closed the door and sat down. A low whistle relieved his emotions.

"Apparently I have engaged her because she was so sure I would," he confessed with amusement. "Actually I hadn't the courage to let disappointment cloud that face. I am unaware that she has one single qualification, unless utter lack of business experience may be classed as such. And I am to pay her, not what she is worth to me, but what she can live on in comfort. Oh, well, I am inclined to regard it worth one week's pay to have anyone—such a pretty woman especially—look at me with that touching belief in my humanitarianism. Her husband must be a brute to let her work."

At the end of the week, Mr. Hineckley might have been heard to utter the following with enthusiasm: "Well, it's

gone splendidly, hasn't it. Do you think you'd like to keep on at the same salary?"

"I should be delighted to," was Julie's unequivocal reply.

She liked her work, and she knew she gave satisfaction. The last three years seemed but a nightmaare and she forbade her thoughts to wander backward. Ahead lay the promise of the photograph, and she was so happy that waiting was no hardship.

She had been in the office more than a year when there came a bad day. Mr. Hinckley, to borrow the language of his nephew Thad., had "gotten out of the bed over the footboard. Vat's wot mates you tross, Uncle Vance," he said seriously. This at the breakfast table.

Discomfited by the laugh he had raised, Thad. nevertheless protested, "You says it to me wen me are bad," and burst into a loud wail.

Julie would have agreed with little Thad.'s criticism.

The cause, however, lay deeper than the manner of arising. Vance Hineckley had decided to do a certain thing in defiance of his usually respected conscience. Said conscience, outraged, was making him as uncomfortable as possible. So what more natural than that he should make every one about him uncomfortable?

Among the letters to be answered that morning was one received the day before from a widow. The interest on the mortgage Mr. Hinckley held against her farm would fall due in a day or two.

"Dear Mr. Hinckley," she wrote.

"I have not been able to get the money together because the man who bought my butter has not paid me. Will you please wait a little while? I will send it as soon as possible.

"Respectfully,

"Mary Graves."

"Tell her I regret, etc.," dictated Mr. Hinckley. "Say my lawyer has charge of such matters."

Something in the face which Julie tried to keep impassive prompted him to defend himself, though unaccused.

"It's only business; just what any one else would do. That's a fine little property and will sell at a profit of twelve or fifteen hundred."

Julie McGregor took the pile of letters in silence.

It was later than usual when she brought the typed replies for his signature.

"I did not answer that one," she said gently laying down Mrs. Graves' letter.

"Why not?" the employer demanded, "I told you what to say."

"Yes, but I couldn't say that," replied Julie more gently still.

"Why not?" His irritation was visible. To have some one try to save you from an ill deed, is cause enough for irritation.

"Because it isn't true." The words came reluctantly but the clear eyes were fearless.

"I engaged you to take charge of my correspondence, not as keeper of my conscience," he said coldly. "I will answer the letter myself. That is all." He was thoroughly incensed.

"Mrs. Vance Hinckley has my heartfelt sympathy," murmured Mrs. McGregor to herself, as she closed the office door behind her. Despite Julie's efforts to be unconcerned and her consciousness of having done right, it was a heavy little heart that beat under her trim jacket on the way home, and in her room that night tears choked her when she tried to sing.

She failed to comprehend the meaning of her dejection. It was of no comfort to believe that another position would be found with ease. She was

lonely, lonely with the sense of loss. She did not hesitate, however, in the course she had marked out.

The following morning Mr. Hinckley had evidently arisen in the orthodox manner, and Thad. hugged him approvingly.

"Mine dood uncle is back some more," he shouted to his mother.

Vance reached his place of business in a conciliatory mood.

"I am forced to admit that my temper was decidedly under the weather yesterday," he planned to say magnanimously to his secretary. She had overstepped the bounds certainly, but he couldn't help admiring her bravery. He glanced at his watch, half past nine. She had never been so late.

He began to look over his mail apprehensively; yes, there was her well-known hand. He opened the letter with foreboding.

"After my interference of yesterday," he read, "you will, I am sure, be glad to accept my resignation. Thank you for your unfailing consideration."

The comfortable room changed suddenly to a desert and business became an intolerable bore. He had been a fool—or worse, that was his galling reflection.

He was beginning to realize how greatly he had valued the approval of those true eyes. Well, it was all spoiled now. There was no help for it. He shook himself impatiently and set doggedly to work; but it was a long and dreary day at best, and he was glad it was Saturday night, a dull cold night, too.

The troublesome letter was still unwritten.

Sunday burst upon the earth in a jubilee of spring. The fruit trees hastily flung on their holiday garb, the lilacs poured out their stores of incense, and

everywhere birds went mad in riotous mirth.

By afternoon Mr. Hinekley found his sister's house and grounds too narrow for his restlessness. Quite by accident—possibly—he strayed so near Mrs. McGregor's boarding place that he decided to run in. Perhaps he could persuade her to come back. He shrank from the prospect of working day after day without her.

"Mrs. McGregor is out of town," replied the landlady in answer to his inquiry.

"Does her husband live here, too?" was the next question. He had never risked the serenity of the office sky by making any inquiries of Julie. His impression was that she had left her husband, and that he, of course, was at fault.

"Why, didn't you know she's a 'widder'?" demanded the voluble woman in surprise.

A widow? Vance's head felt light and it spun in time to the thumping of his heart. Free and he hadn't known it! Free!

He accepted eagerly the invitation to "Come in." If he couldn't see her, he could at least talk of her. And she was free. With lightning-like swiftness his imagination seized on this statement, fed on it and grew mightily.

He was even guilty of drawing the good woman out a bit, and all he heard strengthened his new-born resolve.

Mrs. McGregor had given up her position, she didn't know why, the landlady volunteered.

Vance felt a thrill of gratitude to Julie for her reticence.

"Yesterday she put an ad. in today's paper and went to stay over Sunday with a friend in Glendale."

"Glendale? Why, I'm on my way there now," cried Vance, rising with in-

stant decision. He spoke the truth 'with intent to deceive.' "If you happen to know Mrs. McGregor's address, I might see her."

She fetched it from its resting place under the clock, and watched him stride off toward the station. "I guess he warn't goin' to no Glendales till I told him Mis' McGregor was there," she remarked sagely. Alas for Hinekley's flimsy subterfuge!

The day was beautiful in town, out in the country it was heaven-like.

"Which as I follow, flies," quoted Mr. Hinekley as he turned away from the wistaria-hung piazza, where Julie's friend sat.

She had explained to Mr. Hinekley that Julie had taken Major and gone to walk. The ghost of a smile hovered about her lips at his look of alarm. "Our dog, you know," she added demurely.

And Vance Hinekley blushed like a schoolboy. His raw attempts at dissimulation were vain transparent failures.

He followed the path indicated and on the mountain-slope, pink with bloom, he saw Julie. If his purpose had been at all uncertain, one sight of the delicate features, the graceful form, was enough. He was positive as to what he had come for, and resolved to possess it.

Wherever Julie's thoughts were, her fingers were busy weaving a collar of laurel for the huge collie which lay looking up into her face, his eyes humid with affection denied expression.

Surprised, Julie nevertheless saved the situation from embarrassment. Looking up as though Friday had never been, she said simply, "The laurel is lovelier than ever this year, isn't it?"

He blessed her in his heart for her tact, as he sank down on the soft moss beside her, and plunged into an ex-

haustive discussion of mountain laurel, its habitat, its species, its vanities and its characteristic beauties. All the while he was mentally threshing the question, "How *shall* I begin it?"

His pulses were quickened by her nearness and the knowledge that she was free; but she seemed to his sudden mood of self-abasement so immeasurably above him that it was presumption to aspire to winning her.

There fell a pause at length; even to so absorbing a subject as laurel there comes an end. Mr. Hinckley seized it, regardless of scruples, though he still had not formed the dimmest idea of that formidable beginning.

"Mrs. McGregor," he said with so tremendous an effort that Julie paused with the finished collar suspended above Major's head, and looked at him with wonder.

"I left home with the intention of asking you to come back to the office," he rushed on awkwardly; "but something I learned about you at your boarding place has altered my purpose."

"About me?" she murmured in perplexity. Surely she had done nothing.

"Yes," he floundered on, getting deeper and deeper in the slough, "I have found you a delightful comrade in work, now I want you for a companion in play."

He came to a stop at last, frozen by the look which leapt to her face.

"Come, Major!" she cried, springing to her feet and letting the flowers fall unheeded. With her hand on the dog, her protector, she turned to him with wide eyes, more beautiful than ever in her indignation.

Something in his expression of hopeless, helpless bewilderment penetrated her distracted mind. She paused an instant before flight. "Surely Mrs. Hinckley," she began—her voice faltered into silence.

A ray of intelligence brightened Vance's face. He crossed the little space between them. "I am a blundering idiot," he said humbly; "there never has been any Mrs. Vance Hinckley; they never will be, unless you will undertake the painful task."

Julie laughed lest she should cry in her sudden revulsion of feeling. There flashed on her instantaneously the explanation of her recent sadness.

Vance laughed too from sheer relief. "Will you, Julie, dear?" he whispered. "Will you?"

When she slipped her hand into his, the whole round world vanished from their ken, and it was as though they were lifted up into an elysium of their own.

Presently Major whined in protest at their selfish absorption and they regretfully came back to earth.

After a little, "What had you heard about me?" queried the woman in Julie.

"Why, that you're a widow, bless your heart," he cried gleefully.

Possibly Julie ought to have been shocked; but, if truth is to prevail, her sole response was, "Oh," breathed in a sigh of deep content.

Vance took a folded paper from his pocket. "Here is my peace-offering," he remarked casually; "I forgot to give it to you. You make me forget everything except your darling self." He spread it out before Julie and she read:

"Mrs. Mary Graves,

"Dear Madam:—

"Enclosed is the mortgage in question, which you will please accept for the children.

"Respectfully yours,

"Vance Hinckley."

"I had forgotten all about it," she confessed with self reproach. "It is splendid of you, Mr. Hinckley."

"The credit is all yours, sweetheart,

he said, caressingly. "By the way, my name is V-a-n-e-e, pronounced to rhyme with 'glance'—yours." His new bliss was finding its requisite safety-valve in boyish nonsense.

"Vance," she whispered so entrancingly that he took her in his arms again.

Vance began gathering branches of laurel. He placed a cluster of the fluted coral bells in Julie's hair and dropping melodramatically on one knee, fastened others in the lace on her frock, drawing the stems and leaves under to hold the blossoms in place. It was the same gown in which she had been photographed. Some impulse had led her to don it that day.

Julie sat in a happy reverie, scarcely heeding what was going on.

Finally he rose and offered her his hand. "Come, O, May Queen," he cried, "and behold thyself in thy mountain mirror."

She roused herself to gratify his whim. A tiny lake brimmed a depression on the declivity. The breeze had dropped with the sun and it lay unruffled. As Julie paused on the margin, she raised her eyes to the tall vigorous figure beside her with a look of joy and trust calculated to make a man fall on his knees and pray to be made worthy of her.

A side glance at her reflection in the water—"It—it is the prophetic photograph!" she cried.

And then Vance must needs hear all about it.

Life's Income Tax.

By FLORENS FOLSOM.

Are you big enough to hold Freedom?
Do you heliograph Sun-Wealth?
Have you scattered largesse of Loving?
Do you radiate Strength and Health?

Cease wailing, O feeble complainer,
Thy loneliness and thy lacks:—
That each and all may be gainer;
Life levies just Income Tax!



Happy Housekeeping.

HOUSES VERSUS HOMES—AIDS OF TODAY—HOW TO IMPROVE PRESENT OPPORTUNITIES—LESSONS FROM OUR FRENCH FRIENDS—SOME DELICIOUS HINTS—A CLEVER WOMAN'S DOINGS—ANOTHER SIMPLIFIED COOK BOOKLET.

By ADELAIDE KEEN.



So many houses in the world but so few homes! We all should work but we earn and need shelter, companionship, peace and sympathy. The old fashioned house-keeper spun, wove, pickled, preserved,

cooked, was tailor, dressmaker, nurse, laundress, wife and mother, an endless task which gave us those weak nerves we chase about to cure. Nowadays, a man demands a comrade in his sweetheart, a playmate in his helpmate. And modern inventions simplify work, new choppers, parers, cleaners, attachments to the sewing machine. Why, we ought to have life so easy that an hour or two a day will be enough for work. We have dish washers, washing machines, carpet sweepers, and now comes along the fireless cooker, the steamer in three tiers, not to mention the raw food man, who would abolish cooking entirely. All of them preparing for the day of gladness, when we have nothing to do but to enjoy life and each other.

Meanwhile, let us see what we can do

with the opportunities we have. How can we cut down work, giving us, or the tired maid an afternoon nap or a walk with deep breathing and blessed sunshine? We can learn much from the French, artists all, especially in cookery and sewing. In the first place a clever French woman has few clothes, all up to date, mended and brushed. No cheap finery ragged or soiled for her. She has many little belts, bows, ties, clean gloves, well blacked shoes. She seldom wears a kimona, but, if needful, a becoming little sack of cotton lawn. Some one says that we ought to fight Japan for sending us the divorce breeding kimona! Men hate it so! Few of us can wear it becomingly, outside of our bed room. When you are utterly tired, don it and lie flat, relaxed, in a darkened room. That proves its value.

The French take few patent medicines and need few. They have gotten food and meals down to a science, which we benighted Americans with our horrid fried pork, hash stews, and other messy, greasy, indigestible dishes are only getting a glimpse of. Why, even in rich families, unless the father comes of cultured stock, they often live exactly on the foods of poor men who live misera-

bly in crowded tenements. Clubs and travel have educated men to appreciate. In Colonial times, corn mush, salt fish and pork were the principal fares of our new countrymen; now, we know better; we know that food can civilize and refine, nourish and please all at once. It is an art, this making a meal a picture, a symphony, a poem, all with the simplest materials, a bunch of wild flowers and a clean tablecloth. And it takes all a woman's wits to turn home into heaven, satisfying, happy, peaceful, for the man who goes bravely out to work each day. The girl who has worked herself knows a lot more about the struggle for bread which tires and saddens her mate than the silly butterfly of society. She knows, too, how far a dollar can go, what it will buy, and how to sensibly manage. Economy is pleasant, meanness is not. Certain things can be eliminated and no one the wiser. If you wish to take that trip, buy those books, get that new rug, you can do without meat three times a day and be all the healthier for it.

A woman who was married at thirty to a fine but not rich man, began her house routine with perfect success. Up to that date she had never owned but a hall bed room. How she did revel in her little house, how she loved every corner of it. But she had to keep young and cheerful. She resolved to be bright every night. She has a little boy, but keeps no maid. This is how she does: At seven o'clock she arises and takes a bath, bathing the boy after. Then while he dresses and plays, and her husband dresses, she floods her tiny kitchen with sunshine, bakes eggs in tiny earthen dishes, costing but ten cents each and which, with a cream sauce, make the individual egg taste delicious; then coffee, with buttered toast, a prepared cereal, already cooked, and a bowl of

stewed fruit, complete the breakfast. She sets a bare table, except for spotless round doilies and the pot of ferns she dug from nearby woods. The fruit is cooked in large earthen jars, simmered slowly to soften it. It is made in a quantity and kept cool. After breakfast, in her neat chintz dress, with gay bow and belt and white fresh collar, she sends the boy to his play or school, while she washes the dishes and makes the beds. She dusts and uses the carpet sweeper, goes to market, prepares a simple bowl of bread and milk, toast, or soup, or stewed tomatoes from the bits left over. These, with fruit, compose her lunch at twelve o'clock. She then prepares dinner, sets it aside, all to be cooked, when her husband telephones her that he is starting for home about six o'clock. After lunch she dresses nicely and takes her child for a walk, shops, visits, or goes to a matinee. Her husband helps her bring in the very simple but nourishing dinner and carries the dishes out. He also washes them while she dries them and all work is over. Once a week a woman sweeps for her, and as often a woman washes and irons all but the unstarched linen. The house has few rooms, few ornaments, yet it is cosy and like a home. The new mission furniture fills it, needing but slight care. The covers are velveteen in winter, in her living room, for she is too progressive for a dark, unused, unnecessary parlor, and in summer, gay cretonne covers the cushions everywhere. Her kitchen is enameled white, floors and all, from economy and hygiene. On white you can see the dirt. And seeing it, remove it. Her cheap but pretty cooking utensils are blue and white. It is a joy to work in her kitchen. The fact is our houses are all too large and too dark. We can scarcely find a tiny house with wide halls, good plumb-

ing and abundant sunshine at a low rent. Every house sorely needs a garden, more space without, less within. The stairways, cupboards and halls would be free from microbes, and house cleaning would be fun instead of labor.

Try having a well polished table covered with clean doylies at breakfast and lunch and trying eating meat but once a day, when you have the large clean table cover on and a perfect but not elaborate meal. It will repay you to wash, iron and embroider that old linen or duck skirt into round mats, one for each plate, one for each large dish and for every cup or tumbler. Linseed oil and wax will polish your table and two pretty candles, with sticks and shades, used instead of gas, give just the quaint, dainty touch to the dinner for a change. The old silver castor you have in the attic can be cleaned with a mixture of whitening and ammonia, and filled with tiny thumb pots, green with ferns. It gives an air and makes dinner taste better. Try buying a roast of meat, or chicken, or veal cutlet, or any meat, like steak, but once or twice a week. Can't be done? Yes, it can. And the result will be delicious, if you study your cook book. One day you roast the meat, next, have it sliced and heated in the gravy, but do not serve that dreadful brown mixture of flour and fat which passes for gravy here, but which would cause a French cook to commit murder. Make a stock of good bones, wasting none and buying some, adding to it a pound of chopped raw beef, to give richness. See any cook book for first class recipe for stock. Well, the next day, avoid hash. John may cry for it, he is only a child, you know, even if he is bigger than you, don't give in, but serve, pretty new dishes which he can be taught to prefer. In all good kitchens the meat chopper has front place, for purees and creams

are nutritious and delicious. Try serving stuffed tomatoes or green peppers, or cabbage, or lettuce, or egg plant, instead of meat, mixing the chopped meat with rice or bread crumbs, butter and herbs. Brown in the oven, half an hour. This is a good working plan of the simple dinner, a picture to the eye, easy to cook and not expensive. On your spotless cover place a bowl of thick soup, say, cream of celery, then follow tomatoes filled with chopped meat and baked macaroni in cream, lettuce with mayonnaise, or else oil and vinegar, cheese, crackers and a really good dessert, such as a sponge cake, flat and round, covered with the lemon filling from a lemon pie recipe and whipped cream on top. Another day, you can serve onion soup with cheese, which is a French dish, easy to prepare that draws all the thousand dollar song birds to a hotel in New York, to taste the homely soup their humble mothers cooked for their childhood. Strain and dilute with half or less, as much water, a quart of strong, rich stock, strain it, heat it, adding just before serving in a deep earthen bowl, sliced, fried, but not burnt onions, some toasted bread and a lot of grated cheese. Keep covered and hot, for a few minutes, then the blended flavor delights John's hungry soul, as he enters, and you run to kiss him and help to remove his overcoat, as all good brides love to do. After that, serve salmon soufflé, spinach and figs in cream with salad of nuts and string beans and crackers. For the soufflé a pound of can salmon, chopped fine, removing bones and skin, one egg, well beaten, white and yolk, separately, a cup of milk, two slices of bread in fine crumbs, nutmeg, parsley, pepper and salt to taste, and if you are expert, a tablespoon of either tomato or mushroom ketchup or Worcestershire sauce; these must be all lightly mixed, putting

the bread crumbs, milk and yolk together, then the fish and then the white of egg. Pour in a deep dish and bake twenty minutes. The figs are so rich, so luscious and so foreign in flavor. Wash, drain and simmer slowly in water to cover for several hours, adding a little sugar at the last and either a spoonful of vanilla, lemon juice or sherry wine, just before cooling. You can have salad every day by using up the vegetables left over, covering with a dressing made like one for cold slaw, boiled, of milk, egg, vinegar and cornstarch, but using a very little mustard. This keeps well and is cheaper than mayonnaise, yet almost as good. You can serve delicious fish cutlets, browned and fried with this sauce to which you add finely chopped capers, nasturtiums or gherkin pickles.

The idea of having soup for every dinner is French and economical; hunger abates and less meat is cared for. And your health and purse will be better for this. If you find such a simple lunch as soup and fruit, or even milk toast, leaves you hungry at four o'clock, you can make a cup of tea then, easily, or if you are out, take a cup of cocoa at any drug or confectionery store. Roast beef, fried steak and heavy meats, along with whisky cause much sickness and sorrow among the poor. The wife is too ignorant or lazy to use any mode but frying, and the fearful cooking creates a craving which the saloon is only too pleased to sell comfort for. When we live on nuts, fruits, vegetables, eggs, milk and cheese, we will all be nearer happiness.

Master Keys of Power.

LIFE PROBLEMS AND SOLUTIONS—ONE PRIMARY NEED—"THE CODE OF PRACTICAL LIFE IS THE CODE OF THE JUNGLE"—A PROPHECY—WHAT LOVE GIVES AND WHAT IT BRINGS.

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

NO. 9. LOVE, THE FULFILLING OF THE LAW.



Life is full of problems, problems personal and problems conjugal, problems domestic and problems economic, problems social and problems commercial. And yet for all these carking problems there is a solution,

long overlooked, nearly always disregarded. And the solution is—Love.

The one great need of the world to-day is Love—Love that will indeed fulfil the law, Love that will prove the solution of all the woes that haunt this troublous world.

The wife, if she loves her husband enough, will not nag, scold or bother. The husband who loves the wife more than himself will not be guilty of any inconsiderate act. The employer who loves his working men will insist on giving them good treatment and fair wages; and the laboring man who loves his employer will give to that employer his best attention and efforts. Does it sound like a dream—this talk of the

coming of the kingdom of love? Well, it is a dream as regards the world at large; but it is a dream which is coming nearer to us every day. Already we realize it in the drawing room.

Here, indeed, is the great charm of refined social intercourse; it is based upon mutual confidence and regard—in a word, upon love. The man or woman engaged in business or professional life finds that the code of practical life is the code of the jungle—conquer or be conquered, crush or be crushed. The law is Self; and, as a rule, mercy, courtesy, consideration, are impossible. The slightest concession to decency or delicacy means disadvantage, perhaps destruction.

But in the social life we have tacitly agreed to be mutually considerate. For the moment the code is altruistic, not egotistic. The man who in Wall street will take your money without a qualm, who will sell you inferior goods at an exorbitant price if he can—that same man, at the club or in the drawing room of a common friend delights to show you attention. He prefers your comfort to his own. For the moment he is a gentleman—and that means only an altruist; for the true spirit of good breeding is merely the spirit of altruism, “in honor preferring one another.”

And some day the same spirit—call it what you will, courtesy, good breeding, altruism, love—will dominate all the world in all departments. There will be enough for all—there is now for that matter. And no one shall try to “grab.”

That is one way in which love must in time dominate the world. But that is a long, long time ahead—several centuries, anyway. And in the meantime—

In the meantime while waiting for the

glorious “Day of Love” to come, each of us in his, in her little personal relations, may develop the spirit of love and gain the joys and powers that come from such development.

What are those joys and powers? First of all comprehension, knowledge of human nature, which can be acquired only through sympathy—and sympathy is love. If you love some one, parent, child, wife, friend—if you yourself love him or her, you will study that individual, his or her temperament, powers, failings, idiosyncracies. You will end by knowing that person’s nature in all its phases. And as all men, all women, are essentially the same, you will then know the inner nature not only of the loved one studied, but of everyone else.

Such knowledge of human nature means success in any social, domestic or professional relation. It means knowing what to say, when and how to say it. It means domestic peace and contentment, instead of that condition of open or veiled hostility which is the usual atmosphere of the home. It means that as doctor, lawyer, clergyman or healer, you can see more deeply into human impulse and motive, translate more clearly the vagaries of the human mind, help more nobly those who cannot solve their own life problems.

Lastly, but perhaps not least, is the fact that to love human beings, to study them in kindly spirit, to know them, is to command their love and service. “Love begets love.” To love others, to sympathize with them, to know them, to be loved by them—these smooth the otherwise rugged path of life, preserve from the destructive results of personality and antagonism, and prove the truth of the comprehensive statement of Jesus: “Love is the fulfilling of the law.”

Deeper Within the Mind Maze.

AN INTERESTING SUPPOSITION WITH ITS RESULTS
—THE WORLD AT A STANDSTILL—AUTOMATIC
WRITINGS AND PAINTINGS WITH THEIR POSSIBILI-
TIES—SOME CURIOUS AUTOMATIC "HAPPENINGS."

By EDGAR LUCIEN LARKIN.



Suppose that some mysterious power, entirely mental or spiritual in its nature, and of a high order of intellect, a mentality or soul absolutely acquainted with the human mind even down to minute details, should desire

to make an announcement, a statement to mankind in general, how would it proceed to attract attention? I have thought of a few ways or methods which could attract the attention of man. Thus, suppose that at exact noon in the observatory in Washington or Greenwich, all the telegraphic instruments on earth should instantly refuse to work. Let every wire on land and in cables beneath the sea cease to act. Let every key come to rest, and every sounder be silent. Imagine this silence to continue during five minutes. The attention of all telegraph people would be attracted and then that of newspaper men. Let ten minutes pass, and business men would hear of the phenomenon. Let the trouble continue during an hour, then everybody living in cities

might hear that the telegraphs were lifeless. In one year perhaps, half of the human race would hear of the disturbance.

But before the expiration of ten minutes or one hour, all interested in the busy world would be filled with wonder. Then alarm might sway the minds of some. Then suddenly, let all telegraphs begin and work as usual. The event would be forgotten in a week.

Now imagine that all telegraphs should instantly stop at noon, one day in each week. In time, learned scientific men, college and university professors, ministers, writers and scholars would surely find out that there was disturbance in the world's telegraphic systems. Then, cautiously, a few of these, in secret, would begin a search for the cause. Suppose a few of these should discover the cause; but that there existed a deep seated aversion among certain influential classes in the social structure to having the cause given out to the press and people. Then the scientific investigators would maintain a profound silence. Further, let the telegraph people discover the true cause, but let prejudice be so intense in the society as to dominate all; then they would not reveal the cause

for fear of ridicule, ostracism and abuse.

Now, far greater phenomena are occurring daily, yes, hourly, in many parts of the world than the cessation of all telegraphs would be. Here are some of these wonderful things: To me automatic writing appeals with great force. A huge publishing house would be required to publish in book form the entirely automatic writings or manuscripts now appearing almost everywhere. These manuscripts are being mailed to me in quantities. By automatic writing is meant writing, often with amazing rapidity by persons holding pencil, a pen or using typewriters, and totally unaware of the subject matter their hands are producing. Thus persons will write in Hebrew, Greek, Sanscrit, Arabic and languages whose alphabets are unknown to them. The most profound essays, treatises and books are now being written by the hands of persons on scientific and abstruse subjects, of which the writers are ignorant when read to them later. Mathematical problems are being solved by these mystic powers; and students are helped in their lessons. Exquisite poems that would make proud any poet, ancient or modern, are dashed off with extreme rapidity. Automatic drawings, crayon work, pen and ink work and elegant paintings in oil are common, and are appearing in many widely separated parts of the world. I have seen painting appear on paper under the hands of one, who was not looking at his hands, but instead, was talking to me. These paintings are simply astounding. Exquisite landscapes, filled with temples, palaces, college buildings, chemical laboratories, theaters, auditoriums, dwellings, cities, pavements, mosaic floors, walks, parks, gardens, hundreds of different kinds of

trees, plants, fungi, flowers, birds, insects and other things totally different from anything on earth are painted in the most gorgeous colors before one's eyes with a rapidity of motion beyond all imagination. The portraits are all of beautiful human beings, but our science of ethnology cannot classify the races or kindreds. These paintings now in existence would fill any art gallery or museum. I have seen them, had them in my hands and have had the true meanings all told me by the automatic artists and revelators. These vistas, panoramas, areas, landscapes, sunrises and sunsets, mountains, plains, rivers, lakes, seas and flowers are so nearly indescribable that words, human speech, or pen are impotent. Automatic playing of pianos, guitars, violins and organs, by the hands of persons ignorant of music is no novelty now. But these instruments have been played when no person was in the room. And these occur in the privacy of homes, not in seances.

Mr. E. W. Sprague, of Detroit, Mich., was in danger of a huge timber falling upon him. "At that moment I was taken up bodily, carried and placed upon a plank floor four feet away. There was a crash of timbers all around me, the air was full of dust. My life was saved." (A Future Life Demonstrated, E. W. Sprague, page 81.) But no helper was visible. The passage of solid matter through solid matter has actually been accomplished many times; and nobody disputes this fact who has made investigation. (See Scientific American, July 3, 1909, page 6.) People meet their friends in their homes, and even out of doors and talk with them, friends who have been "out of their bodies" for years. Heavy articles as entire pianos, sideboards, tables, chairs, books, lighted lamps and

others, are lifted and carried around rooms in people's own homes, without cabinets, screens or any other paraphernalia whatever. Children play with invisible children all day, hand dolls to them as it were; speak in long dead languages, sing grand operas, and play them on pianos. Communications are received by hundreds of people by spoken words and voices within their brains on all subjects. Information as to sickness in distant homes; calls to take trains and

come; notices of deaths, and many other like messages are being sent and received. These, too, are becoming common. These and hundreds of other allied kinds of phenomena are rapidly increasing in numbers. And the reader may be glad to know that nearly all mentioned here have taken place in the presence of strictly scientific men under mathematically exact rigid laboratory conditions; not in the midst of horrible fake seances.

What Is Truth?

WHAT MAKES YOU MAN—THE CONSCIENCE OF THE ALL-WISE—HEALTH THE HIGHEST GOOD—ABUNDANCE SECONDARY—LIVE IN CONSTANT AND CONSCIOUS CONTACT WITH THE GREAT INDEPENDENT SUBSTANCE AND BE IDEAL!

By WALLACE D. WATTLES.

VII.

MAN AND HIS POWERS.

The universe is a Great Being, who is seeking happiness in and through the forms which he creates from his own substance; and of all these forms, man alone has power to enter into intelligent relations with the Creator. To state it in other words, the great intelligence is seeking happiness in you, and you have power to co-operate intelligently with him in the search. That is what makes you man; the power to work with God in the search for happiness. And if this Great One seeks your happiness, it must be your most permanent and perfect happiness; that is, your highest good; for being conscious of all that there is to be conscious of, and knowing all that there is to know, he is all-wise; and we

cannot think of the all-wise as seeking anything less than the highest good, or as being satisfied with anything less than the highest good.

As far as your physical body is concerned, the highest good that can come to you is unquestionably perfect health. The notion that there are circumstances under which pain and sickness are better for man than perfect health must take its place among those superstitious beliefs which have been exploded and discredited. Pain and sickness may be good for man if he takes them rightly, but perfect health is always far better if he takes that rightly; and it is a self-evident proposition that God can find complete delight in man only as man is completely whole. The Great Intelligence, then, seeks perfect health and wholeness in you; and the substance of

the Living One, filled with life and power, presses upon you on every side, seeking to impart life and power to you, but you being a portion of that great intelligence, are supreme within your own personality, and so you will have health or not as you receive and recognize this health of God. If you fail to recognize and receive the All-health, and if you recognize disease within yourself, you prevent God from reaching you; and you form within yourself that which you recognize as existing. If you continuously recognize the perfect health of the Intelligent Substance, in which you live and move and are, and of which you are a part, you cannot be otherwise than well.

It is another self-evident truth that man's highest good demands that he should have the use of all the things he is capable of using in order to live all the life he is capable of living. Man's highest good, and his real happiness can be attained only when he has abundance for every physical and mental need. Just as it is true that God cannot fully delight in you if you are physically sick, so it is true that he cannot find happiness through you if you are mentally or physically starved, or lacking the essentials for life, growth and enjoyment. Happiness consists in living fully; and God can live fully in you only when you have everything to live with. So, the desire of the Great One for you must be that you shall have abundance.

But here again you are supreme within yourself. What if God presses abundance upon you, and you persist in recognizing only privation and poverty? If that be the case, you will remain poor

in the midst of abundance, as millions of people are doing; and to be poor, or in want is to oppose the will of God, who seeks happiness in all, and for all. We are parts of himself, and what can he do when his will is opposed and his bounty rejected by a part of himself?

The solution of man's problems of health, wealth, and growth can be reached when man unifies himself with God, the Great Intelligent Spirit, Substance, who seeks life and happiness in man; and man can unify himself with God only by constantly recognizing God; by considering and acknowledging God, and by looking to God in prayer. The prayer of faith is really an affirmation; and an affirmation is the recognition of an existing fact. When you live in constant and conscious contact with the great intelligent substance you can have no sickness; and his desire for happiness in you will cause the exertion of that mighty will-pressure to bring to you all the things that make for your highest good. The man who can completely unify himself with the divine substance becomes a center toward which the divine will impels every desirable thing; and that man will not, and cannot, lack for anything.

The universe is a Great Being; an intelligent substance, occupying space and using time. His desire leads Him to create forms from His own substance, and in these forms He seeks happiness. Man has but to unify himself with this Great Being to secure the supply of every need, and the gratification of every desire. Man only needs to learn how to pray and how to work.

"Politeness is like an air cushion; there may be nothing in it, but it eases the jolts wonderfully."—George Eliot.

The Education of the Will.

WHAT TO USE THE WILL FOR—HOW—WHEN—USE
IT TO FORGET TROUBLES, NOT TO INCREASE THEM
—USE IT TO SET THE MIND IN THE RIGHT DIREC-
TION NEVER TO HOLD IT THERE—A WRONG ATTIT-
TITUDE OF STRONG WILLED PEOPLE—WHAT AN EDU-
CATED WILL DOES.

By WILLIAM E. TOWNE.

O well for him whose will is strong!
He suffers, but he will not suffer long;
He suffers; but he cannot suffer wrong.
—Tennyson.

All things are easy that are done willingly.
—Proverb.

As a rule it is the minor things of life that cause the major part of our troubles.

Large difficulties call out our wills, and we either remove the difficulties or resign ourselves to them, which sometimes helps us nearly as much.

But our wills fail, or rather we fail to use them, when it comes to the everyday annoyances, and the little weaknesses of daily life.

These little weaknesses count for almost nothing in themselves, but after a time they drift into habits which cause unhappiness, worry, and unnecessary wear and tear and ultimate ill health.

Nothing is more common than the habit of worrying about small things which go wrong. A nervously weak person will often worry for hours over a mere trifle which the normal mind would settle and dismiss in two minutes.

The weak person does not use his will in the effort to forget the thing that troubles him. He allows his will to be dragged along after his feelings, until it

becomes so weak and wishy-washy that it will not respond readily when he *does* try to use it.

This weakness of will develops as a result of habitually taking "the easiest way" in the little, common affairs of life, in following caprice and feelings instead of reason, and in allowing the mind to drift without ideals or objective points.

If you would educate your will to become a powerful aid, do not think or work without an objective point.

Always have some ideal or object in view. If you have used your will until you are tired and need rest and recreation, make rest and recreation your sole object for the time being.

Get the habit formed of *setting* your mind on the desired objective point and giving your *whole* attention to what you are doing.

So many people allow their minds to drift wherever there is an instant's attraction, and their wills to be turned aside at the slightest suggestion of an obstacle, and then wonder why they cannot concentrate their minds better and why they do not meet with more success.

The trouble lies in the fact that their wills have become flabby through disuse.

Of course it is quite possible to go to the opposite extreme and this must be guarded against. Educate your will to be adaptable. Teach it to let go.

The will should be used to set the mind in the right direction, never to hold it there.

If your mind wanders bring it back, but don't get the habit of holding on in a rigid attitude of mind. That is even worse than wishy-washiness, if possible.

There are people who possess strong wills, weak bodies and not much wisdom, who wear themselves out just by a sheer fighting attitude of mind.

This is not using one's will. It is only an exhibition of stubbornness. The educated, useful will is pliable. It requires as much will to let go, and is often as necessary, as to hold on.

The educated will can add immeasurably to the enjoyment of life. How many delightful hours are spoiled by petty annoyances which might be ignored if the will were trained. The senses, the emotions, can by the direction of the will be brought into such control that one can be happy in the midst of discordant sounds—oblivious to them—or oblivious to small pains, bad odors, nagging conversation, extremes of heat and cold, more or less uncomfortable conditions while traveling, unfavorable business conditions, ill health, etc., etc.

The educated will is necessary to a calm, equitable state of mind. It will aid in forgetting and help one to become indifferent to memories which only tease and annoy.

Of course one cannot reach perfection of results through training the will, but changes can be wrought which are worth many times the effort required.

***"I am not bound to win,
But I am bound to be true."***

—Abraham Lincoln.



By WILLIAM E. TOWNE.

* * * We do not secure experiences of value in the school of life by following customary lines of living. All that is most valuable to us comes from striking out into original lines of thought and action. This develops the self-hood. The world needs men and women of originality. It needs non-conformists. It is the eccentric and non-conforming who call attention to the foolishness of some of our customs and lead us to adopt better ones. When they do not have this effect the non-conformists at least lead us to think about and defend to ourselves our fixed customs and we thus keep alive a knowledge of their value. A custom loses its value to the race to a great extent when we cease to understand its value and follow it simply because we are imitators.

* * * At the present time we are experiencing a great awakening of original thought and action. The customs of centuries are being questioned and many of them cast aside. Look at the revolution in Turkey which has placed the progressive element in power. The women in Turkey are now demanding the privilege of going about with their faces uncovered, as do the women of other lands. For Turkey this is a most radical proposal and will have far-reaching effects. It will lead to a greater freedom for Turkish women than they have dared to dream of. The women of England and America are asking for more political privileges, and the attention called to the subject will result in growth and better conditions for all. China, Russia and Japan are awakening.

All this awakening comes first through the work of certain individuals who refuse to be bound by all the customs of their fathers but who think for themselves and plan new lines of action instead of being content to live and die as human sheep.

* * * It is a duty of the race to encourage rather than discourage originality of thought and action. Look at the styles in women's apparel. These styles are slavishly followed by millions of women who inwardly rebel. If a few women of originality were to break away from the style trust, would they not be performing a great service to humanity? It is the leaders along new paths who are most valuable to the race.

* * * What a sweaty serious time some people do have hanging onto the coat tails of progress. I overheard a college professor declare that Christian Science was a resurrected combination of three ancient and discarded heresies. "If people only understood," said he, "that instead of being something so new Christian Science is really very old, and that it was tried and discarded centuries ago, they would not be so impressed with it." The vital question is not is Christian Science new, but *is it true?*

* * * I suppose that in the days of Galileo the conservative, "sound and sane," orthodox professors who were afraid of losing fat jobs, warned their students against so foolish a heresy as the one which taught that the earth revolved about the sun. But they did not stop there. They gave Mr. Galileo a home in a dungeon; they stretched his legs more than was comfortable upon the rack; they applied the thumb screws and such other instruments of torture as their pious minds could devise. And still he, with awkward persistence, declared that the earth did move. And his theory has been proven

correct. A new truth, or a new way of presenting old truth, always arouses opposition.

* * * My! but it's lucky Fra Elbertus Hubbard didn't live in Massachusetts in the year 1675! The law of the General Court at that time forbade men wearing long hair. Three young men from old Hadley were convicted in the court at Northampton of this heinous offense against morals and religion, but history saith they were let off with a reprimand from the justice.

* * * A prominent Unitarian clergyman recently delivered a remarkable address upon "The Religion of Socialism." He proved by logical deductions that socialism is but the outward and practical manifestation of the ideals of the religionist. Carried to their ultimate sequence these ideals must end in a social and industrial realization. A religion to be practical must be good for every day in the week. It must apply to the ordinary and common affairs of life and business. The early Christians held their property in common, and their social life was truly co-operative. Socialism is therefore nothing more nor less than the logical outgrowth of some of the foundation principles of Christianity. We cannot logically do unto others as we would have them do to us, bear one another's burdens, love one another on Sunday, and cut each other's throats in a business way during the rest of the week. The scripture injunctions carried into effect would result in socialism.

Please renew my subscription to NAUTILUS at once. Don't let me miss one single copy. Its coming is always greeted with a smile. It seems to bring sunshine and happiness with it. Yes, new life seems to accompany it each month. I always feel better for days afterwards. May NAUTILUS do much good this year and find its way into the many thousands of homes where it is so much needed.—L. B. TAYLOR, Wharton, Texas.

The New Religion

A Religious Emancipation Proclamation Made Before the Harvard Summer School of Divinity.

By President Charles W. Eliot.

The New Religion will not be based upon authority. The future generation is ready to be led, not driven.

In the New Religion there will be no personification of natural objects; there will be no deification of remarkable human beings, and the faith will not be racial or tribal.

The New Religion will not teach that character can be changed quickly; it will admit neither a sudden conversion in this world nor a sudden paradise in the next.

The Christian Church has substituted for human sacrifices the burning of incense. The New Religion will get rid of these things, for they give a wrong conception of God.

The New Religion will not think of God as a large and glorified man, or a king, or a patriarch. It will not deal chiefly with sorrow and death, but with joy and life. It will believe in no malignant powers.

God will be so immanent that no intermediary will be needed. For every man God will be a multiplication of infinities. This religion rejects the idea that man is an alien or fallen being who is hopelessly wicked.

It will be a religion of "All Saints." It will respect all lovely human beings. It will have no place for obscure dogmas or mystery. It will include and comprehend all persons of good will, for, after all, they alone are civilized.

In past times, to the sick and downtrodden, death has been held out as compensation. The New Religion will not make such promises. In the New Religion there will be no supernatural element; it will place no reliance on anything but the laws of nature.

It will admit no sacraments, except natural, hallowed customs, and it will deal with natural interpretations of such rites. Its priests will strive to improve social and industrial conditions. The New Religion will not attempt to reconcile people to present ills by the promise of future compensations. The advent of just freedom for mankind has been delayed for centuries by such promises.

Prevention will be the watchword of the New Religion. It cannot supply consolation as offered by old religions, but it will reduce the need of consolation.

Pain formerly was considered a just punishment, but now human suffering will be attacked surely and quickly. The New Religion will not even imagine the justice of God.

Based on the two great commandments of loving God and one's neighbor, the New Religion will teach that he is best who loves best and serves best, and the greatest service will be to increase the stock of good will.

One of the greatest evils of today is that people work with hearts full of ill-will to the work and the employer.

The New Religion will foster the new virtue—the love of truth. The true end of all religions and philosophy is to teach man to serve his fellow man, and this religion will do this increasingly. It will not be bound by dogma or creeds; its workings will be simple, but its field limitless. Its discipline will be the training in the development of co-operation, kindness and good will.

If this is not New Thought what is it!!!

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 some one 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 most helpful success 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. 202.

My little brood of nine small souls,
Nine little tales all untold!
I'll think myself well repaid
If nine new thoughters I have made.

Of sleepless nights and days of pain
Through them my spiritual self I gained
And if some genius to me is given
I'll take it as my reward from heaven.

I'm just bubbling up with bliss
That I had time to write you this,
For you'll wonder how I ever had the time
Ever for to burst in rhyme.

When you wake up in the morning

Take the time

To let your first thought be of love
For all mankind.

Let no thought of hate

Of you its victim make

Or you will find it out when it's too late.

—MRS. PLATTS, Mount Carmel, Conn.

Success Letter No. 203.

The man who is aiming at success must first decide what will mean success to him—he must first discover his goal—and to the problem of what is true success most discussions of the subject are devoted. But after he decides what his aim shall be, he must look for the means to realize it—the best way to the true success he has found in his ideal.

There is a key to success which will fit in with every conception of that aim; the best

means for any good end; the proper method to pursue in advancing toward the ideal. That key is the Mastery of the Mind. It is the great lesson of subjection and obedience, as well as of control. Obedience to mind and spirit is the hardest lesson to learn; well learned it is the most valuable in the category. He who would seek success must let the mind and spirit rule, which means his own mind and the spirit of the silence. These two he must heed. Doing so means peace, harmony, health, power—success. Every temptation of any kind conquered; every subjection of fleeting to lasting, of temporal to eternal, of body to mind, is a lesson learned in the course of obedience, a perfect stone in the character structure, and advance toward success. And he who would obtain true success must purify his mind, elevate his soul and drink great thoughts and high ideals from the Whole World, by silent communion. He must go often into the silence to give to the world his best, and to breathe in from the universal spirit the moving spirit of power. When we have learned to make the body obey the mind and to gather inspiration and power from the great spirit of the silence, we have learned the secret of success in the mastery of the mind. —CLYDE S. SHEPARD, Caruthersville, Mo.

Success Letter No. 204.

First of all I believe I am the happiest person in the world. I work this feeling into myself and myself into the feeling. I always say *yes* when any one asks forgiveness. I never let a child go to bed with a troubled heart, beginning when very small to teach forgiveness. I find in the *Bible* a verse to fit every action. I coax my children to sing by singing myself when they cry. My medicine shelf is empty—to stay empty, too. I have moved mountains by faith so I know it can be done. I never allow myself to get blue neither do I borrow trouble. My house has many windows and doors. I let in sunshine and air and take full breaths of both, besides being outdoors in all spare time. I never envy anyone for riches and there is no need to for anything else. If a storm does come, I shut my shutters and let it storm. And I believe that whatsoever we

ask in *His* name will be granted.—STELLA WALTER, Everett, O.

Success Letter No. 205.

Success consisteth not in the accumulation of material possessions; nor in the building up of a perfect physical body; nor in the gratification of all wishes and desires, lawful or otherwise; nor in the acquisition of friends; nor in anything impermanent. Success consisteth in the building up of the character which is the permanent man. To this end I endeavor, by meeting my circumstances in the right spirit, to make all my environment, however apparently adverse, contribute to my eternal self. For instance: I have lost all my property and have to be content with very little; by this I learn how little is really necessary so that when prosperity again comes I shall have more to spare to help others. My hearing is not so good as it used to be, therefore when in company I am excused from taking so much part in conversation as I otherwise would have to do and so have time for observation, and when I wish to hear what is being said I have to learn concentration. My eyes soon get tired when reading at night; so I am compelled to read less and think more, thereby building up myself as I perhaps should not have done had my sight remained perfect. On account of some of my views on "new thought," on theology, on life principles, some of my friends think me a crank; so I either get friends who are progressive or am satisfied to find friends in my thoughts. Thus little by little I am learning to depend less on things non-essential and impermanent and to find satisfaction in things essential and permanent, so that when the time comes to sever connection with mundane affairs I shall find the character I have built up will enable me to pass the next stage without a pang.—C. E. N.

Success Letter No. 206.

I have been trying to put the principles of new thought into practice for several years but have not achieved extreme success owing to my inborn propensity to run things myself and straighten everything that looks crooked to me instead of letting it straighten itself as it ought. But on the whole I have made a progress that has been very helpful to me and I fully intend to go further. Perhaps my method and experience may help some brother or sister who stumbles as I did. I began with the success lessons of Mrs. Towne and I concentrated as nearly according to directions as possible. I

had hard work to keep a regular hour and hard work to keep my wandering thoughts anywhere near where I wanted them but I did the best I could and all the time I tried to surround myself with an aura that was impervious to outer irritation. There I had my hardest fight and am not yet letter perfect. I wonder if anyone ever is quite? It seemed to me that whenever I gave up to these outside influences that I lost pretty near all I had gained. It took a long time to get back where I had lost ground. I was always very sensitive to other people's feelings and thoughts. I knew without words when they were antagonistic and my own feelings were influenced either to anger or sorrow according to the degree of love I had for the person. Things had much the same influence over me. This was the rock in my path. Serenity under all circumstances was necessary to progress and very hard to attain. I affirmed that all is good, peace, harmony—and as the day time was so liable to interruption I took the time just after retiring, concentrated my gaze on a glass bottle in the lamp light and affirmed my desires. On waking in the morning I did the same without the bottle. Any time during the day that things begin to go wrong I affirm peace and harmony as soon as I think of it. I nearly always think in time now but often used not to think of it until the ill feeling had gained considerable ascendancy.

I have realized many seemingly impossible desires. My health is improved, my environment is changing for the better, financial difficulties are straightening out and I am realizing success that I never dreamed of years ago. Long cherished desires deemed unattainable and put out of my mind long ago have come to me almost as if by magic. Small things, many of them, but if the little things come why not the greater? There is no limit to the supply; why should we limit the demand? I believe that all is mine as soon as I know how to take it and all is good if I know how to see the good in it. Quietly, calmly, expectantly desiring success will give us the power to command it. The way is open. When our eyes are open to see the path it is easy to walk therein.—SHIRLEY BURNS.

The prize, two subscriptions to *Nautilus*, goes to No. 198 for the best success letter in our August number. Where do they go, Dr. Whitestone?



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

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

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

ELIZABETH TOWNE.

H. W. T.—Dear lady, such a thing can have no significance at all except it be lent by the vivid imagination of one who may be "falling in love." Sex attraction is a great hypnotizer!—Keep your head. The halos were doubtless due to dim lighting, cross lights or peculiar color vibrations.

S. C.—It is all right to join any sort of church or club you are attracted to, provided you realize that you do not "belong" to the club or church; that they belong to you. Man was not made for the organization, but the organization for man. The church or club must change to suit the needs of growing men, or it becomes a strait-jacket that must eventually be discarded. So, join any church or club that affords you room and inspiration to grow. As soon as it begins to be a tight fit change it or get out of it. See?

M. M.—You ask, "How can I direct the subconscious mind to accomplish the desirable?" Do it exactly as you would direct a person to perform any act. Call up your subconscious self in your mind, direct it to accomplish your desire, then dismiss it from your mind and trust it to do the work. Act your trust if you can't feel it. More on this matter in my little 50-cent book, "Experiences in Self-Healing," and in Tomson J. Hudson's "Law of Psychic Phenomena," price, \$1.50. These books are indispensable to new thought students—in my estimation.

E. M.—The chapter on "Breathing Technique" in the little Solar Plexus book is as complete an exposition of the method as I could possibly write. Keep re-reading it and trying, until you "catch on." In ordinary breathing the epiglottis is never closed. The act of swallowing closes it, to shut out food particles. And ordinary "holding your breath till you are red in the face" closes it. Keep trying and re-reading until you can hold your breath by keeping your body muscles expanded, without shutting the epiglottis.

P. L.—Why ask "advice" when you have already made up your mind? Be sure you are right; and that you will not regret the step no matter what turns up; then go ahead. Wipe the past from your consideration, trust the future, and live love now. There are no "results" from any marriage that cannot be turned to good for all concerned. Not so much what you do as how you do it. Act in faith and love and remember Lot's wife. Keep fresh.

J. B. W.—By all means live apart from him, get work and support your boy. Run no chances of there being more children to "take after him." And bring this one up so he will take after THE TRUTH. The only condition upon which I would even consider living again with a man so morally unstable, would be a renewal of love on his part backed up by a written business agreement to turn over a certain definite sum of money every month to run the home with. And the first time he even delayed payment or part payment would be the last time he would have the chance. He has shown all the way through that he prefers theater parties, etc., to his home and wife. Why fool any longer at doing the impossible for a chronic liar? If there is anything on his side I can't find it "between the lines." But if there is—if you haven't really done your part—your own heart will tell you. But don't mistake fear of divorce for conscience. Think it out and pray it out by yourself.

MISERABLE.—My dear girl, the only way to "stay the tide of bitterness" is to recognize that you have attracted this treatment, that every experience brings good to you, to be turned to better and best. You can't help bitterness unless you remember and remember again that all things work together for good to you. In turning this desertion of your intended to "beautiful results" you will find peace, sweetness, joy, and greater things shall be added—by that same law of attraction. Your thoughts charge your being with spiritual force that attracts after its kind. Bitter thought attracts bitter experience. Love, real love, attracts beautiful people and experiences. You reap what you sow in thought. What you reap today was sown long ago. Sow love and faith thought today

and you will reap desirable things tomorrow or next year; and *right now*, and all the way along you will reap *peace of mind* that is better than any *thing* on earth. *Why* did this come to you? We don't always know the exact *facts* of a cause, but the *principle* by which we get what is coming to us, is immutable. We make mistakes in thinking, but our subconsciousness never makes mistakes in attracting—it attracts *exactly*, according to what we "*think in our hearts*." And our "*heart*" only registers *what our heads teach it*. The "*heart*" is the center of that subconscious ninety-five per cent bulk of us, and our "*head*" is the five per cent *doorway* through which came the ninety-five per cent of us. Naturally the ninety-five per cent self, the subconscious self, the *habit* mind, determines what comes to us. * * Just a look into your subself: I think I see that you are bent on *BEING loved*, rather than on loving. To love is to give, to *pour out* one's being to another. *Without thought of return*. Read the thirteenth chapter of first Corinthians for a definition of love. You thought you loved your friends. But did you love them, *or did you love the pleasure they gave you?* When you found they had criticized you and "*worked*" you for what they wanted you *turned against them*. What they wanted didn't matter so much to you—it was what you wanted. And they must be perfect *according to your standard*, and they must admire you *all the time*, or the "*friendship*" was all off. You expected the impossible of them—you expected *more than you gave*. Your "*love*" couldn't abide the shortcomings of your friends, so you deserted them. You were *exacting*. Aren't you *now* exacting, and critical? Isn't it just possible that your man friend is repelled by this, more than he is attracted by "*society*?" Aren't you cutting *yourself* off from him by demanding much from him that he doesn't *freely* give; and don't you "*pay him back*" for things by being "*distant*" and making him coax you back to graciousness again? No man's attraction will stand much of that kind of treatment—and no girl's either. To love *in freedom* is the secret of that attraction which brings all desirable things. *Let go* of everything and everybody; love freely and in joy; make the best of yourself in body, mind and spirit; be your own love-radiant self; and all desirable things shall be added and *kept* as long as desirable. Resignation, *transformation* (through the renewing of your mind), exaltation; these are the three steps to world-command, self-command, all virtues and all good things.

**"Happy are they that hear
their detractions and can put
them to mending."**

—*Much Ado About Nothing.*

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 desire except all the world share it with him.

And every Good Word you send to 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 membership, 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.

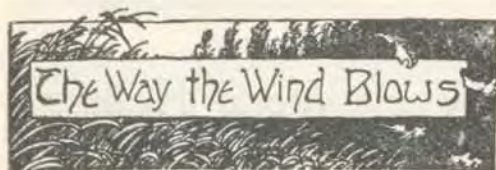
Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

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

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

Key Thought for Daily Meditation

*Everything in nature
contains all the powers
of nature. Everything
is made of one hidden
stuff.—Emerson.*



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.

Doctor Ox, of the *Matin*, tells us how to get thin. His advice reads like a budget speech. "Cut down your income and increase your expenditures," he says.—*Paris Letter in Pall Mall Gazette*.

The women school teachers throughout the country are looking longingly toward Colorado, Wyoming and Utah since the equal suffragists brought out the fact that in these states women teachers receive the same salaries as the men.—*New York Sun*.

In this noisy world silence may be the best cure for some ills of body and spirit. A Chicago church has established a "silence room," where women may rest; not even a whisper is permitted. The pastor thinks that some women on the verge of nervous breakdown may be saved by this room.—*Youth's Companion*.

I saw such a unique advertisement not long since in a newspaper from a southern California city that I must tell you of it, for I know you will be as pleased as I was. It was an advertisement of rooms for light housekeeping, and other rooms and it ended with, "New Thought people preferred." Don't that look as though new thought people are getting to be known as pretty good folks?—*From Raton, N. Mex.*

The member of the Iowa legislature who has introduced a bill providing for the payment of one dollar to the mother of every baby that is born in the state can lay no claim to originality. His idea is simply a villainously absurd twist given to H. G. Wells' most important point in his presentation of socialism.

Mr. Wells takes the view that the mother is the most important being in the world. He speaks bitterly of any form of civilization that dodges or ignores this fact—particularly our own in America, which, he says, "included male adults and niggers" and left woman entirely out of the question. Mr. Wells, in his "New Worlds for Old," elaborates his idea of rewarding motherhood, and does it in a way to silence those critics who were so scornful of his idea when it was first broached.

If Mr. Wells is right in maintaining that the mother is the most important factor in

civilization, then it is true that she should receive the attention due to her position. The Iowa legislator's distortion of Mr. Wells' idea is nothing short of an insult to womanhood—an insult to be overlooked simply because it is the work of an irresponsible "freak" legislator. Some day, however, the idea will be approached in sanity and soberness, and much of the misery and crime that now add to the world's problems may be abated in consequence.—*Denver Republican*.

The statement attributed to Mr. Root, to the effect that unless the states shall conserve their rights these rights shall be taken from them by federal authority, calls to mind the fact that some very remarkable, not to say startling, propositions have been advanced of late with regard to the relation of the state to the nation. Not since the period of agitation which culminated in the rebellion have we had so much discussion on the subject of states' rights. And, if it has done nothing else, this discussion has served to illustrate once more, to the profit of those who have been able to listen patiently, attentively and impartially, that consistency is still one of the rarest of jewels.

The makers of the American constitution spent many trying hours, weeks and months in an effort to safeguard at once the states and the Union. Anybody who has read the constitutional history of the country with intelligence need not be told that there is scarcely a point of importance raised today which was not threshed out by the founders of the republic one hundred and twenty years ago. And one of the first things, and one of the last, that will strike the careful student of our history is that every mistake we have made in the conduct of the government has been due to a disregard of the lines of procedure and duty laid down in our organic law.

In his eloquent address on Abraham Lincoln, in the First Church of Christ, Scientist, of this city, on Friday, Mr. Samuel J. Elder laid special emphasis on the fact that the great president whose memory the nation reveres could not be induced to do an unconstitutional thing—could not be induced to forget his oath to support the constitution—even in a righteous cause.

Our statesmen would avoid many embarrassments if they would only go back to fundamentals now and then. They would at least find it less difficult to be consistent when dealing with questions which lie at the very root of our institutions and our system of government.

The power to do a thing doth not always carry with it the right to do it. In this country, when we talk of state or nation, we talk of the people who compose them. No part of the people can be safely wronged by all of the people. To deprive any part of the people of their rights on any pretense is utterly abhorrent to the spirit of democracy and this is a democracy or it is nothing.—*Christian Science Monitor*.

Little Visits

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

Two Letters from Oklahoma Kate:—

In answer to your question, "International what?" I am invited to take part on the program of the International Tuberculosis Congress, which meets in Rome, Italy, in 1911. I am also expecting to attend the International Conference of Charities and Corrections, which is to be held in Copenhagen in 1910.

I am just in receipt of an invitation to go on the program of the National Conference of Charities and Corrections, to be held at Buffalo, N. Y., June 6-9, and am also in receipt of a notification that I have been enrolled as a member of the American Academy of Political and Social Science. Of this latter I am very proud, because it is a recognition from high places of my work for human good. I have come to the conclusion that no one amounts to so much in this universe, and that any of us are of value, more or less, according to the work we do for society. In other words it is our life work and the principles we stand for that makes us of any value, and so it is I am most pleased when my work is appreciated.

I am just in receipt of a clipping from the *Dallas News* stating that they are calling together a state Conference of Charities and Corrections—"a step that has been advised and an action that was recently urged by Miss Kate Barnard, Oklahoma's Commissioner of Charities and Corrections. A delegate may be named to the National Conference of Charities and Corrections, meeting in June, at Buffalo." So you see the good work is extending.

I learn, too, that as a result of the investigation at Lansing, the state of Missouri investigated their penitentiary with the result that one wing was razed to the ground on account of thirty per cent of the inmates there dying from consumption. The investigation proved that these poor fellows had been dying off for years as a result of the terrible unsanitary conditions, and the number of germs in this old part of the penitentiary building. At the same time an investigation was started in the state of Texas, but I have never learned yet, definitely, of what the result was, but the fact that they investigated showed that the public mind was becoming conscious along this line.

You ask me the two things that I am most proud of in my life work. First, I am most proud of the fact that I am the author of three planks for the benefit of childhood and the helpless in the Constitution of Oklahoma; that I am the author of ten laws, all written for the helpless of my state, and directed especially toward giving the child a chance, and that I am the author of a Department of State,

whose sole duty will ever be to investigate the conditions and the environments surrounding the helpless, deaf, mute, blind, poor, the childhood and the prisoners in the institutions of Oklahoma. The second thing that I am most proud of is the fact that my life work will make it easier for others to live a good life when I am dead and gone, and that this work will reflect credit on the being whom I most love—my aged father.

Probably the greatest success I have ever met in public speaking was my address before the International Tuberculosis Congress at Washington, D. C., last year. Although my work at the National Conference of Charities and Corrections, which met at Richmond, Va., a few weeks before, and this Southern Conference on Uniform Child Labor Laws was an equal success in the way of results for humanity.

The work now in Oklahoma is well established, and future efforts from this on will be directed toward building a state-wide sentiment for humanitarian things. To this end we will keep a campaign going through the press, the pulpit and platform, and will call a big convention every year for the purpose of centering the best thoughts of the state on a two or three days' study of the state problems of crime, poverty, the care of the child, etc. These annual humanitarian conferences will probably develop some great workers in these lines. Through them I hope to interest our rich men so that in a few more months we may arrange an annual course of lectures on philanthropy and social advance. There are quite a number of national people whom I hope to be able to have later in our state to give us the benefit of their experience in this work.

—KATE BARNARD.

(Below is her second letter, dated at Melvin, Mich., July 27. Her father died shortly after we visited Oklahoma, leaving her without a near relative in the world. She is now truly "Oklahoma's Kate."—E. T.)

Esteemed Friend and Comrade: I am just in receipt of a clipping from my office, which was taken from your magazine about "Oklahoma's Kate," and this reminded me that I had not kept my promise to you, namely—to send you some data regarding my work. I surely would have kept my promise but my father's death has left me with little physical strength and less mental activity. I will now try to think of what may help you a little, as I know how difficult it is to grasp a person's life work at a cursory glance, such as can be gained in a short visit like yours. I hope you had a most enjoyable and helpful visit and that you gained from personal contact that new inspiration for your work which will carry you on up the flights to a full realization of all that new thought and human brotherhood stand for. How much you can influence this old world through the columns of your wonderful magazine—your audience is pretty much of the world. May God help you to continue to teach the value of men and men's thought, and cry down this terrible struggle for gold which is

reducing mankind to mere machines, and blotting out the possibility of higher development of mind and soul—but you and your paper and others like you will bring a better national ideal.

Now regarding my work. The greatest thing I have done is to create a new *Department of State*.—The Department of Charities and Corrections. Then I am the only woman in the world elected to the head of a department of state. I am the author of three planks in Oklahoma's constitution, namely—Child Labor, Compulsory Education and the Department of Charities planks. The Child Labor plank in the constitution bears my name, and the governor and president of the constitutional convention sent me the pen with which they signed the Commissioner of Charities plank, and later Governor Haskell sent me the pen with which he signed the Compulsory Education Law.

I organized the United Charities of Oklahoma City, and cared for two thousand destitute families in a little over two years, for which the merchants of our Chamber of Commerce gave me a gold medal. In my office my work is to inspect 325 institutions for the deaf, mute, blind, insane and the prisoners, and the orphan children of the State of Oklahoma, and see that these have kindly care and treatment and good food. I have attended *seventeen national and international* conventions in quest of information as to the *most modern and successful methods* of handling these unfortunates in other states. I bring these ideas home and interest the superintendents of our institutions in introducing them there. I continually study the institutions of other states and commonwealths in order to bring to Oklahoma the most effective plans for decreasing the state problems of crime, poverty, disease, insanity, etc. I believe that state economy lies along this line, both in the lives it will save and the moneys now expended. I have addressed in the past year four notable gatherings: the National Child Labor convention, at Atlanta, Ga.; the National Conference of Charities and Corrections at Richmond, Va., and I was a leading member of that notable conference which met in New Orleans to draft a model child labor law, which will be presented at all the Legislatures of the South this winter, with the hope of freeing the forty thousand little white child slaves in the cotton mills. This gathering was called the Southern Conference for Uniform Child Labor legislation. Then I was, with Jane Addams, the only woman on the closing of the American section of the International Tuberculosis Congress, at Washington, D. C. I spoke with Dr. Koch, of Germany, and Jacob Riis, and Edward Divine, of New York City. When I finished they gave me a great ovation and the next day I received flowers and books from some of the most noted women of that exclusive burg. They say I am the only woman on the committee of the International Prison Congress, which meets in Washington this November (next).

Unlike most other charity workers I join forces with the labor and farmer unions of my

state and secure the backing of their votes for such legislation as I deem will lessen poverty, crime, disease, etc. My experience is that it is a most effective way, for I now have eight laws to my credit in two years.

The underlying motive of my work is a desire to see America, and especially Oklahoma, erect as our state and national ideal, the *achievement of human perfection*. I believe this is the only worthy ideal of a people.

I have stumped my state three times and every time we have an election I go on the stump, doing what one person may to educate for higher human ideals—alongside of those who orate on finance and the things that pertain to gold. I find campaign time a splendid opportunity to reach the people—for centuries men have been educated to go out and hear politicians speak—*why not grasp the psychological moment for the great human cause*.

Of course you know how I investigated the Lansing, Kansas, penitentiary, and exposed the tortures practiced there, and precipitated a fight between the officials of Kansas and Oklahoma—and won my fight—and broke the contract and brought Oklahoma's prisoners home. As a result of this the Kansas investigating committee ordered twenty-one changes in their penitentiaries' discipline and management—sweeping changes everywhere from food to discipline—so I helped poor old Kansas a bit. Immediately after this Missouri ordered an investigation of her prison and found one wing so contaminated with tubercular germs that she burned it. Texas also investigated her penitentiary—I did not learn the results. Oh, yes, I forgot to say that the warden at Lansing, Kan., had to burn the "cribs" and abolish the "water cure." I am trying to show the world how much good a single frail woman may accomplish in the course of a short life.

Now I have just written a long manuscript for the *Survey* of New York City, and another for a gentleman who represents a high-class English review of Calcutta, India, and am so tired will bid you bye-bye.—KATE BARNARD, Guthrie, Okla.

Elizabeth in her Native Home:—

Just a few words to describe the visit of Elizabeth to her old home and the birthplace of *The Nautilus*, Portland, Ore. Hearing she was coming the new thoughters arranged to have her speak on Sunday evening June 6 on "A Revolution in Being." We secured for her one of our largest halls which was packed to the doors with something of the best in Portland. Her appearance on the platform was greeted with long applause and another glad hand of welcome was given when she was introduced by the chairman.

Then Elizabeth talked to us and smiled on us. Her radiant personality drew our hearts to her from the first. Truly Elizabeth could say with Whitman, "Me and mine do not convince by arguments, we convince by our presence." The address was good, excellent and yet I believe it is the woman that will be remembered rather than the address. As one person said we have had the new thought

theory talked about, argued about, and hoped for, but Elizabeth demonstrated in actual radiant flesh and blood its glorious possibilities.

She is soon to leave us but her memory will remain with us until she returns in the coming years to teach a class for which hundreds are waiting. So the old order changeth. The prophet was received in her own city. But there—I forgot—Jesus was talking about *men* prophets and that does not apply.—HENRY VICTOR MORGAN, Minister of the Church of the New Thought, Portland, Ore.

A Defense of Women:—

A characterization in a certain magazine of "The Average American Woman," is an insult to womanhood.

I live in a village surrounded by a farming community. The women of my acquaintance do the housework and family sewing and take care of the children. If anyone thinks getting three meals a day with the dish washing, sweeping, dusting, scrubbing, washing, ironing, canning, house cleaning, mending, general sewing, caring for milk and butter in many cases, and sometimes making soap is the business of "a punk outfit," he simply proves that his vision of women as non-wage earners is somewhat astigmatic.

Add to this work the suffering of child bearing, the nursing, the home kindergarten work and the thousand and one demands upon mother and your remarks become brutal.

Some of these women had tastes and occupations of their own before they married. They could not continue these for the home must be made, and the babies must be cared for. Men can choose their vocations, but American women, except the idle rich, the desperately poor, or a few favored exceptions are all compelled to fit the same iron bed of housework; if too long—cut off, if too short—stretch out.

God knows we would rather do the thing we as individuals are fitted for, and for which we would be better paid. But if, for the sake of making a home, a woman gives up her economic independence, shall she be called a parasite? Has she no claim on the family income?

Has the woman who bears and cares for a child, thus incapacitating herself as a wage-earner no claim on the pocketbook of that child's father—if he is base enough to make a claim necessary?

And when the periods of child bearing and child training are over, the woman, who may have been a trained singer, teacher in a college, professional dressmaker, finds that she has lost her art through neglect. Stiffened fingers do not respond to piano keys. Business opportunities do not wait for one who has left them.

If all men feel so then women are fools to marry. Economic independence is much to be preferred. As things are now, it is only under exceptional conditions that both are possible.—E. W., Westboro, Mo.

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

Sure To Ask

The Kind of Coffee when Postum is Well-made.

"Three great coffee drinkers were my old school friend and her two daughters.

"They were always complaining and taking medicine. I determined to give them Postum instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoonfuls to the pint of water and let it boil twenty minutes, stirring down occasionally.

"Before the meal was half over, each one passed up her cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor.

"I have been brought up from a nervous wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum.

"I am doing all I can to help the world out of coffee slavery to Postum freedom, and have earned the gratitude of many, many friends." 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.

Night is the daytime of the soul.—Helen Rhodes in "Psychoma."

Three Reasons

Each with Two Legs and Ten Fingers.

A Boston woman who is a fond mother writes an amusing article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack and Dick, aged six, four and two years respectively, are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would have been given candy.

"I gave a package of Grape-Nuts to a neighbor whose three year old child was a weazened little thing, ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

"Both husband and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march."

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength and mental activity.

"There's a reason."

Look in packages for the famous little book, "The Road to Wellville."

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

The reward of one duty is the power to fulfil another.

—George Eliot.

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



When sending books for review please remember to give selling price, and address where books 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 Anna Parker Levy unless otherwise signed.

—There is really a new thought club in New York now—already born and christened! It is to be known as *The America Club* and will meet Monday evenings at the studio number 78 West 55th street. Its president, Josephine Day Nye, in outlining their plans and purposes, says that "it is hoped to make *The America Club* a people's forum—but not for knocking and muck-raking—though these do their good—but its work to lie along constructive lines and to be helpful and radiant." There is without doubt a big field of opportunity for such a club in New York and other cities. Here's growing success to them!

—"Song of the Oregon Pine," by Bert Huffman. A daintily printed book of original verse. The author, Pendleton, Ore.

—"The Word made Flesh," by Grace M. Brown. A study in healing. One hundred pages, paper bound; may be had of the author, Box 445, Denver, Col.

—"Love's Roses," by Lucy E. Kellerhouse. A dainty little prose pastel. Thirty pages. Price 25 cents. Order of Unity Tract Society, 913 Tracy avenue, Kansas City, Mo.

—The Success Sheet issued by the association of Advanced Christian Science Teachers and Healers contains good helpful thoughts for each month. W. W. Broderick, secretary, 1535 Fifteenth street, N. W., Washington, D. C.

—"Rays of Thought," by Josie Dayton Curtis. A book of poems. All the proceeds from the sale of this book are to be given to humanitarian work. Cloth bound; 159 pages. Price, \$1.00. The author, Marengo, Ill.

—"Flesh and Matter," by Sara Van Alen Murray. A discussion of the question of the Scriptures vs. Christian Science. Paper bound, 40 pages. Price 50 cents. The Author, 1 Madison avenue, New York.

—"Modern Miracles," by Palemon C. Mills. This is an interesting book of fifty-six large pages; an autobiography of Mr. Mills, replete with instances of the powers of unseen forces. To those interested in psychic phenomena this book will be a great help. Order of the author, 6067 Fourth avenue, N. E. Seattle, Wash.

—"Fasting for the Cure of Disease," by Dr. Linda Burfield Hazzard. A practical exposi-

(Continued on page 58.)

HOW FOODS CURE!

MAILED
FREE

If you have any kind of stomach or intestinal trouble I CAN TELL YOU POSITIVELY how to cure yourself. My knowledge of the Chemistry of Food and the Chemistry of the Body will reveal your trouble with ABSOLUTE CERTAINTY. There is no guessing, no experimenting, no trying this, that or the other "to see how it works." You don't need drugs, change of scenery or rest. What you do need is to know how to *select and combine your food* so as to produce chemical harmony in the stomach. *This is what I teach*—it makes healthier people—better and brainier people. When you learn how to *select, combine and proportion* your food all stomach and intestinal trouble will disappear as will also nearly every other disorder, for every part of the body will share in the general improvement.

Obedying the natural laws of nutrition means perfect health—you can't obey these laws if you don't know them—I TEACH THEM. Why not try nature's way which, after all is only Common Sense. Write for my book, "HOW FOODS CURE," a new edition of which has just been published, mailed free upon request.

EUGENE CHRISTIAN, Food Scientist,

Dept. 70,
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as conducted under the direction of the Initiates of Thibet, **Of Washington, D. C.** for the aid of those seeking a knowledge of the Eastern Wisdom. Besides local lectures and Class-Work, the Center publishes a weekly Bulletin, containing a helpful editorial, suggestions for courses of reading and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, physical research and allied subjects which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Bulletin library lists, of free and other books, price list and other information regarding the work of the Center, address **THE LIBRARIAN, 1443 Q Street, N. W., Washington, D. C.**

Overland 10,000 Miles



Is the title of the leading article in September **AMERICAN NEW LIFE**. It describes the recent journey of the editors.

Be sure to read "Your Thoughts and How to Treat Them," by Elizabeth Towne.

"New Wine in Old Bottles," by William E. Towne.

"How New Thought Helped Us."

"Causes of Bad Memory," by A. T. Story.

You will find all these articles in September **AMERICAN NEW LIFE**, the magazine edited by William E. and Elizabeth Towne.

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Books are advertised at special prices in nearly every issue, and unique, special offers are made. You can save many times the price of **AMERICAN NEW LIFE** if you buy new thought books. **Subscribe now.** Be sure to read the magazine before you buy books. I will put you in touch with the Best and save you from trash.

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FOUR LESSONS ON THE

Realization of

Health AND Success

BY ELIZABETH TOWNE.



These four plain printed lessons give practical directions for applying the new thought principle in your own life in self-healing and development.

Many people bear witness to the great help derived from this instruction in the way of added health and success.

Let me repeat: These lessons are of practical value to those who will use them faithfully. They are the outgrowth of my own personal experience. I have trav-

eled every step of the way from a condition of poverty and sickness to health and freedom and I am telling others through these lessons how I did it, that they may apply the same principles of healing in their own lives. The lessons are so plainly written as to be easily understood by almost anyone.

READ THESE LETTERS.

The following from Mrs. Josephine Wate Garrison, 504 The Ethelhurst, Washington, D. C., shows what an earnest student accomplished: "Received your Lesson II and have been faithful to the half hour of silence. I have gained several pounds in weight and have a good healthy color, and my friends tell me how well I am looking. Every month shows an improvement in my circumstances."

Gained in Success.

Mrs. Clay Jones, 1306 Texas avenue, Houston, Tex., writes: "Am ready for Lesson II. Find a wonderful improvement in taking things as they come. My husband has advanced in his business with more money. A friend told me the other day she thought I was the greatest success she had ever seen. So many remark that I 'haven't a wrinkle on my face' and they 'feel so good when I am around.'"

Healed Herself of Rheumatism.

Flora G. Whiteside, 108 West Wood street, Youngstown, Ohio, writes: "In six weeks from the time I began the study of new thought I was not suggestive of rheumatism. In three months I was entirely healed. I wore shoes one size smaller and three widths narrower. The swelling was all gone from my feet. Also I had lost eighteen pounds and have lost about six pounds a month ever since (about seven months). I walk free and with ease."

These lessons are given free with a \$3.00 order for my books or subscriptions to *Nautilus*, or both.

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, \$2.00. Or, for \$1.00 you may have the lessons and any of my books to the value of 50 cents. For list of books referred to see inside front cover of this magazine.

SPECIAL OFFER.—Send \$3.00 now and you may select \$3.50 worth of any of my publications and we will send you the lessons free and free copies of our "Beautiful Results" motto card, *Nautilus* Madonna half-tone and a half-tone of "Margareta," the beautiful little girl from South America, who is being raised on the "No meat" plan. All for \$1.00 if you send now. Address,

ELIZABETH TOWNE, Holyoke, Mass.

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(Continued from page 56.)

tion of the treatment of disease by fasting and natural methods. The volume is replete with practical suggestions concerning bath, diet, etc. 179 pages, cloth bound. Price, \$1.00 postpaid. Harrison Publishing Company, Seattle, Wash.

—"On the Open Road," by Ralph Waldo Trine. This little book is designed to fill the need of a convenient pocket mentor, a little daily "creed of wholesome living." 62 pages, handsomely printed in decorative type, and bound in unique style, price 55 cents postpaid. Thomas D. Cromwell & Co., New York.

—"The Son of Man," written anonymously and published by the Philosophical Publishing Company, Allentown, Pa. This book of ninety-four pages is very daintily bound in white linen, stamped in gold. The author has divided his work into three parts. The first contains the Christic teachings and the key to a universal religion. The second part gives the historical life of Christ and the third is an allegory by Count Leo Tolstoy. No price given. Order of publishers.

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Aspiration is the irrigation of ideals.—Helen Rhodes in "Psychicoma."

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The Eye and Its Disease

PROF. WILSON'S TREATISE ON EYE DISEASES SHOULD BE READ BY EVERY PERSON WITH IMPAIRED EYESIGHT. THE BOOK IS FREE.

EYEGLASSES NOT NECESSARY.

Every reader afflicted with any impairment of eyesight should not fail to send for this book. It contains 64 pages and cover and describes in language so plain and interesting the various forms of diseases of the eyes and sure and safe methods of treatment that any reader of ordinary intelligence may fully comprehend every word.



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RELIEVES ALL SUFFERING. CURES DISEASE.

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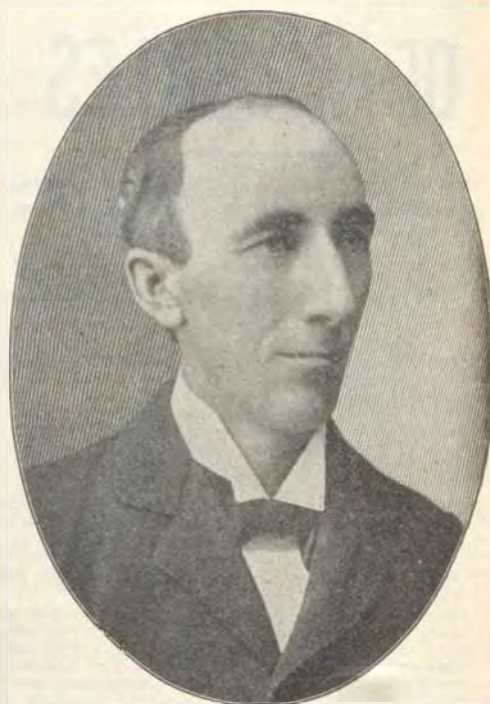
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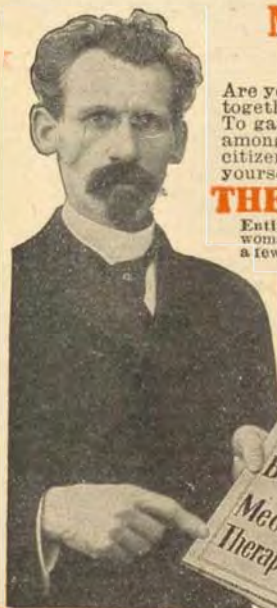
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