


IN THIS  
NUMBER

MENTAL STORAGE

THE  
**NAUTILUS**

MAGAZINE OF

NEW THOUGHT



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

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AND  
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Published by

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HOLYOKE, MASS.

New Year, 1909



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**BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.  
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## Nautilus News.

BY THE EDITORS.

**HOW TO STRENGTHEN WEAK WILLS.** The editor will have a practical talk under this title in February *Nautilus*. Here are some of the subjects that will be dealt with in the editorials: *Weak Wills, As to Indecision, To Develop Power of Decision; Gets Rattled; Faith in Oneself, Like a Magnet, Will and How to Have It, Deep Breathing.* This article will help to solve the problems which confront everyone at times. We hope you will call it to the attention of such of your friends as you think it might aid.

**BRAIN BUILDING, CURING BAD HABITS.** Here is another practical article by Wallace D. Wattles which will appear in February *Nautilus*. It will explain the process of brain building, by which all knowledge is obtained, and how to develop any faculty or power we desire to develop. Mr. Wattles demonstrates that those who have passed middle life may accomplish almost as much in brain development as those who are young, and that none are too old to make the attempt successfully. He claims that the reason middle aged people do not learn easily is a very simple one, and that the cause may be easily removed. Everybody will be interested in the article.

**CAN A CRIMINAL BE DETECTED BY HIS HANDWRITING?** This will be Mrs. Hall's subject for February. She tells us how to detect coldness, hardness, cruelty, hasty temper, dissipation, pessimism and other negative characteristics in the handwriting. She also gives us an illustration which shows the border line between genius and criminality, and tells us how to distinguish between the two. Illustrated with specimens of writing. By the way, how do you like the graphology articles? Do you wish us to publish more of them?

**OUR NEW SERIAL.** This month's installment of "The Way Out" brings the story to a close. Isn't the final climax artistic? Everybody please get ready for the remarkable new story, "The City of Perfection," which will commence next month.

**HABIT OF POWER.** Adelaide Keen will tell us in February *Nautilus* how to acquire the "habit of power." Edgar Wallace Conable will furnish one of his bright, characteristic contributions. There will be a new poem by Mrs. Wilcox, a "Meditation" by Florence Morse Kingsley and Dr. Latson will write on Self Reverence. In February or March we hope to find room for "The Way it Works," by Paul Tyner, an article dealing with the subject of unity with the absolute.

(Continued on page 2.)

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(Continued from First Page.)

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See page 61 for our special holiday offer.

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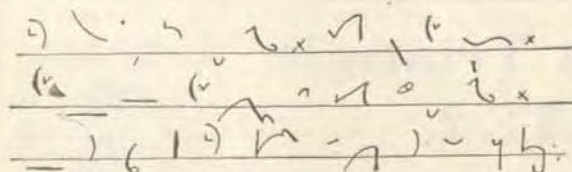
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## THE NAUTILUS.

Vol. XI.

JANUARY, 1909.

No. 3.

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SINGLE COPIES, 10 CENTS.

Copyright, January, 1909, by Elizabeth Towne.

Published Monthly.

Holyoke, Mass.

Entered at the Post Office at Holyoke as second class mail matter. Foreign postage 36 cents.

## THE NAUTILUS.

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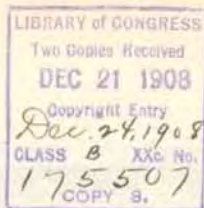
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"Build thee more stately mansions, oh, my soul!  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple nobler than the last,  
Shut thee from heaven with a dome more vast,  
'Till thou at length art free,  
Leaving thine outgrown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

# THE NAUTILUS.

*Self-Help Through Self-Knowledge.*

MONTHLY,  
One Dollar a Year. }

JANUARY, 1909.

{ VOL XI  
No. 3



## *Hope and Help for a Happy New Year!*

### GOOD FOR DENVER!

Denver has just coolly re-elected Judge Ben B. Lindsey, the children's friend and judge, in spite of the determined opposition of all the bosses, bosslets and political machines of all the parties.

No party machine likes Lindsey because he insists on doing the square thing by all the people all the time.

So both parties refused to nominate Lindsey for re-election.

Two weeks before election day he entered the field as an independent candidate.

The people of Denver said their say positively and the *Denver Times*, which stood for the people, opines that hereafter the party machines and bosses will never dare to disregard so impudently the better sentiments of the community.

One more straw that shows how quickly votes polarize to the Right Man who has proved himself.

And Ben Lindsey says, "The kids and the women did it!"

Will woman's suffrage pay?

### GETTING HIS EYES OPEN.

Once on a time there lived a man who did his work well and was not kind. We will call him John for short.

John was a strong, capable fellow who "never saw a sick day in his life." He

was skilled in many arts. He could do a number of things just a little bit better, and just a little bit quicker than anybody else about him. And he knew it.

When he saw somebody bungling or slighting a bit of work John's fingers itched to do that work himself. Sometimes he could not resist that itch—he went and did the things—did them with vigor and despatch.

The brother workman grumbled under his breath that he'd had a-plenty of John's meddling with his work. Later, in the coat room, he would say to some of his cronies that John was a smart-alick, always showing off, and he would like to punch his face.

Once in a while John's fellowman had a bit of extra heavy work to do.

"Give us a lift, John, can't you?" he would say.

"Do I ask you to do my work?" snapped John. "No, I don't. I do my own work and you can do yours. I am all the time doing your work for you and no thanks do I get! Do your own lifting that you get paid for."

But the lift was really too great. The man went for another man to help him.

Thus did John live and work for many years, helping others for glory, when they wanted no help, and refusing a lift when it was really needed and asked for.





# EDITORIALS

-BY ELIZABETH-

And his reward was in his bosom, the cold virtue of the independent in a land of Poor Sticks.

Tempus kept on fugiting and John grew old—and more crabbed.

He began to wish somebody would help *him* a bit.

Then he got his eyes open. A kitten gets its eyes open in three weeks, but it took John threescore years.

And this is what he saw: That man's duties and capacities in this world overlap and interweave, so that no man's whole duty to himself is done unless he helps the next fellow *when he needs help*; that the doing of one's own work well may prove sometimes a cross, but the giving a lift is a crown that has no thorns, a joy to him that giveth, a balm specific for many wounds.

## DOING ONE'S OWN WORK.

Doing one's own work well breeds that virtuous feeling; but a virtuous feeling is cold comfort.

Helping the other fellow when he needs it is like a bright fire on the hearth and apples roasting and dear friends smiling, and God's in his world.

You can see why this is so if you will stop a moment to consider this universe as "one great Whole whose body nature is and God the soul." If this poetic snapshot is true to life we are all working with each other to further God's work. Your work and my work and everybody's work, each is a part of The Great Work of the Universe.

In the main each one has his own particular duties to perform without interference or interfering.

But suppose now that *you* are a janitor in one of God's temples, while I am

an able bodied usher; and suppose that once in two weeks you as janitor must move a certain bookcase that is too heavy for one man but quite easy for two; and suppose I am in the room at the exact time you are ready to move that bookcase. If I refuse to help you, you must do one of three things, (1) take time to remove all the books, move the empty case, and replace it and the books, (2) or take time to go across the street and call some other more obliging man to help, or (3) leave the case unmoved, with the dirt under and around it. The while I stand in my superiority awaiting somebody to usher.

*What would the Boss think of me?* What would *you* think of me if you were the Boss of All? Would *you* whisper *well done* in my little heart? Would you consider me a good and faithful servant to be advanced at an early opportunity? You would not.

You would tell me that a *faithful* employee considers *first* the good of the Great Work as a whole; that he would willingly lend a hand anywhere or any time rather than see the business hindered.

You would tell me that my *first* duty is to do my special work well, and that my *second* duty is like unto it—to lend a hand wherever another helper needs it and I can give the help without neglecting my special work. For is not the whole "duty of man" summed thus—to "love thy neighbor as thyself," "whatsoever that ye would that another should do unto you do ye even so unto him."

If *you* had a heavy bookcase to move wouldn't you like your neighbor to give you a lift—a cheery, *will-ing* lift?





## EDITORIALS

BY ELIZABETH

Or would you like him to go call the boss in to give him a lift?—with you standing there.

Look at the world's work as God's Big Job that you are helping on, and you will do your work well, *lend* a hand or *give* a lift once in a while, and be kind.

**Charity does well to begin at home, but it does ill to stay there. Are we not all working on God's Big Job? and don't we all need a lift now and then?**

### THE CURE OF SELF-CONSCIOUSNESS.

The only way to overcome bashfulness is to *act and think* as if you were *not* bashful, and keep at it until all your being takes the attitude of un-bashfulness—the attitude of naturalness, of self-expression.

Seek company and *blat out yourself*, grins or no grins. *Express* yourself, and keep on doing it. Better be a buffoon than a self-cramped dumb-head. Better hop across the parlor floor on one foot, *with a will*, and set the company laughing at you, than to sit like a shrivelled mummy in a corner for people to pity or despise!

You would not expect to learn to play the piano, or to shave yourself neatly without *practice*. Why expect to learn company manners and activities without *practice*?

Practice is all there is to it. Seek company. Get out and talk and act *before folks* until you are used to it. That is all. Never mind your blushes and awkwardness! Get your dander up and *blat yourself out hard*!

Between times watch other folks who

are not bashful, and catch onto their style of doing things.

If anybody laughs at you laugh with him. Take yourself as a polliwog-joke that *will presently bloom into a better life*. You will find yourself blooming before you know it.

**YOU ARE A JOKE!** You can help yourself by *thinking* your practice when no one is near. *Think* yourself in a company. *Think* yourself into all sorts of experiences, always acting naturally as *you* want to act.

Think of yourself as "making a fool of yourself" before folks *and not caring* a DARN.

Laugh at yourself and cut more shines in your mind.

Think of yourself as the *only* one of *your* kind that ever lived or ever will, and make up your mind that to think and act *your* way is the great privilege and duty of life.

Remember that other people *can't* always approve and appreciate you because you *are* the only one of your kind, any more than *you* can always approve or appreciate them—or *yourself*.

*Think* that it does not matter a red cent what people think of you and your actions, nor what *you* think of them; it only matters what *you* think of *yourself*.

*Then see that you think well of yourself.*

Think of yourself as meeting *on an equality and exactly as you are* each and every great man and woman you admire. Think of yourself as being *not* lower or higher or better or worse than the "great" man; think of yourself as being *different but equally as important to the One Life that works in and through us all*.





# EDITORIALS

BY ELIZABETH

Think of yourself as being valuable to Life because you *are* different.

But it seems to you what you really need is *not* to think about yourself but to *forget* yourself? Of course you *can't* forget yourself when you are bashful. This is a case where the longest way around is the *only* way home.

Bashfulness is caused not by self-consciousness itself but the *kind* of self-consciousness. Self-depreciation is at the bottom of bashfulness, and the cure for self-depreciation is self-appreciation in thought and practice. When you are sure of yourself *in your own mind* you can forget yourself.

The cure for self-consciousness is self-appreciation.

**A LITTLE VISIT.** Another little jaunt to New York. This time by invitation of Mr. and Mrs. Eugene Christian, for an automobile ride to their new home in Lakewood, N. J., with a dinner of herbs or something, a little reception afterward and several other delightful little events.

There were *two Chinamen* in the party. Some of our western friends who may have stood still for the last ten years, *think* of an Oregonian sitting down to dinner with two Chinamen! You may be as shocked as some of the Chinamen's ancestors at the thought of their dining with white devils. Women at that! I thought of that last eve when the Yale graduate Chinaman in Hilda Spong's new play, "The Man and His Mate," says to the white woman, "I am a prince, of the oldest and most civilized nation; my people had a language and a history, and arts, sciences and trades, while yours still jibbered skin-clad in caves." Or words to that effect.

The Chinese guests at that dinner were His Excellency Wu Ting Fang and Consul Ho. Both speak excellent English and are thoroughly well informed and interesting men.

Minister Wu is a strong, healthy-looking elderly man who doesn't look it, and wears indoors or out a most gorgeous ruby and diamond jewel on the front of a black silk cap. He is very frank and quick to show his fine teeth in a hearty laugh. And he seems "full up" with interrogation points and information about everybody and everything all over the earth.

Not overlooking new thought, spiritualism and raw food diet. He has been a subscriber to this magazine for several years, and evidently a careful reader. And they say he follows Eugene Christian's raw food ideas and has gained twelve pounds in two or three months. He is *strictly* and enthusiastically a non-meat-arian, and has been for many years. And he does his best to make everybody else ditto.

Also he is a great student of all occult and new thought literature and *practice*. I surmise that Wu Ting Fang comes as near *living* what he believes as anybody possibly can.

Mrs. Beatrice Witham was one of the guests. She is a charming and interesting lady who has lectured for thirteen years on some new thought or near-new-thought line, that has to do with colors, numbers, names and the like. Her home is Boston but she has recently located in New York and joined forces with Dr. Julia Seton Sears at the New Thought Church and School, Carnegie Hall.

Mr. and Mrs. Frederick Toomes were there. He is a boyish looking young fel-





# EDITORIALS

BY ELIZABETH

low to be member of the New York legislature. His wife is a dear little girl with clear skin and lots of black hair, who writes for the syndicates. Another guest was the son of Jean Jewell Hotchkiss, a nice young fellow who is good company. And there was a Mr. Wildman who used to be vice-consul at Hong Kong—brother of Ronsseval Wildman who was lost at sea some years ago.

Mrs. Christian is a slender little blonde whose chief interest in life is her two young daughters, now at the Castle school on the Hudson. When she had told me nearly all about them their father leaned over and interpolated confidentially, "They are *half* mine, Mrs. Towne!"

Mrs. Christian is also her husband's manager. You can take this both ways. She manages him and the manufacturing business, too. And she is so slim and quiet you'd never guess it.

As for Eugene Christian himself, he is a healthy, wiry young fellow full of get-there, and so full of "Christian's Natural Food" ideas that he "talks shop" at breakfast, dinner and supper, and probably in his sleep! But you never think of it as shop—nor does he—because he is so well informed and interested. And he can't help it because everybody keeps starting him off again. Imagine all the text books on food, and all the tables of food values rolled into one and mixed with personal experiences of hundreds of people, and more jolly stories and quips and cranks than you can shake a stick at, and you will get an idea of Eugene Christian on tap. And when you know that both he and his wife were redeemed from invalidism by raw

food diet, you don't wonder at their enthusiasm.

And the Christians live their theories as well as the world will let them and be kind. Mrs. Christian ate meat and other cooked things at a reception at the Waldorf-Astoria the other day; they both ate a tempting chicken dinner with all the rest of us, as guests of Mrs. Samuel Toomes at Lake Como, Sunday evening. While Minister Wu dined on vegetables and bread!

## A RAW FOOD DINNER.

Saturday eve we sat down—with curiosity that was mixed with misgiving!—to one of Eugene Christian's famous raw food banquets. It was the *prettiest* meal I ever sat down to!—and every course was a more delicious and artful novelty than the last! It was amazing how many thoroughly satisfying things Mrs. Christian had concocted out of uncooked cereals, fruits and nuts, and how one never missed the cooked things at all. She is a genius as well as a pioneer on this line.

And such labor saving. When we came to thin slices of delicious fruit-and-nut cake somebody thought he had discovered *one* thing that was hard to make. "Oh, no," said Mrs. Christian, "I made that inside of fifteen minutes, and set it in my pantry to cook!"

Surely, I said to myself, she has put *all* her new, nice dishes on for this dinner, we'll have the same things over for luncheon tomorrow.

But we didn't—the second raw-food meal was even more novel and satisfying than the first!

## AN OLD AGE CURE.

I must whisper the recipe for one thing—"buttermilk." Mrs. Christian puts



bottles of fresh milk to sour. When fresh loppered she turns it into a bowl, beats it to a foam with an eggbeater, and beats in a little cream to make it richer. It puts clear out of sight the kind of buttermilk mother used to make.

Since I came home I read in some magazine that a little lemon juice added to fresh milk will make it lepper beautifully and quickly.

Try this buttermilk and you won't need extra inducement to live on the soured milk diet that Elie Metchnikoff says will keep your blood free from old-age germs!

**SOME MEDICOS.** After dinner Saturday eve there came a little gathering of Lakewood people to meet us. Half a dozen doctors and their wives were among them, and a preacher or two. I was surprised to see the medicos hobnobbing with Eugene Christian, whom the New York medical society has been fighting tooth and nail—not to mention a few horns and hoofs.

And the doctors and preachers all made speeches in the most friendly and near-friendly fashion, interspersed with speeches from Minister Wu and some of the rest of us.

**SOME SIGHT-SEEING.** Three specially interesting things we saw on our tour about Lakewood and vicinity were an aristocratic chicken metropolis where a million white leg-horns stalked majestically in their front door yards; a very handsome country club building in Lakewood, and George Gould's famous home, Georgian Court.

Mr. Gould himself showed us all about his great athletic court and grounds, and then we went into the house and met Mrs. Gould. She used to be Edith Kingdon, and is one of the most beautiful and charming women I ever saw, if not the most beautiful.

I was prepared to like her because I had heard that she has seven children to

whom she is devoted. She is proud of them, too. A little girl of ten she called in and showed off like any foolish fond mother. And the child was sturdy and lovely and natural enough to be proud of.

Mr. Gould is proud of his second son, seventeen years old, who won the tennis championship last season from Eustace Miles, the English vegetarian. Also of his beautiful young lady daughter who looks like her mother. Mr. Gould himself is champion polo player of the world, and points with pardonable pride at his polo grounds, which are the largest and finest in the world. Mr. Gould is a solid, healthy, alert looking fellow, and they say he works hard at his office as well as at sport. Somebody told us later that a man asked him why he worked when he didn't need to, and he replied that he did it because he wanted to help civilization along.

#### **THE TRUTH ABOUT SEX.**

Turn on the light! This is the need and the cry in all departments. Publish THE TRUTH and the people will walk in it. Hide truth and corruption results.

Let the young learn THE TRUTH about sex and it will clean their thought of the vicious ideas that darkness fosters. All glory to Edward Bok and that English Bishop, and Sylvanus Stall, and Mary Woodallen and Alice Stockham and others who are telling sex truths.

The light brightens. In Eleanor Baldwin's department of the Portland (Oregon) *Telegram* appears the statement that the Indiana State Board of Health has issued a "Health Circular on Sexual Hygiene," which it will send to any address upon receipt of a two cent stamp. Send for it.

This is a splendid move in the right direction. Other state boards please copy. Likewise that new health department of the government.





## Victory in Defeat



Defeat may serve as well as victory  
To shake the soul and let the glory out.  
When the great oak is straining in the wind,  
The boughs drink in new beauty, and the trunk  
Sends down a deeper root on the windward side.  
Only the soul that knows the mighty grief  
Can know the mighty rapture. Sorrows come  
To stretch out spaces in the heart for joy.

*Edwin Markham.*



## The Habit of Praise and Appreciation.

ADELAIDE KEEN.

**The Gods Sell Everything. Can You Pay The Price?  
Take a Day Off and Stretch Your Memory, and It  
is Easy. Try Miss Keen's Recipe.**

*"In all things give praise!"*

Did you ever realize that savages and paupers see good through a glass, darkly, that only the angels perpetually appreciate and praise? Anyone can condemn; it takes culture, through evolution, suffering, growth, to praise! Where ignorance cavils and jeers, education sees marvels to admire. Now evolution leads us from the condition of clouds to gods, from animals to angels. Animals root in the clay, angels have wings to lift them over obstacles. The animal sees the earth, its hate, its limitations, the angel lifts his face and sees God.

If you, too, will lift your face from that trouble, you are tugging at, as a dog worries a bone, you, too, will see Good everywhere, and so give praise. Praise is the inevitable outflow of Love. Love is the fulfilling of the law, for God, who is the law, both cause and effect, is Love. He made the world and pronounced it all "Very good." Surely, we, too, freed from our blindness, can say the same.

In myriad forms, life, or good, is everywhere. That is one reason why we love to be petted and jollied, we are divine, and the divine instantly responds to recognition. We do anything, for the wages of praise. Not flattery, that is base coin, for it is insincere. But, if we will do more for praise than for blame, surely God, who is above all vanity, will do more for those who praise, when they pray. This is a great secret. Alas, we have not the open eye of the spirit, the single eye, which fills the whole body

with light, because we have so many faults, and complaining is the bitter fault of ingratitude. A great man wrote, "Bless me, if I can tell a blessing when I meet one." For most of them are disguised. The angels must look down and smile at our petty tragedies, so easily turned into blessings, by praise. Wake up, and resolve to see your blessings to-day, to enjoy them, to multiply them. A miser counts his money and it doubles as he gloats over it; you can double your blessings just by counting them, rejoicing in them. Try it and you will see.

The sailor's eyes grow stronger scanning the horizon, instead of groping at his feet as some people do. The used faculty grows. This is the law. Faith inspires us to look ahead, never despair, expect success. In the valley of sickness, poverty, loneliness, we find our spiritual eyes and discover good. But we need not stay there. Christine Rosetti wrote, "Does the road wind upward all the way? Yes, to the very end." Every night as you fall asleep, thank God, as a little child nestles up to its mother and trusts for everything, good or bad, which happened that day; letters with pleasant news, visits, kind words, a chance to work, even the gift of life. And the view of the lovely garden you saw. It was not your garden? Yes, it was, yours to enjoy, without the care of it. All be changed by this renewing of the mind, a new point of view. Everything is alive and responds. Even flowers bloom brighter, say scientists, for praise. You will find people coming to you, when this



habit of appreciation is formed, instead of turning away. Thoughts are real, we feel them, they make an aura which attracts or repels. We love to bask in the radiance of a sunny soul, in whom the "sun of righteousness has risen, with healing in his wings," for the broken-hearted. We all have secret sorrows, or think we have, and the soul which has forgotten or lost its own, and has become radiant, never is lonely. For the world flocks to it and loves it.

If you pray, "Thy kingdom of happiness come, on earth, as it is in heaven!" you assist it mightily, by praise, of God, events, people, yourself included. For the kingdom of heaven is within you, and praise is the atmosphere of it, we are there now, we must act so happy that all the great unwashed, who are ignorant of the law, will yearn to know the secret. Why, if everyone would only be kind and good for one day, the kingdom of heaven would come to stay, for we would find that it pays to be good. Is it so hard? Emerson said, "The gods sell everything and at a fair price!" The pearl of pure vision, which discerns and therefore, gets no evil, is what the Bible bids us sell all for, to purchase. Sell our faults, our regrets, our worthless aims, for the real world is invisible. And what you want very much is what you need, and don't believe people who say that anticipation is better than realization. They are fools. For God does not deceive us, or allow others to take advantage of us after we have entered the Path.

Take a day off, go out in the fields and lie down on the grass, under a tree. Count your blessings, even from your birth. Stretch your memory, and where it fails, use imagination, for right here, it pays to bluff. Get all worked up over it, rejoice even over what seems bad. Believe me, you will find that place holy, that moment uplifting, and you will lay down the burden of years. You are tak-

ing a vow never to be again ungrateful, you are surrounded by a crowd of witnesses, and the music of the spheres will baptize the new born spirit of praise. Throw regret and grudges on the bonfire, take deep breaths of joy! Under the magnifying glass, wise men see wonders. Put the magnifying power of truth, for only the good is true, over every tiny bit of your life, and your eyes will be opened. Praise even the dark things, for darkness is absence of light. Cultivate appreciation, as a rare plant, and you will have become beautiful, rich, happy. In this way: Beautiful, because lovely things are born and nourished by love. Hate is hell, it breeds crimes, blights, withers, crushes all it touches. Rich, because a contented mind is a perpetual feast, and, to him, that hath shall be given, more of whatever he hath. So, get joy, to gain more joy! Happy, because you cannot possibly be otherwise, once you catch hold of the power of faith and see what it brings. All your dreams come true, you live them. Faith is our trolley wire with God, or the infinite good, the pneumatic tube which draws blessings right to your door. There is a prayer, called the "prevailing prayer." All persevering people have it, of all religions. It means the prayer which will not be denied, which God himself has to answer, sooner or later. This is the meaning of "Great is thy faith, be it unto thee even as thou wilt." And also, it illustrates the story of the man who arose in the middle of the night to assist his friend, who kept on knocking at the door. For it is the prayer of power, ceaseless, calm, sure, victorious. God *has* to answer, for his promises have pledged him to. Can't you see that?

And the very finest kind of faith is to praise for the blessings you want but cannot see. The world says they are not there but you know better. If there was



no food, no one would be hungry; the Almighty, in his pity, would take hunger from us. So, when your prayer of supplication has not been answered, just make up your mind that *it is coming*, as soon as you have fitted yourself for it. Because, a desire which perpetual disappointments cannot kill, is immortal, and must be gratified, somewhere, somehow. Do you want it at once? Of course you do. You have begged long enough. Then begin to praise, give thanks, exactly as if you had it today. A homely girl said one time, "If I were only pretty I would act so differently." A friend replied, "The French believe that to think yourself pretty will make you so." This was a new thought. She began to act it, and grew better looking each day, graceful, sweet, healthy, lovable. Healthy, because she stopped worrying, and gracious because she was not

self-absorbed. She changed entirely. This is true.

You will find to your joy and delight that everything and everybody, even yourself will blossom under praise. For praise is sunshine. You get rid of envy, which makes anyone ugly, because whenever a friend displays anything handsome, you can admire it freely. Down in your heart there is a little bird, singing, and it whispers, "My own is coming to me, I don't want any one else's." And it comes true. "In my Father's house there are many mansions, if it were not so, I would have told you."

We are wandering through the rooms of a beautiful palace; when you arrive at your own door, you will find that you hold the key to your treasures, in your hand, the golden key of praise. Enter and take the desire of your heart, for it waits for you.

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## Periodicity.

Joy is a pulse whose rhythmical beat  
Through all of creation is throbbing,  
And its systole's sweet, but the warm blood's retreat  
We foolishly cover with sobbing.

Peace is a tide that ebbs and that flows,  
And many grow sick with yearning,  
As they see how it goes, but the wiser one knows,  
And patiently waits its returning.

Love is a sun that rises and sets,  
But though it may sink in sorrow,  
And with bitter regrets,—still it never forgets  
To brighten again on the morrow.

Coming and going through all of the years,  
With nothing that is remaining,  
But the smiles and the tears, and the hopes and the fears,  
Forever waxing and waning.

Under the turmoil, under the woe,  
Law worketh out Love's demanding;  
To believe this is so is already to know  
The peace that's beyond understanding.

—Katherine Quinn.





## My Treasures



**I**N THE WHITE DAWN of the New Year I bring forth my treasures, new and old, and once again I rejoice in their value and in their beauty—for verily these are beyond price. Three jewels I hold in my hand—my own peculiar treasures, yet given also to every child of the Highest. And these are the jewels of price upon which I gaze this New Year's day: Health, Opportunity, Ability.

¶ And this lustrous pearl that men have named Health—how often has it been cast before the swine of appetite and pride. How is its beauty dimmed, its whiteness sullied. But even while I hold it in the light I behold its brilliancy returning. I will praise thee with my whole heart, O Lord, “so shall my light break forth as the morning, and my health spring forth speedily.”

¶ The second gem in my casket is the glowing ruby, which means to me the repeated urge to a joyful service, the oft-recurring offer of the work that angels covet with veiled faces before the ineffable glory. Opportunity, how often have I let thee slip from my nerveless fingers. Let me seize and hold thee fast, while I hope for some fresh token of the divine confidence!

¶ Ability. Alas, this diamond white—this gift of gifts lies in my clasp unused and unappreciated. I cannot tell at what cost to me and to others. It is mine—yet not mine, and if I adventure it not, it will presently vanish altogether, like some bright drop of dew, which changes into mist in the morning sunlight.

¶ Angels and ministers of grace grant me to know the will of my Father; and knowing to do it; that I may wear the jewels like burning lamps through all the days both dark and bright of the coming year; so shall I find them a mystic amulet giving strange vigor to the soul, a capable energy to the body, and that secret of mystic power which shall gird me as with the Life Immortal.

FLORENCE MORSE KINGSLEY.



# Mind: What Is It?

BY WALLACE D. WATTLES.

**Have You a Mental Library or Music Room?  
The Beginning of Language: Why Some are Left-  
Handed: How You Can if You Will: Do You  
Believe that the Brain is the Source of Thought  
or Merely the Instrument of Him Who Thinks?**

## CHAPTER III.

### MENTAL STORAGE.

In this article I shall draw rather heavily from the ideas advanced in "Brain and Personality," a recent book by William Hanna Thomson, M. D., LL. D. (whom, also, you will perceive by the tail to his name to belong to the ranks of the Very Regular and Exceedingly Orthodox). In spite of his regularity, however, he has written a really scientific book, and the substance of his contention is that the mind is not produced by the brain, but that the mind shapes the brain for its own purposes; that thought really makes the brain, instead of the brain making thought. He calls the brain the "physical organ of the mind."

It is a fact pretty well known to most people that the exercise of certain powers and faculties is dependent upon certain localities in the brain. That mental faculties and powers correspond with the development of certain parts of the brain has long been a belief, the so-called science of phrenology was founded upon this idea, which is not without a foundation in fact. It is not true, as we shall show further on, that the shape of the skull, or the development of certain brain areas fix irrevocably the character, powers and destiny of the individual. It is a fact, however, that all mental functions are absolutely dependent upon the physical integrity

of certain definite and particular areas of the brain. There is, for instance, a brain center for speech; and an injury to this area will render the person incapable of speaking, even though he can read and understand spoken words as well as ever. And, separate and distinct from this speech center, there is a brain locality with which reading is done, and an injury to this place will cause a person to forget how to read, while he will retain his ability to speak perfectly. Your brain is like a phonograph record, upon which you store up the things you want to bring out afterward. You learn speech long before you learn to read, and have a brain place stored with the sound of spoken words; then when you learn to read, you engrave upon another brain place the appearance of printed and written words; the mind takes these things and writes them upon the brain, and an injury to any brain locality destroys the record written there, and paralyzes some power or faculty which was dependent upon that record for its existence. This injury might be from the bursting of a minute artery, which is a thing you can cause by overeating, and which is the most common cause of paralysis. Mr. Thomson cites many cases, among them that of a lady who lost the power to read, while retaining speech and hearing perfectly, and of a "gentleman who one morning lost not only all power of utterance, but also all ability to read. He



could, however, hear words perfectly, and strange to tell, he proved that the place for arithmetical figures is in a different brain locality from that for words, because he could read and write figures and calculate every kind of sum in large business transactions, which he successfully conducted for seven years afterward, without once being able to speak a word or even to read his own signature." It appears that music notes are registered in a still different place, for several instances are on record of musicians who have lost all power to read music, while retaining their ability to read everything else, and of others who have become "word blind" as it is called, while still able to read music. When a person becomes a musician, he simply engraves certain knowledge upon a certain locality in his brain. Note this, for I shall refer to it again.

And each different language that we learn has a different locality. Mr. Thomson cites the case of an Englishman who could speak French, Latin and Greek. He became word blind in English, could read French only imperfectly, Latin a little better, and Greek as well as ever, "showing that his English record was ruined, his French record damaged, his Latin one less so, while his Greek record had escaped entirely." Does not all this go to prove that the brain is only a recording or transmitting instrument for the personality behind it?

What I am trying to do is to pile up convincing evidence that the brain is not the source of thought, but is merely the instrument of the one who thinks, just as the piano is the instrument of the one who plays, and when I am sure that I have done this, to find what practical conclusions we may draw from this basic fact. It is now a well established fact that we only use one-half of the brain in thinking, and that the other

half is not concerned in thought or knowledge. In a vast majority of people—that is, in all right-handed persons—the thinking is all done with the left half of the brain; and all the knowledge is inscribed upon that hemisphere. An injury to the right half of the brain will cause paralysis of some muscle on the left side, but it will not cause loss of memory, word blindness, or any of the mental phenomena referred to above. The left side of the brain we use for thought, for the retention of knowledge, and also to control the motions of the right side of the body; the right side of the brain is used to control the movements of the left side of the body, but not in thought or knowledge. With left-handed people the case is reversed.

Now, the inference we draw from this is that we are born with two blank records. No new-born child knows how to speak, or write, or think. He will not be able to speak until he makes a speaking place in his brain; he will not be able to write until he makes a writing place in his brain; and he immediately sets to work to make a brain through which he can express himself. And, as both halves of the brain are equally available for the purpose, he naturally uses that one with which he begins to make gestures, etc., to express his desires. The beginning of language is gesture, and it is natural that the speech center should be developed in that hemisphere of the brain first used as intelligence begins to express itself in motion.

That is why the thought centers are in the left brain of a right handed person, and *vice versa*.

Up to a certain age the brain remains plastic enough so that if an injury occurs to the thought brain, the person can begin over again and create new knowledge centers in the other hemisphere. This has happened in many



cases where young people have lost certain powers or faculties by cerebral lesions, and have afterward recovered these faculties by developing new centers in the other brain. It rarely happens after the age of forty-five, and the reason is because most persons after passing that age soon clog their brains with calcareous matter by overeating, and destroy the plasticity of their brains by filling them with food waste. If all people past the age of forty-five would live on twelve ounces or less of solid food per day, we should soon find that one may receive new ideas as readily at seventy-five as at fifteen. You cannot do it, however, if your brain is a hardened mass of waste matter. If you overeat, you will be "sot" in your ways, and a has-been at fifty. Keep your phonograph records soft and receptive.

All this throws new light upon the problem of the child. Here he lies in his cradle, with no impression as yet made upon either hemisphere of his brain; shall be a musician, an orator, a poet, a philanthropist, a mechanic or a murderer? It all depends upon what the mysterious personality concealed within that organism shall write upon that brain. In which di-

rection will it start? There are certain tendencies there, inherited from his ancestry, which will pull him strongly in certain directions, but we rejoice to know that there is not a single hereditary tendency which cannot be overcome by writing opposing facts upon the brain. It is not a question of "training" the child, or of "developing his mind," the real question is whether or not we can get him to perform the labor of building the right kind of a brain. If he builds a music center there, he will be a musician; if he builds a language center he will be an orator; what he writes upon that record he will be able to express, and nothing else. And, while it is no doubt true that the child will find it easier to inscribe some things upon his brain than it is to inscribe certain others, it is also a fact that no child born with a normal brain is incapable of learning anything in art, music, oratory or mechanics—all things are possible to them that believe. The blank brain leaves are there, waiting for the inscription; the child may write upon them what he will. And it is all a matter of will with him, as it is with you and me.

## Annexing the Mountain.

F. MILTON WILLIS.

It is related that there was a Japanese gentleman who, living at a considerable distance from a famous mountain, so arranged his garden that looking out over its expanse one fairly believed the mountain to be included within it in the distance; and he was in the habit of telling his friends that he had "annexed the mountain."

There are some people who, by the orderly arrangement of their lives, their nobleness of purpose and general highmindedness in their restricted environment, seem by a magical perspective to have included within their possessions certain sublime possibilities or ideals which a little reasoning would demonstrate they could not yet have attained.

Having "annexed the mountain," though, its seeming proximity may spur them on to some day reach to its heights.

A well-defined ideal or a reasonable theory of life is an important, nay, an indispensable, factor in our unfoldment.



## Telegrams from the Stars.

BY EDGAR L. LARKIN.

**About Colors and How We get Telegrams from the Stars. How a Sun was Weighed. Things that Stretch Your Imagination and help You to Think Large.**

*"Twinkle, twinkle, little star,  
Oh! how I wonder what you are,  
Up above the sky so bright,  
Twinkle, twinkle through all the  
night."*



And the wonder what the stars are would always have existed had not that standing wonder of all science of all ages, the spectroscope, been invented and turned upon them. The largest telescopes bring countless millions of

stars into view that never could have been seen by the unaided eye; but do not tell what they really are. The spectroscope is a most wonderful instrument, it tells what stars are by means of analysis of their light. This is a feat seemingly impossible, but it is now an accomplished scientific fact. This entire *Nautilus* magazine would be required to hold words enough to give even an outline of the intricacies of the modern spectroscope. It is based on the fact that if sunlight is passed through a three cornered piece of clear glass, called a prism, the light is separated into these colors,—red, orange, yellow, green, blue, indigo and violet. Hold up a white card or cloth screen in the path of light after the rays have passed through the prism, and you will see a glorious band of colors called the

solar spectrum. This is now one of the most valuable possessions of man. It was seen in laboratories for nearly three centuries before its extreme value was discovered. Under proper conditions, the band of gorgeous colors is seen to be crossed by very fine black lines. And these were known for many years before their meaning was at last explained by Kirchhoff, in Germany, in A. D., 1859. When he announced his discovery the entire scientific world was astonished, and men began a comprehensive series of most refined researches, the like of which never appeared before. This research has now grown beyond all imagination.

I have quite a large book, but it is merely a catalogue of titles of other books all written to explain the revelations of the spectroscope, for the dark lines crossing the belt of spectrum colors are nothing less than the alphabet of nature. They bring telegrams from the stars and tell us their chemical composition. This seems to be beyond the powers of finite man—no, I made a mistake—infinite man—I ought to have said.

For now, the minds of modern mathematicians actually grapple with the very infinite itself. To illustrate: Build a tower in Holyoke so high that its top could be seen over the earth's curvature here in the observatory. Put large electric carbons like those in street arc lights on the top of the tower; turn on the electricity. Then, when the



crater in one carbon boils and is scooped out, throw in metals. They will be turned to gas by the terrific heat. Then I would turn the spectroscope toward Holyoke, receive the light from the glowing metals and tell what metal was vaporized in the arcs. Vast oceans of melted and vaporized metals are thus seen on our star, the sun.

The famous world wide poem quoted above is answered by saying that every star seen in every telescope is a gigantic white hot sun. Our sun is a star similar to all the others. Our sun is so very much smaller than many others that have been weighed that it may be called a little star in comparison. Still there are suns containing less matter than ours. We know the size of one star only, our own. It is 1,310,000 times larger than the earth, but contains only 333,426 times more matter, which fact implies that it is far less dense than the materials in our little world—the earth.

We will never be able to determine the size of any other sun on account of the hopelessly inconceivable distance from the earth. But a number have been weighed. Arcturus, Vega, Sirius, Canopus, and Antares, all bright suns, are all much more massive than ours. Astronomer J. E. Gore, in England, computed the mass of the giant sun, the star Antares in the southern constellation Scorpius, and made its quantity of matter 88,000 times greater than that in our sun.

The lines crossing the brilliant color band are of immense value—they have been speaking to man since he appeared, but the materials incandescent in the heated stars, would have forever remained unknown had not the key which led to the reading of the lines been discovered. This discovery will ever be considered as one of the chief works of the human mind. The result of analysis of the light of the stars is that they are all

made of the same kinds of matter existing in the earth. Thus forty-four metals that help make up the mass of our earth are seen glowing in our sun, and nearly as many have been detected in the stars. The stars are of different ages of states of evolution. Some are young, some adolescent, and others expiring of sheer old age. There are numerous cases known where two, three and even four suns revolve around their common center of gravity. If there are any inhabited worlds like the earth making circuit around them, then the people have the most remarkable changes of weather. Our sun and its family of worlds—planets—moons and comets, is in as deep a solitude as a ship in the middle of the Pacific Ocean, for the nearest neighbor it has is at the amazing distance of 25,000,000,000,000—twenty-five trillion miles.

A body moving incessantly at a speed of one mile during each minute of time would require the enormous period of 47,523,878 years to reach it—our “nearby” neighbors. For other suns are so much farther away that this twenty-five trillion miles need not be mentioned. It is estimated that the photographic plates of the entire sidereal universe reveals about 100,000,000 suns. But the quantity of matter actually in existence is so much greater than that stored in these that there is little use trying to make comparison. Let there be one billion suns. Let each have eight worlds like the earth in revolution around it, and let each world be inhabited as is the earth, then there would be eight billion inhabited worlds. Then the whole of them, people and all, could be annihilated and never be missed—that is, the suns would still move on as though nothing had happened. But think what wonders are stored in the minds of the men who discovered all these stupendous facts.



## "Morning Faces."

BY HARRIET W. LYNCH.

**How long to Keep in Good Temper: Every day  
"a Little Life": About a Man of Samoa: And  
a College Professor: Whence come the Perfect  
Conditions.**

Perhaps it's a bit trite to say that as the morning goes, so goes the rest of the day—nevertheless, the assertion is almost axiomatic. The "Vibrator" of East Aurora showed his appreciation of this fact in his neatly turned bit of advice—keep in good temper until ten o'clock and the rest of the day will take care of itself. Even Emerson vouchsafed to give to common mortals some counsel upon this subject of a right beginning for the day: "If you have not slept or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder-stroke, I beseech you, by all angels, to hold your peace, and not to pollute the morning \* \* \* by corruption and groans. Come out into the azure. Love the day. Do not leave the sky out of your landscape."

Each day is "a little life," according to Dante; and the manner in which we meet each one of these "little lives" as they pass in rhythmic procession is of the most vital importance. If every individual realized, even faintly, the occult forces which he might command by meeting the day aright, he would gladly devote more time to the study of the psychology of this phase of life.

A few years ago there lived in the far-off spicy Isles of Samoa a man who knew full well the spiritual significance which lies in one's greeting to the day. In one of the most exquisite petitions which the English language affords, he voiced his desire for gaiety of spirit to begin the day as it was ushered in. He

pleads—"Give us to awake with smiles, give us to labor smiling. \* \* \*

Give us health, food, bright weather, and light hearts. Let us lie down without fear and arise with exultation. \* \* \* When the day returns, return to us, our sun and comforter, and call us up with morning faces and with morning hearts—eager to labor—eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow, strong to endure it." The all-absorbing idea of Stevenson, the beloved, was that of joyous expression, gladsome spirits, and heartfelt worship; his was never the attitude of puny, negative self-control. He was buoyant, enthusiastic, essentially an out-of-door man. He, perhaps better than any of us, knew that the glad springing forth to meet the day could be promoted by the physical preparation—the cold plunge, the exhilarating walk, the deep inhalations. That man is ignorant, indeed, who knowing "Nor soul helps flesh more, now, than flesh helps soul," fails to attract the most favorable physical and spiritual conditions for his complete unfoldment.

One of the mightiest powers, working toward the success or the failure of the individual in the home, the social, and the business environment, is the voice—with its reflex influence. It is so potent a factor because, almost without fail, it is the open sesame of the soul. There are moments when trifling matters irritate even the most kindly disposed of men, and the voice is likely to betray the fact



in no uncertain manner. It is then well to remember that *outward* control tends to establish the true equilibrium and inward harmony. Professor James aptly puts the principle thus:

"Refuse to express an emotion and it dies. \* \* \* There is no more valuable precept in moral education than this, as all who have experience know: If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate. \* \* \* Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must be frigid indeed if it does not gradually thaw."

There is, indeed, much wisdom in assuming a virtue which is temporarily eluding one. A university president once remarked that no matter how depressed he might be feeling, before entering his lecture room, he would pause outside the door, rub his hands vigorously together and arouse his whole being to a state of

enthusiasm before he went smiling into his class. The chances were that before the hour was over, he had forgotten the trivial indisposition or annoyance in the spirit of good cheer which he had radiated to every member of the class.

A great uplift comes when the individual realizes that he is able to *command the day*—when he understands the inner meaning of that happy phrase "life's flowing conditions." He is then remarked for his absence of haste and flurry. Daily he assembles all his forces and is strong in the consciousness that he is larger than any event of the hour. Each dawn ushers in new physical conditions—new combinations of color, cloud and atmosphere, yet there is always the presence of law; no mere caprice controls. So in the varying conditions of life—whether the man is dwelling victorious on its uplands, or struggling bravely in its lowlands—there is always possible that serenity of spirit, that perfect harmony of one's inner life with the cosmic laws, whence come the perfect conditions for "morning faces and morning hearts."

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## Moon Song.

*All silently the frightened moon  
Seems fleeing down the sky,  
Yet surely, through the scudding wrack,  
Is rising calm and high.  
So through thy life thy steadfast soul  
Shall walk her destined path,  
Though wraith-like pale with pain and dole  
Blown on the night's vast breath.  
And all the dark brute powers below  
Shall bend before her there,  
As strong tides bow to where the moon  
Climbs up her cloudy stair.*

— E. B. Miles.



## The More Abundant Life.

BY EDGAR WALLACE CONABLE.

**How to be More Comfortable: Is Fasting a Necessity? To Harmonize one's Interests: How Fast can we Evolve? To what plane Man's Mind may Reach.**



It is the vision of a more abundant life which forms the basis of every human hope and of every human aspiration. Were it not for this vision, which is ever-present in the consciousness of man, the race

would soon become extinct. There would be very little to live for and much less to die for.

It matters not how any of us may differ as to what really constitutes a more abundant life, the fact remains that the one central thought of the race today is, how can I, the individual, bring into my own existence a greater degree of comfort, a greater degree of happiness, a greater degree of that wisdom which shall open up to my vision a broader and more comprehensive scope as to the duties and purposes for which the race of man has been created?

In discoursing and elaborating upon the theme which the writer has chosen for this series of contributions to *Nautilus*, one of his greatest desires is to come in sufficiently close touch with the heart-throbs of the reader that the underlying thought may be grasped and fully comprehended. Whatever is here recorded is the output of his own investigations, research and personal experience. Whatever the trend of these

contributions, the underlying purpose is to bring the individual more closely in touch with the great Soul-life which should, if it does not, dominate the mind in every conscious effort. Whether the question of a more natural and rational dietary is considered; whether the subject of fasting for greater bodily strength and mental attainment is discoursed upon; whether the specific theme relate to man as a dual entity, expressed through the trinity of concrete, etheric and super-etheric, or whether the growth of man is retarded or advanced under the domination of occult influences is the topic, back of it all is the purpose to lead the reader and the student into closer relationship with the mighty impetus which is the foundation of all growth, of all progress, of all attainment.

We are living in a wonderfully progressive age. We find not only great intellects and profound scholars, but real geniuses on every hand. In the arts and sciences, in music, literature and sculpture—everywhere we find the God-in-man principle dominating mankind. This is a day of education, of progress, of enlightenment, of far-seeing. The intuitive brain of man is working as it never has since the days of the old Apostles. This is the beginning of God's day here on earth, hence all this preparation throughout the civilized world for His coming. The cleaning up and purifying processes are well at work. The mind of man is rapidly turning in the direction



of the Spiritual side of life. The very elements we inbreathe are charged and surcharged with the spirit of greater benevolence and charity. The human race, after all, is but one great brotherhood, and heart should meet heart and Soul should meet Soul on the common level of one united, universal family.

As the human race stands today it is more or less classified as to individual opportunities. This should not be. The causes leading up to these diversified and unequal conditions are as many as they are varied. The purpose of the philanthropic observer of all the world's conflicting interests should be to try and so harmonize these interests, one with the other, that the greatest good may inure to all alike. Education along broader and more comprehensive lines is the need of the hour. The mind of man must be allowed to expand. The denser the mind the denser the body. The body is the expression of the mind. The more clouded the intellect, it matters not from what cause, the slower is the rate of vibratory activity of the various functions of the body, and the slower the rate of vibratory activity the farther distant are we from the possibility of bringing the dual entities of body and Soul into harmonious relationship. This means the speedy ending of our days on the

material plane of existence. Of course the man or woman who knows no different can have no possible conception as to the mighty chasm lying between a purely physical existence and that enjoyed by the more fully developed consciousness.

But growth, in all its phases, is a process of evolution; in fact, growth is evolution, pure and simple. Still, it lies within the province of each individual to determine just how slowly or how speedily the evolving process shall proceed. No one, however, can force conditions beyond the powers of assimilation. In other words, we can evolve no faster than the consciousness is capable of grasping and comprehending the processes by which all growth, animate and inanimate, is brought to a higher state of unfoldment. The powers of the mind of man cannot extend beyond the plane upon which the objective consciousness is functioned. In order to function on a higher plane, such conditions must arise as will increase the vibratory activity of every working part of the bodily mechanism.

The more abundant life, therefore, means the expansion of the powers of the human consciousness in the direction of loftier attainment. The ways and means will be subjects for future consideration.

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## Duty.

BY BOLTON HALL.

"My duty is to my Master," said the clergyman, while his servant perished of want.

"My duty is to my own," said the sailor as he grabbed his chest while the ship went down.

"My duty lies at home," said the wife as the prostitute passed her door.

"Our duty is to the Church," said the truly good while the grafters seized the town.

"Our duty is to our families," said the citizens as they moved their household goods, while the town burnt down.



# Secret of a Happy and Successful Life.

BY FLORENCE WILLARD DAY.

**What Love is and What It Does: Where it may be found: The Stepping Stones to Heaven: The Obstacles on the Path: Is Everything Good?**

*"God is love; and he that dwelleth in love dwelleth in God and God in him."*  
(1 John 4: 14.)

Universal Love, the fulfilling of the Law, is the Ultimate Attainment and the Key to a Happy and Successful Life.

It is only by lifting the consciousness up into the spiritual realm, the kingdom of Universal Love, that one can be free from the antagonisms and discordant conditions caused by the differences in opinions incident to the mental plane.

Pure, unadulterated love is spiritual and is the highest aspect of the Deity; therefore, to attain to it is to reach the heights, the mountain peaks in realization, and the fulfillment of the purpose of all that precedes it. All other experiences are stepping stones only to that grand ultimatum, and all find their fulfillment in it. It is the Kingdom of Heaven and there is no permanent resting place until it has been reached. It is the goal towards which all creation tends, where the peace which passes understanding is alone to be found.

Love unifies, harmonizes and adjusts all differences. It lifts one above the limited, the partial, the imperfect, which is the incomplete, to a plane where the Supremacy of Being in the universal, the omnipresent oneness of all, is realized. The mind is clarified and the judgment illumined by it, so that the phenomena of life can be seen in their true aspect and rightly judged. One is thus enabled to come into perfect adjustment with all the evolving forms and circumstances of life. By this illumination of the mind

through functioning on the spiritual plane, the plane of pure spiritual love, one's thoughts and acts will be so governed that nothing but good can result. Health, Success and Happiness will constantly attend one. All the energies will be rightly employed in just and legitimate ways and undertakings, so that success will be inevitable. All mistakes will be avoided, all efforts will thus be directed in profitable ways, time and energy will be conserved and all one's forces turned to good account, with nothing lost, wasted or misused.

The desirable state of affairs can be realized by all who will devote time and effort to finding the way, and will faithfully practice a few simple exercises in concentration for the purpose of lifting the attention up from the lower mental states to the higher spiritual consciousness, and the cultivation and practice of Universal Love. It is comparatively easy when the way has been found and learned.

Any other method than the Way of Love is difficult because of the constant struggle to overcome the obstacles encountered on The Path; obstacles raised by one's own mental attitude of resistance and combativeness towards existing conditions.

As one becomes centralized in the Supreme Power through at-one-ment in love, all things will work together for good. All one's forces will be merged in the Supreme and the Supreme will work in and through that one. There will be no separation of one's forces into oppos-



ing lines of activities; consequently there will be no resistance, no friction, no struggle. As there will be no contending forces within the consciousness, all warfare will cease without.

Love casteth out fear, for through the illumination which love gives one knows that there is nothing to be feared, and that all things whatsoever desired are ours to be brought forth into manifestation when needed, by the asking, the utterance of the word, through which all things manifest. We realize the unity with all the good, the beautiful, the true, through the Love of God, which recognizes no evil as real and permanent. We perceive that all can and will be changed by the steady and constant radiation of this divine and universal love, to which all inharmonious states and conditions must yield sooner or later. Therefore, the patience which comes with the knowledge of the Way of God, through love, is infinite and enables one to endure to the end of any experience, however trying, since one knows the temporary nature of experience, and that all things result in good finally.

All things come from the Good and all must, eventually return to the Good, for there is nothing, in reality, but good to come from, and nothing but good can result from good. Good (God) is the beginning and the end, the eternal, omnipresent good, forever in the Here, Now and Everywhere.

As there is nothing at all but good, though in differing degrees of expression, by lifting the attention up where Truth in its wholeness is perceived, one becomes related in consciousness with the whole and can realize and say with The

Christ, "I and My Father are one." Love is the key and the easy way to this grand consummation.

Seek ye that way and persistently follow it if ye would find freedom from all the discordance and limitations, the disease, poverty and unhappiness, resulting from dwelling on the lower mental planes where the vision is beclouded and evil seems a reality.

Love is Supreme. Make thyself one with the Supreme and thy Supremacy will be assured.

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EXERCISE IN CONCENTRATION AND MEDITATION FOR THE REALIZATION OF  
UNIVERSAL LOVE.

Withdraw the attention from the external planes of consciousness, physical, psychical and mental, and place it upon the I, the Self within, then meditate upon universal love until it is realized in consciousness. Upon the attainment of the realization, direct all the energies outward in love and good will to all persons and forms of life.

Practice this daily. In the morning before beginning the activities of the day is the best time, as it will put one in the desired mood for the day.

This must be followed by the constant practice of loving thoughts and deeds in daily living.

The method here given is an absolutely sure and safe way into the kingdom of heaven, a state of harmony and equilibrium; a balanced state of affairs in mind, body and estate; a fulfillment of all one's desires through the law of reciprocity, mutual giving and receiving through love and fellowship.

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*Talk is the small change of the Devil—  
and he favors unlimited coinage.—Purinton.*



## Master Keys of Power.

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

**Why Do You Think of That Particular Person?  
Want to Understand Your Motives and Instincts,  
as a Key to Personal Power? This Article Points  
the Way.**

### NO. 1. SELF KNOWLEDGE.



"Know thyself," was the great precept, which was inscribed in letters of gold on the splendid temple at Delphos, and was considered to contain so much wisdom that it was supposed to have emanated directly

from the immortal gods.

"Man know thyself; all wisdom centers there," says Young, the poet. Without self-knowledge all other knowledge is a mockery—a delusion and a snare. A few weeks ago I talked to a man whose name is known all over the world as an antiquarian and Egyptologist. Presently in the course of our conversation it developed that this learned scholar with whole libraries in his brain had the impression that the entire act of digestion was performed in the stomach. He has since begun to study his own body. He was superbly equipped; he knew many, many interesting and important facts. But of himself he knew little or nothing.

As a matter of simple fact, self knowledge is the only knowledge. For, as Victor Hugo so beautifully says, "Man is an infinite little copy of God;" and, as man learns himself he learns of God, Who is not only Himself but all things. It is only through a self knowledge of

his muscular power and control that the athlete is able to lift a ton and a half; that the acrobat is able to dive from a sixty foot high platform into water three feet deep; that the juggler is able to keep tossing high in the air six open bladed razors. This is the physical side only, but it is typical.

It is only through self knowledge that the great master orators have been able to sway at will the emotions of vast audiences. Only through self knowledge is it that the great spiritual leaders of mankind have gained the wisdom which has made their words "a light to the path and a lamp to the feet."

Why do all the great teachers extol the value of pain? "Whom the Lord loveth he chasteneth." Why? Because suffering causes self searching, and self searching leads to self knowledge, and self knowledge is power.

And now to be practical. "Granting all this," you say, "how can I best gain self knowledge?" First of all study the human body—not your body, mind you; for that is liable to make you morbid at this stage, but *the* body. Get a small school anatomy and physiology. Read them both through carefully—not once but a number of times. By that time you will have a good idea of that wonderful process known as the "physiologic cycle." That is the foundation of all things.

And then study the mind. This time let books alone. Go to headquarters. Study people. Why does this one do



this thing—that one another—under similar circumstances? Why has this hard-worked housewife and mother such a beautiful, calm face, such a pure, musical voice, and that pampered, arrogant society woman such an old, troubled face, such a harsh, strident voice?

Then your own mind. Why did you think of this particular woman just at this moment? Why did you do that, say that? What chain of ideas led you to remember that incident forgotten for so many years. And so on, and so on. Thus shall you learn to know your mind. That is psychology—not school psychology, which is mainly textbookology—but real psychology, the knowledge of the way your mind does its wonderful work. And then the spiritual side—your as-

pirations, desires, aims. Are they true and logical and beneficent; or are they false and illogical, tending rather toward injury than help to yourself and to your brothermen? Why that unkind word? Was it merely that you were tired and nervous, or was it because of a deliberate desire to hurt? Why that large gift to some friend? Was it generosity or meanness on your part? Were you looking for a return, or were you giving away something you did not want, or were you hoping for the glory that goes with the term “generous?”

Such study of self will not and cannot lead to abnormal self consciousness, but will, on the other hand, conduce to that knowledge of self which is the foundation of all wisdom and all real power.

## Building for Health and Success.

BY WILLIAM E. TOWNE.

A common cause of failure is the over dwelling on future difficulties.

If the mind is hypnotized by obstacles it is in no condition to seize and wield the instruments of success.

You can always take the *next* step. Focus your attention upon that.

If the school boy, commencing the study of arithmetic, turns to the problems in the back of the book and tries to solve them by the aid of his present knowledge he is sure to fail.

But by taking one step at a time in the study, each in its natural order, he arrives at the end of the book with the ability to solve easily and naturally all the problems it contains.

If, from the hour of beginning, he were to fix his thought in doubt and fear upon those problems at the end of the book which he could not then solve, it would prevent his thoroughly understanding the various separate steps in the

study which lead up finally to the solution of those very problems. He would thus defeat his own desires at every point.

The source of your success is *within yourself*. What comes to you from without in the way of environment and surroundings does not determine results for you.

If environment seems unfavorable, if you are surrounded by a negative atmosphere of doubt and failure created by others, remember that this does not necessarily determine *your* success or failure.

You need not respond to these negative vibrations. You are one with the Divine Principle of all Life and may retain the consciousness of peace, power and plenty amid discordant vibrations if your will and desire unite in the effort to do so.

Whatever you accept and incorporate into your own life comes by the law of



attraction, and comes in response to causes which you *have allowed* to be set up.

If you do not desire ill health and poverty, turn your mind to the Infinite Life in which you live and move and have your being, and which is abundantly equal to supplying all that is needed for your highest development.

Remember that those around you who show their lives ill health, inharmony, envy, hatred, brutality and the whole brood of negatives are not manifesting realities but only reflections of their own errors.

The One Life is health, harmony, wholeness, abundance, and if we do not manifest those qualities it is due to lack of oneness with our own source of being.

When sickness and failure press in about you, keep your mind on the Infinite Health. Magnetize your aura, your mind, your body with the vibrations of health, joy, harmony, by never allowing the mind to dwell on the negative conditions.

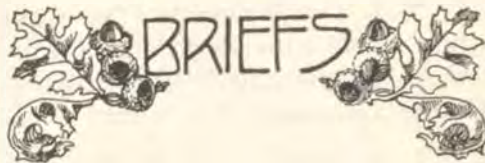
Your kingdom is *within*, and nothing can enter *there* unless your desire and will permit.

Keep the subconscious mind free from negations, and trust your own soul to guide you into the wisdom of life.

You can surround yourself with an atmosphere that will be well-nigh impervious to the negatives of your environments and which will relate you to the vibrations of peace, joy, health and success.

*"Ineffable is the union of man and God in every act of the soul."*

*"The simplest person who, in his integrity, worships God, becomes God."*—Emerson.



BY WILLIAM E. TOWNE.

\* \* \* Some writer (in *Unity*, I believe) says the Emmanuel movement people seem to think that God is abundantly able to heal the little easy nervous cases—where there isn't much of anything the matter anyhow—but that the real hard chronic cases need to be turned over to the doctors. Not a bad criticism.

\* \* \* Have you noticed how new thought is creeping into nearly all the leading magazines, sometimes in the guise of the Emmanuel movement and sometimes "straight"? *Ladies' Home Journal*, *Van Norden's*, *The American*, *Everybody's*, *Munsey's* and *Good House-keeping* as well as many others are falling into line.

\* \* \* And here comes *The Christian Science Monitor*, a daily newspaper for the home. It is to be optimistic in tone and free from scandal, detailed reports of crime and other objectional features of the daily press. The entire force of its editorials, of course, will be devoted to educating people in Christian Science philosophy, which will be applied to current events wherever the editors see a chance to "point a moral or adorn a tale."

\* \* \* Clear thinking must precede clear acting. If you fill your subconscious mind with rubbish, with useless gossip, with backbiting, with resentment, weak criticism and idle, drifting thoughts, you need not complain if life seems more or less of a hash. "Order is heaven's first law," and this surely applies to thinking. Orderly thinking eliminates friction and leads to definite results. Disorderly thinking leads nowhere but to the rubbish pile.



\* \* \* Our Wallace D. Wattles has a very bright little storiette in December *Munsey's* entitled "Courtship by Absent Treatment."

\* \* \* Another link in the chain of international co-operation is soon to be forged when we shall have two-cent postage with Germany. We already have this rate with England.

\* \* \* But the most important forward step in the direction of international peace is the treaty, or agreement, just completed between the United States and Japan. England and Japan already have an understanding. Thus we have a three cornered agreement between the three greatest nations of the world—two of which are entitled to be considered the most progressive nations of the world—to work harmoniously together towards common ends. These ends include the peaceful development and protection of commerce in the Pacific and the integrity of China. In other words, Japan and the United States agree that they will not quarrel over trade in the Pacific, that the rights of each nation shall be respected, and that both nations will work together to prevent any third nation from taking possession of China by force. Furthermore, they not only agree to respect each other's territorial rights in the Pacific, but to *consult together*, with a view to united harmonious action, in case these rights should ever be threatened by other nations.

\* \* \* Thus we have a great step towards a trust among nations, a step in the *recognition of common interests* and harmonious action for the good of *all* nations. This is the spirit of *true socialism* working in humanity.

*The genuineness that is sterling has Joy for its hall mark.*

—Purinton.

## Laugh the Liberator.

JOSEPHINE DAY NYE.

It's only the laugh *that makes its escape* that's worth while. I knew a laugh once that broke out of state's prison! Sure! Man there for life. Hadn't done a thing! All a mistake. He said that for durability, and all round, everyday usefulness, it was the best joke on the map. He didn't sit and mope and he didn't try once for a pardon. He simply laughed, and worked, and worked and laughed. That did the liberating all right. But then a man like that is free any way, even if he's in the Bastille. What's the use?

There was a man once who absolutely refused to laugh at anything. He wouldn't even laugh when he looked in the glass. Didn't see the joke. Ain't it awful?

Why not laugh, anyway, even if the joke is an old canned thing? You'll be the laugh ahead.

Don't spend your life doing shadow embroidery, or a marble cake walk. There's nothing in it.

Ingrowing humor is an awful thing to have. Some folks hang on to the laugh as if they thought if they kept it in, out of the rain, they could draw compound interest on it. They always get fooled. The other fellow draws the interest, and doesn't have to do any advertising, either.

Laugh! Laugh! Laugh!

Laugh till the Welkin rings! If the Welkin is out of order, try the janitor's doorbell, there's always somebody there.

THE BEST JOKE ON THE MARKET IS THE ONE THAT HAS BEEN DEVELOPED IN THE DARK ROOM OF ADVERSITY.

*"We must carry the beautiful with us or we find it not."*

—Emerson.



## Who would be a Millionaire

By WILLIAM E. TOWNE.

It's enough to make a crocodile weep barrels of tears to think on the trials and tribulations of these poor millionaires—tho' God knows, in all seriousness, they must have plenty of real troubles.

Here cometh Mr. Harriman and coyly hints, at a public banquet, of so *many* things he would like to say regarding the best methods of conducting the affairs of his country—only he dassent really speak right out in the meeting on account of the exalted position he occupies, *et cetera*.

To have your tongue tied by circumstances is certainly tough, especially when you own a particularly well-oiled tongue in prime running order.

Poor old Mr. Rottenfeller, who's trying to "make up" to public opinion, by saying, "I didn't mean nothin' by it," lives surrounded by private detectives, it is said, and even in church takes up a position with his back to the wall.

Across the sea handy Andy is turning his hand to the organization of an International Steal—I beg your pardon—*Steel* Trust, we read. And I suppose we'll read more after the trust is in good working order, if it really works, for libraries will doubtless be had for the asking. And the wicked politicians, who don't agree with Andy, are hinting that his recent change of attitude regarding the duty on steel may have been influenced by personal motives.

Who would want to be a multi-millionaire?

Josh Billings once said marriage must be a great success because those who had been freed from the matrimonial state were always the ones most anxious to get right back again.

Applying a somewhat similar method of judgment to the state of being a millionaire one might think it attractive.

But if we look around a bit and apply common sense to the subjects, the glitter of gold will be blotted out and we shall thank heaven that we are not millionaires.

There is nothing which will add so much to one's power as the consciousness of being absolutely sincere, genuine. If your life is a perpetual lie, if you are conscious that you are not what you pretend to be—that you are really a very different person from what the world regards you—you are not strong. There is a restraint, a perpetual fighting against the truth going on within you, a struggle which saps your energy and warps your conduct.

If there is a mote at the bottom of your eye, you cannot look the world squarely in the face. Your vision is not clear. Everybody sees that you are not transparent. There is a cloudiness, a haze about your character, which raises the interrogation point wherever you go. Character alone is strength; deceit is weakness; sham and shoddy are powerless; only the genuine and the true are worth while.—Orison Swett Marden in "Success."

## Cognition.

White beach, shell studded,  
An upturned boat,  
Dawn and the morning star  
And a woman's body there afloat  
Where the yeasty breakers are,  
Yet above the sea and the pallid beach,  
The rose of the dawn  
Toward the star's gold there  
I mount as the breeze of morning stirs  
The Creature's floating hair.  
Free from that fair white cage I scar,  
Released from care and pain;  
Joying to know that I live and then  
Change form and live again.  
Safe within my crystal sphere  
I hold secure  
As the ages pass  
The image of Eternal Man,  
I, the reflecting glass.

—Cooke Don-Carlos.

*Success is reached first by him who has harnessed oblivion of purpose to observation of process.*—PURINGTON.





E.B. Mills

## THE WAY OUT

BY GRACE MAC GOWAN COOKE.

### CHAPTER XI.

#### HEART'S HAVEN.

Virginia Preston was developing with a rapidity which would have been impossible had all her needs been answered, and her conditions, humanly speaking, perfect. She put aside with smiling good humor the humiliation of a descendant of the Lee's running a little eating house in a cast-by street car. She met the humble people who were her customers with a loving equality which without offence to them, or injury to herself marked immediately her superiority to them. But sometimes the sight of Miranda Tate's happy face, or a letter from Kinney which spoke of his own happiness, and gave her perhaps a kindly message from O'Meara, set her heart aching so that all she had accomplished seemed nothing.

Frank and May Lou were in school, and would be for the entire summer term. She had a half-grown negro boy now to assist her, and the business continued to prosper. Spring was glorious on the Meadows of Dan when she fought it out with herself one day and decided that the best thing Virginia Preston, the mother of two children, could do was

to accept an honest man's offer of marriage, when that man could give May Lou and Frank all the advantages that ought to be theirs.

Then came Mrs. Scomp passing her door. That lady had heretofore refused to set foot in the street car eating house, holding that it was a place of disgrace, and low carousal, telling everybody who would listen to her that she had expected nothing else of the handsome widow since first she put eyes on her. But today Mrs. Scomp had news to communicate, and with this lady news festered till it could be ejaculated for the astonishment or dismay of a fellow creature.

"How you come on?" she inquired laconically, taking the proffered stool by the counter as though she feared contamination to her rusty black calico. "Thankee, I don't mind if I do take a swaller of coffee. Much obliged, I wouldn't choose any light bread to go with it. Them thar cakes looks good. You say you made 'em yourself? Well, I reckon I might eat one."

Settled with a big, steaming cup of coffee and a huge plate of cookies before her—for Virginia had no conscience about destroying her enemy in a dietetic way—Mrs. Scomp proceeded to unpack her bundle.



"I reckon you hearn that Miss Mabel Gilchrist is a-goin' to be wedded this spring," she opened out.

"No, is she?" responded Virginia with languid interest.

"She air, and hit's to be an old flame of yourn," expanded Mrs. Scomp. "Hit's the man you sassed on the street, and afterwards took up with so fierce—that Irishman that was with the surveyors—I can't never call his name."

"Hugh O'Meara," supplied Virginia, striving blindly to keep her tones steady and her face composed before those peering, eager eyes.

"Yes, that's him. He's in town to-day flyin' round with the gal. I seen him in one of these here ottymobiles jest now."

Mrs. Scomp had more to say, but Virginia did not hear it; what further the lady in black calico communicated went past her ears like winds blown, and she never even knew when her visitor, having destroyed as much in the eating line as she could get her hands on, finally executed her reluctant adieus and departed.

The woman was scarcely gone when the Gilchrist car came puffing up the narrow, hilly street and stopped in front of Virginia's door. She saw that Hugh O'Meara and Miss Gilchrist occupied it. For a moment she rebelled. It seemed the position was intolerable; then she went forward to welcome them with all the smiling composure she would have shown in her own parlor. Mabel Gilchrist was a nice looking girl, and full of high spirits.

"There, now!" she cried to her escort. "Didn't I tell you I'd surprise you, and show you something the like of which you never saw before?" Then turning to Virginia, "I'd a mind to make him promise to shut his eyes and lead him in here, and let him open them after he got in. I think this is just the cutest,

fetchingest little place! Mrs. Preston, mayn't we have some coffee?"

Virginia called her boy from the kitchen, but served these customers herself. Everything was clean and seemly, of course, but she brought out for them some dainty china and frail old silver when she kept for her own use. Again Miss Gilchrist went wild over the details of the place.

"Isn't it too lovely?" she urged, turning to O'Meara.

"There is something very lovely around here," agreed that gentleman smilingly, "but whether it's the car or its contents I can't yet quite determine."

Then the girl must go into the little kitchen to see just how things were stowed away, and in the moment that she was absent O'Meara turned to Virginia and said hurriedly:

"I want to see you this afternoon before I go back—could I come up to the house? Can you get away from here for a little talk?"

Miss Gilchrist was coming back into the room and there was no time for debate or evasion; she must either say yes or no. And Virginia, puzzled and perturbed, found herself hastily agreeing. As she watched the two enter the auto and move away, she was glad that it had been yes. He was going to tell her about his approaching marriage. Well, she would rather he felt sufficiently her friend to wish to do this, and she reproached herself sharply for not finding in his evident admiration and liking comfort enough for her sore heart.

Then she addressed herself to the practical details of the situation. Bob could attend to the restaurant during the slack hours of the afternoon; she must hurry home—very woman that she was!—to put her house in readiness and see what she could furbish up to wear. And in spite of the sense of impending bereavement which weighed upon her,



it was a smiling, beautiful Virginia who greeted O'Meara on the porch.

Mrs. Seomp from her window, noted the fact that her neighbor was alone in the house, and that a man had entered. "You hush—or git it yourself," she called to her invalid who ineptly applied at this exciting juncture for a drink of water.

Meantime, over at Virginia's cottage, they talked eagerly and happily, as two who are thoroughly congenial must always after an absence. O'Meara was interested in the affairs of May Lou and Frank, and their mother had much to tell him in both cases. Looking up in the midst of a most absorbed narration, she surprised a glance so tender, so ardent, that it went through her like a knife, and the pain of it hurried her into saying:

"I suppose you want to tell me about the wedding."

"Why, yes," rejoined O'Meara with some apparent surprise, but with no enthusiasm. "It's to be on the 18th. I came down to make the final arrangements. Mason and I will get off on the 17th, I suppose, and be here for a couple of days at that time."

Mason was his first assistant. The woman looked at him curiously. Not so, it seemed to her, should a happy, expectant bridegroom speak.

"She's a lovely girl," came her hesitating essay at congratulation.

"She is indeed," agreed Hugh all too readily.

"I hope you—I know you will be happy," murmured Virginia.

"What's that?" demanded O'Meara in a quick, startled tone.

They were sitting near the window. Mrs. Seomp could have sung hymns to a complaisant Providence for the fact—he leaned impulsively forward and caught Virginia's hand in his, pulling it sharply to make her look at him. "What

did you say to me about being happy?" he repeated wonderingly.

"I said I hoped you and Mabel Gilchrist would be very happy," returned Virginia slowly. "Is there anything strange about that? It is what we say to people when they are going to be married, isn't it?" she concluded defiantly.

"Oh,—Mabel Gilchrist and I; so that's the way you've got it. I suppose"—he debated a moment—"I infer from what you say that you find me very remiss in not having offered my good wishes on your engagement to Dan Baxter. I'm not going to marry Mabel Gilchrist—it's Mason. I'm only best man at the wedding. And—I can't help it if it does look like mere personal jealousy, like taking an unfair advantage—I think too much of you—of *you*—I came into this room fully determined to tell you that Daniel Baxter is no fit husband for you—I know the man, Virginia, as a woman can't—and to ask you to reconsider."

Virginia drew her hand sharply away. "But the Lord knows she let him hold it long enough," Mrs. Seomp was muttering behind her window pane. For a moment she struggled with the overwhelming knowledge that Hugh O'Meara was not pledged to some other woman; he was free—free to belong to her. Her gray eyes flashed a look of love over the tall figure, the dark hair clustering upon the shapely head, showing the little glint of silver at the temples; the broad shoulders so sturdy, so stanch to carry other people's burdens; the warm brown eyes with the crinkling of ready fun at their corners—the whole man, who had always been to her so winning, so compelling. Why, he was hers—hers! How could she ever have thought that she could give him up to another? Her quick, passionate nature clamored to utter itself all in one word of love—and found nothing better to say than the stumbling, feeble inquiry:



"Who—who told you I was going to marry Mr. Baxter?"

"Kinney did," came back Hugh's swift answer, and he looked at her, eager, doubtful, questioning. "Isn't it true? Isn't it? Oh, Virginia."

She got to her feet—and out of the disgusted Mrs. Scomp's line of vision at the same instant.

"Now, Hugh," she cried laughing, putting up defensive hands toward the lover whom she saw advancing upon her with such ardent eyes.

"It's 'Now, Hugh,' sure enough," O'Meara cried, as, with one long stride he reached and swept her into his arms. "Virginia," he said in her ear, and his voice was low and shaken with feeling, "I've just been breaking my heart over this thing of your marrying Dan Baxter." He fairly choked, then covered the glowing cheek beneath his lips with kisses, and smoothed her hair back with a hand as tender as a woman's. "Just breaking my heart. And now it isn't true. It's my wife you'll be, dearest; for I've wanted you every minute since the time I saw you on the street and you called me down so hard for—"

"Oh, don't say it, Hugh—don't remind me of it," murmured Virginia from her refuge on that broad shoulder. "It's a good thing you found me in such an ugly temper that I drove you from me, for I wasn't fit for you then—I hadn't any light to steer my course by in those days. I think I'd have made you a mighty poor wife."

Hugh opened his lips to protest; neither of them, absorbed as they were, had noticed the sound of approaching steps, the rattle of the front door as somebody tried a key, found it unlocked, and threw it open. But now Kinney's voice cried:

"Here, here, here! This state of affairs requires explanation. Doesn't it, Miranda?"

"It does, does it?" demanded O'Meara, with sparkling eyes, as, a jealous arm still about Virginia drawing her forward, he wheeled to face her brother. "Well, I guess you're the only fellow that would need any explanation for it. Kinney, I ought to just about break your neck instead of falling upon it and embracing you as a brother. For you came mighty near sending me out to Colorado to mend a broken heart, telling me that Virginia was going to marry Dan Baxter! You old bat, you!"

He released Virginia long enough to grasp both of Kinney's hands and wring them and pump them up and down heartily. Then, his "Irish" being thoroughly up, he wheeled upon Miranda and, before anyone could interpose, kissed her enthusiastically upon each cheek, saluting her as "sister Miranda." Nowise discountenanced, Miranda with a gay laugh returned the salute cordially.

Mrs. Scomp, flattened against her window like a pressed specimen, cried out as at the jab of some sharp instrument, "Well, my law! He's plumb, snortin', cavortin' drunk!" Then whirled incontinently and dived for her kitchen.

May Lou and Frank came clattering home from school at this moment, and the happiness of the two children was touching when the new developments were made known to them. The poor young creatures loved sunny, genial Hugh O'Meara; they so panoplied their weakness in his strength, that the prospect of having him for their own—their father—his force and cheer and courage to stay and guide them in their young lives' beginnings, was almost too good to believe. And while the six happy people were yet talking excitedly, with smiles and kisses and congratulations all mingled together, a bumping made itself heard from the kitchen. There was



a clatter and a pan fell. Virginia hurried out to see what was the matter.

"I jest stepped over to lend ye a cup of salt," panted Mrs. Scomp, standing tiptoe in the middle of the little room and twisting her neck to peer eagerly through the doorway into that beyond it.

"To lend me salt," echoed Virginia. "Why, I don't need it."

The intruder had now edged herself to within three feet of the crack in the door, but Virginia's form interfered considerably with her sight of the persons in the room, and a thorough inspection of their employment.

"I don't need any salt," reiterated Virginia in a puzzled tone.

"Don't ye?" inquired the Scomp woman with a grin which exposed some uneven, yellow teeth. "I thort ye might—ain't ye ruther fresh? He—he—he! That's a joke, Miz. Preston."

"Come in—come in, Mrs. Scomp," O'Meara's big genial voice sounded from the front room. "We've got some news to tell you."

"I ain't dressed for company," the woman was beginning even as she hurried forward, when the magic word "news" reached her ears. With a start like a spurred war-horse she gained the center of the floor, and looked avidly about her. "News," she repeated in an eager voice.

"Yes," smiled O'Meara, "first information about a wedding."

Her face fell comically. "Aw—law—huh!" she sniffed. "I hearn all about yo' weddin' and Mabel Gilchrist's more'n a month ago."

"You may have heard about Miss Gilchrist's engagement to Mason a

month ago," agreed O'Meara," but Mrs. Preston and I have just arranged about our marriage. We're thinking of making it a double wedding when Mr. Lee and Miss Tate are married—now there's news for you, Mrs. Scomp."

"Ye don't say!" cried the lady addressed. "I'll bet I seen you a-proposin' to her," she added with fairly questionable delicacy. "You never went on your knees like Scomp done when he ast me—but mebbe you don't have to with widders. Good land! I got to run—I—er, I left my bread in the oven."

"Hugh," cried Virginia choking with laughter as Mrs. Scomp sped down the steps and so on and away, not in the direction of her own home and the precariously situated bread, but toward the house of a neighbor, "you're a good man; but I believe you never did a kinder action than that in all your life. Look at her."

They gathered at the little front window and stared after the fluttering, snapping petticoats of the energetically retreating Scomp woman.

"She's perfectly, madly happy," Virginia declared. "She's going down the line like a lamp-lighter, and you'll see she'll dodge into every house that shows signs of having a living being in it, and tell your news before she leaves. Oh, this is a great day for her."

"And for us—oh, for us!" cried May Lou ecstatically from where she leaned on the new father's shoulder.

Hugh and Virginia, looking into each other's eyes across the young head, echoed her words deep in their hearts.

(THE END.)

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*The Possible stands by us ever fresh,  
Fairer than aught which any life hath owned  
And makes divine amends.*

—Jean Ingelow.



# Rhythm, a Spasm of Physiologic Sense.

BY SAMUEL S. WALLIAN, A.M., M.D.

**What the Cosmos is: Where Life Originates:  
The Axle of the Universe: The Law of Affinities:  
Could it be Abolished? What the Word Science  
may Sometime Come to Mean.**

The Cosmos is essentially a congeries of universal and concentric cycles.

Creation, organic nature, life, force, motion,—all these are direct resultants of rhythmic rotation, of concentric and encyclic repetitions.

There are no straight lines in nature.

Hogarth's line of beauty is a segment of the Divine Plan.

The spheroid is neither an accident of the elements nor a conception of art.

The flight of a bird, of a speeding arrow, of the swift cannon ball, of the earth in its orbit, of every planet, sun and system of suns, describes a curvilinear, or completes a circle.

Every nebula, planet, satellite and asteroid, every falling drop of water unerringly rounds itself into a sphere. Every wave-washed pebble on the beach incessantly erodes its own and its fellows' angles and slowly shapes itself into a mimic globe.

A plane surface, in nature, would be an anomaly, and a geographic plain exists only as a figure of speech. All the great plains are segments of the rounded contour of the earth.

Saturn has her rings—cycles—Jupiter has his moons, earth has her satellite. They are all spheres, or encircle spheres, and a sphere is a ball of solidified cycles.

Life originates in a rhythmic thrill, moves in measured cycles, and, maintaining its cyclic character, it has no end.

A normally developed organism is rhythmic in all its functions and attributes.

Plato held that the history of the race has ever been and ever will be a history of epochal repetitions.

The seasons, the tides, eclipses, occultations, social and commercial upheavals, the weather,—even cyclones, simoons, volcanic belchings and the terrible earthquake, all have their laws of rhythmic occurrence and repetition, only that we are not yet able to discover, comprehend and codify some of them.

The earth and the oceans pulsate unceasingly and in rhythmic unison.

There are no seismic or meteorologic accidents. Geysers, volcanic violence, earth tremors, typhoons and tornadoes are all indispensable incidents in the attuning of the cosmic diapason.

The governing impulses of the aborigine, his character, passions and religion, are all expressed in rhythmic motion. His faith may be a fetish, but it must be alive and in motion. His creed is written on the rolling clouds; his prayer is pirouette.

The pendulum is an epitome of nature's processional. Work and rest are in eternal equipoise.

The law of compensation is the axle of the universe. Without it organic life would be impossible. Inspiration, expiration, systole and diastole, ebb and flow, progression and retrogression, night and day, storm and calm, pain and pleasure,



all these are in unerring and everlasting equilibrium.

Every sound is a succession of infinitesimal and imperceptible silences.

Every manifestation of nature is rhythmically measured, and everywhere responds to rhythmic law.

If the rhythmic law of elemental affinities could be abolished chemistry would become a lost art. It would degenerate into a hodge podge of empirical chance, and the very foundations of science would be undermined.

Vibration is the voice of nature, without which she would be as dumb as the Sphinx, as dead as the Dodo,—an unresponsive mass of immaterial matter, lacking every attribute of either cohesion or persistency.

Physiology and pathology sprout from the same stem. One is functional harmony, the other functional discord, or functional friction. When we essay to transform pathologic into physiologic action, whatever our means or method, we are attempting to restore the normal rhythm of a disturbed, abnormal or a rhythmic organism. In the past, in prosecuting this long struggle of art against accident, we have been appealing, chiefly, to the chemist and pharmacist for our weapons.

In these later days we are slowly and painfully learning to rely upon the more direct forces of nature, which are more potent and reliable, because they are foundational and ultimate. The old means were less potent and reliable because they are for the most part substitutes, transients, or delusive palliatives.

When the physiological millenium materializes our physiologic and pathologic wisacres will awake to the fact that no other forces or means are necessary to the health seeker.

The eager and enthusiastic apostles of "new thought" may be over-positive as to the auto-sufficiency of the individual, as a universal condition, but it is the enthusiasts who initiate reforms and keep the wheels of progress moving.

The historian forecasts the future by scanning a long conspectus of the past. Patrick Henry voiced this time-worn tradition in his immortal speech, but he immediately threw tradition to the dogs, cut loose from precedent, and become a rabid revolutionist.

We learn much from a study of the mistakes of our ancestors and a review of our own blunders, but we can learn more from our ideals.

The history of medicine only teaches how niggardly was the knowledge of our forbears concerning the true science of healing.

There is no "law of cure" except nature's law. All the million "provings" of a great but waning medical cult prove only that a certain grade of medical gray matter is easily saturated with superstition, if only it be cloaked in transcendental plausibility.

The medical man of today must remember that,

"All our yesterdays have lighted fools  
the way  
To dusty death."

He must either supinely glide into the foggy realms of the fossiliferous age, or he must cut loose from his gazetteer, cease to gaze backward upon the moccasin-moulded footprints left in the professional old red sandstone, and give his mind to the cultivation of invention, inspiration and investigation.

Later on the word *science* will be synonymous with *sense*. At present it often stands for *sophistry*.

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*But what is freedom? Rightly understood,  
A universal license to be good.*



# Thinking, Dreaming and Worrying.

BY ANITA TRUEMAN PICKETT.

**Do You Know when You are Thinking and when You are not? What Kinds of Mental Furniture we have: The Most Frequently Asked Question: A Modern Theater Audience: The Masters of Life.**



I once noticed a magazine story which began with the sentence, "He thought he was thinking, but he was only worrying." The narrative went on to relate how a certain

idea with its attendant emotion of fear kept beating against the brain and heart of this man, until reason was clouded and life seemed all confusion.

We have all had this experience, and like the subject of this story, we "think we are thinking" when we are only worrying. On the other hand, in the leisure moments of the day, musing over some sweet fragment of memory, or idly wondering what the future holds for us, we imagine that we are thinking, when we are only dreaming.

Dreaming and worrying are not thinking. This may be a surprising statement to those who have not carefully considered the matter. But it is the key of the problem of our efficiency. In both cases, reason is suspended, and the mind dwells idly upon certain ideas with their pleasing or painful emotions, but altogether without judgment as to their right relation to each other and to the facts of life.

Thinking is the act of comparing ideas. While it is being shaped in the mind, a comparison or combination of

ideas may be called a thought. But as soon as it is stored away, it becomes a "compound idea," and occupies the same status in the mind as any simple idea. It is so much mental furniture, material for thinking, but passive and useless unless we take it out of its pigeon hole, and use it in the framing of new combinations of ideas. Thus it will be seen that all real thought is new thought.

The power of thought, of which we hear so much in these days, is simply the capacity to think, and it is a dynamic force only while we are using it. The mind is stocked with a multitude of simple and compound ideas, but it can entertain only one thought at a time. This thought consists of the idea which is impressed upon us by the passing experience, combined with other ideas which we call forth from memory's treasury. The character of the thought, its influence upon our feelings, our character, our actions, will depend on the combination made. If the mind is well stored with the fruit of wide experience and profound study, and our general mental attitude is positive, expansive, constructive, we shall have no difficulty, in any situation, in framing a thought which will make for happiness and efficiency.

Our "capacity to think," which is the measure of our personal power, depends largely upon the use we make of our leisure moments. What we do with these precious jewels of time determines



our habits, our character, our destiny, more than anything else. At such times only are we free from the pressure of external conditions. If we spend them idly dreaming, we foster the habit of being mentally negative, so that in the hour when action is demanded of us, we are more likely to be swayed by the influence of external conditions on our emotions, than to exercise judgment and express initiative. If we allow ourselves to worry when we are not compelled to work, we cultivate confusion and scatter energy, so that we are weak and suffering when strength is demanded of us. But if we devote our leisure to constructive thinking, we grow in power and wisdom with the passing moments, and form the habit of responding to the requirements of life with cheerful and efficient activity. Every day brings us some measure of time, which we may invest in improvement or squander in the dissipation of dreaming and worrying.

Perhaps the question which most frequently comes before us, when the mind is released from the pressure of external duties, is "What do they think of me?" We fall to dreaming or worrying over the various answers which come to mind. "What will happen to me?" is another of these idle questions which center in self, and arouse no active thought, because they leave all the power in the hands of others. If we substitute the question, "What shall I do with my life, my habits, my time, my relation to others?" we challenge the mind to action, to thought, and the result is some improvement in ourselves and our relation to our environment.

"If a man has reported to you," says Epictetus, "that a certain person speaks ill of you, do not make any defense to what has been told you, but reply, 'The man did not know the rest of my faults, or he would not have mentioned these only.'"

Anxiety in regard to what people think and say of us, is one of the most common and cruel forms of worry, now as in ancient Greece, and Epictetus here shows us that the remedy is in clear thinking. In such a situation, we first of all grow angry, and so disconnect our emotions from reason. The fact which has been brought to our attention is left on the wrong side of the barrier, among surging, disorderly feelings. "He speaks ill of me," says the new idea, and the emotions echo, singly, in rotation, and in chorus, "I am hurt," "I am angry," "I am afraid," "I hate," "I scorn," "I resent," "I despise." All this storm gathers about the image of the person who has criticised us. It would be horrifying to think how many times we have been thus mobbed in effigy in the minds of our associates.

How quickly the storm subsides, when we begin to think! If the fault mentioned is a fact, the criticism reported will help us to master it. If it is not, we should pity the person who is deluded rather than ourselves. But whether an evil report of us is true or not, we can solace our wounded feelings with the thought, "If he knew me as well as I know myself, he could say worse things."

When we weary of the misery which a little worry causes, our first impulse is to seek diversion. We conjure up ideas which will stimulate another set of emotions. The pleasure of the theater, society, and the senses, are often pursued as a mere antidote for worry. It is ghastly to look over the audience in a modern play house, especially at vaudeville and comic opera performances, and to see behind the grinning masks the features of pain, forgotten for the hour, and to hear in the laughter that note of defiance with which the modern man goes down to his death. They are there, they will tell you, unblushingly, for distraction. Life is ugly and tragic, as they



know it, and they demand amusement as a sedative, to quiet the outeries of the soul against the wrongs and strains and emptiness of our modern life.

The cure for the social and industrial and financial worry of these times is not to be found in idle amusement. Not until we have faced the problems of the

day sincerely, and done all in our power to make the improvements needed, can we afford to take a moral holiday. All social as well as personal difficulties are to be overcome by clear thinking, and those who exercise constructively the power of thought are the saviors of the world, and masters of life.

## Graphology.

MRS. FRANKLIN HALL.

*Into Every Line of Our Writing We Weave  
the Story of What We Are.*

### ARTICLE II.

No doubt you have seen the actor read the "fatal secret" of the infidelity of wife or friend from the blotter he has found upon his desk and held before the mirror which reflected the writing.

It is so each stroke of your pen reflects your traits of character to the Graphologist.

As the spider weaves its fragile web, a part of itself, so you weave the lines that reveal your true self.

An unknown writer has said, "there's not a line of glory *written* upon the earth, but a line of suffering lies parallel with it, and he who reads the lustrous syllables of the one and stoops not to decipher the worn and tattered inscription of the other, learns the least half of the lesson earth has to give."

If we meditate upon the mysteries of life, weighing the most minute particles of animate and inanimate existence, we can fully realize how small, yet how formidable a part we are of the great, universal whole.

Knowledge, science, is the ravenous hunger for the unknowable. It has driven men and women to search the steepest mountains for something hitherto unrevealed; to cut through Arctic ice floes or unearth buried cities; thus garlanding stern realities with romance. In the buried cities they have found priceless jewels, bedecking perhaps shriveled mummies which held in their grasp marvelous scrip, legible as print, though the parchment upon which it was written was as yellow and crumbling as the hands that grasped it. The scientists tell us that these papers were of

greater value than the precious gems, golden pillars or marble walls hung with rare tapestries, because through the centuries they have kept alive the thoughts of the great men of that era. So, in turn, who can tell, perhaps your thoughts shall live through centuries yet to come, making you a creator, for all who are made in the likeness of the Father, are creators, reproducing not only their kind, but new ideas, inventions, arts and sciences.

If you will take unto yourself this thought—some one can interpret my inmost ideas and motives, cause them to vibrate and set in motion countless waves of thought and action, touching other minds to melody or discord, you will feel the need of living up to the best that is within you. The simplest word or act may apparently fall upon sterile soil, but one day when we least expect it may spring into vigorous life.

One of the sciences which held a special fascination for philosophers and scientists from remote ages until the present day, was character study; especially the study of the character from the handwriting. They applied this science in their researches whenever possible, fathoming the mental and physical weaknesses of humanity, trying to formulate a remedy, either through mental, medical or moral suasion.

Such men as Lavater, Ruskin, Disraeli, De Arpentigny, Abbe, Michon and Darwin, beside a score of others, sought to make every detail of this wonderful science of Graphology, comprehensive, practical and beneficial to mankind.

While it would be absurd to compare the graphologists of the present day, with the names mentioned, yet there are men and wo-



men in this country and Europe, who have made a conscientious study of this subject according to the methods of the great masters.

The student can only grasp the science of character reading from the hand writing in its entirety, through intuitive and deductive reasoning. Perception must be keen, quick discernment imperative. He must analyze well, be patient, persistent, untiring in his zeal, possessing the tact and firmness that will enable him to clothe the truths that hurt so that their sharpness is not discernible.

A graphologist is neither a seer or mystic any more than the photographer who catches your likeness upon the sensitive plate of his camera. As the photographer transfers your features to the paper, so the graphologist notes the traits of character photographed by your pen, the slant of the letters, heaviness, spacing, shading, dots and crosses, unless you try to disguise your writing and if you do, it is only to your own disadvantage.

With each epoch of history the characteristics have changed, through inter-marriage, immigration, the ebb and flow of social, po-

people became more careless in the use of the pen, unless they were fitting themselves for teachers; and so individuality began to assert itself more and more.

Possibly the printing press is responsible for less steadfastness of purpose, for the papers of today give us the gist of the news of the world in headlines so that the hurried reader becomes a superficial thinker.

Possibly, too, the day may come when nearly all writing will be done by machinery, or the stenographer and stencil signature give place to telephonic methods entirely, but until that time arrives, graphology will be found invaluable for aiding the rapid fire business methods of the present.

The merchant, banker or professional men will demand written applications for responsible positions, that he may discern the honesty and ability of those seeking employment, or in business deals gauge the strength of a competitor or purchaser.

The club woman with no time for old-fashioned social calls, teas, etc., will rapidly scan her mail, note whether the writer is one she

*The winter days are cold and drear  
Why need we sigh for  
winter telleth spring is near*

litical and financial conditions, and with each change the writing has altered.

The first records of writing show all capitals; the smaller letters coming into existence during the tenth century. These capitals were similar to the vertical writing of today, only more narrow and gossamer-like, indicating the great concentration of thought necessary at that time to acquire sufficient education to become a scribe.

Great precision and clearness is shown in this writing; fastidious attention to even the most minute details in construction of letters, words, lines. It was a profession of its own. Writing became a fine art with each word perfectly legible. You will say this old writing was mechanical; so it was, as were the minds of those who wielded the stylus. They had been trained in an exacting school, every thought and energy engaged in perfecting what meant a livelihood for them; therefore the writing was typical of the character of the scribes.

After the printing press came into existence

cares to know or who can be of service, will place upon it her sign of approval or disapproval and leave it for her secretary to answer.

The heiress to millions through the medium of graphology can tell whether a suitor seeks her or her money; the poorer maiden whether her lover is a man of noble purpose and ability or a rouse, or selfish egotist.

Then there are the letters from friends; the one we thought cold, reveals extreme sensitiveness that becomes self-consciousness and gives an appearance of reserve and pride. The one we deemed unselfish and noble, may be at heart insincere, seeking our friendship for a motive; we, alas, may find only surface gold where we looked for pure metal.

The physician is able to diagnose disease from the writing of a patient even more accurately than if he was talking with him face to face. It is possible to treat and cure nervous ailments through the medium of graphology alone, when the one who advises is an expert graphologist. It is the same principle applied



by many clergymen today, only that the method of the minister is only practical when face to face with the one who is ailing.

Merely a slip of writing, or a specimen written with pencil, is valueless to determine character, for in the first instance, while a dozen words might depict moral and physical weakness, three dozen might show predominant traits of strength sufficient to master the weakness; therefore it never pays to jump to conclusions. For instance:—

In the first line of writing above, the downward trend of the words toward the right of the page indicate a pessimistic nature; the letters themselves slant strongly to the right, showing susceptibility to surroundings and people, while the very light crossing of the "t" indicates weak will and resistance, with lack of persistence. We know—reasoning from cause to effect,—that a person who is despondent, susceptible and weak-willed has little stamina to combat obstacles and become master of their destiny; but, note the next two lines; they rise with triumphant determination, buoyancy and hope; the letters slant only enough to give tenderness and sympathy; the "t's" have long and well made crossings with little tenacious hooks at each end. This writer may have inherited weakness of will, susceptibility and a tendency to melancholy, but through patient tenacity he has risen above this and cultivated the most valuable capital which a man or woman can possess, faith, hope, charity, forceful determination.

The question has been asked, "can a criminal be determined by his writing?" The next article will take this query under consideration. —MRS. FRANKLIN HALL, 160 East 91st St., New York City.

*Coaxing with effect is greater than dictation unobeyed. We preach to the rich man, that he should give all he hath to the poor, and he walketh away, giving nothing. When we say to him: Give a little, he doeth it. Herein the higher doctrine is the lower, and the lower doctrine is the higher, because it hath potency.*

—OAHSPÉ.

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

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

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

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

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

## Key Thought for Daily Meditation

*There is but One Life,  
though it manifests in  
varied forms : :*



# THINGS THAT MAKE FOR SUCCESS.

*A Correspondence Department.*

*Conducted by the Editor.*

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

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

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

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

*To the writer of the 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. 157.*

A period arrived in my life when I said to myself, "I am going to smile and look happy no matter how I feel. I want to do good to others, I want to carry sunshine into other lives."

When I was a child I remember more than once on my way to and from school some older person noticed me enough to speak to me my heart leaped for joy and my feet keeping time with the joy impulse took me dancing on my way. After riding on the cars half the night and into the afternoon of the next day, a tired little girl, an old gentleman, a stranger, came and laid a paper containing several bunches of grapes in my lap. Probably he never thought of it after, while as a woman I can yet feel in remembrance the heartfelt pleasure that kind, thoughtful act gave. To the determination to "look happy" I added, "A word of cheer, if I may, to others as I pass." These resolutions have become embodied as a part of my religious life. How much or how little good they have done others I do not know, but this much I can say, my own inner life has been beautified and made happier by them. They have been good to live by. To attain to a state of true happiness we must first desire it, then "believe" in and work for it "unto salvation." We shall gradually grow into it if we work for it, but "faith without works is dead."

Over what very simple things many people are permitting themselves to be made miserable. A lady so busy she seldom visited her sister still permitted herself to feel great irri-

tation because the sister usually kept her doors locked. Another lady felt very nervous because of the drumming of a woodpecker in the spring on a tree across the street from her house. Another was annoyed by the singing of a robin. To attune one's self to nature and learn to love it leaves behind much unhappiness. Many people dislike the singing of the fall cricket but to listen to it with a sense that the song is to it probably musical and the best sound expression that it can give, to think how its small energies are exerted to continue the sound so long draws the mind often from the annoyance of it to a real enjoyment in the study of nature. Some people seem to derive a melancholy pleasure from cherishing the idea that they have more trouble than their friends and neighbors and are more miserable because perforce! they have a right to be. They seem to derive happiness from pitying themselves and having others pity them and feel themselves wronged if one try to mitigate their troubles by trying to present to them a more cherry view.

It is well for us to note that others have trials as well as we, to see that many others have things with which to contend that have never fallen to our lot. This should lead us to count our blessings and be very thankful for them, then having reached this point look around to see what blessings others have that we have not and cultivate the power to rejoice for them and feel happy in their happiness.

If others wrong us by word or deed, perhaps we may remain calm in spirit by placing ourselves in mind outside the conditions, becoming an observer as it were, and then trying to study the case as far as possible from an unbiased standpoint. Imagining what may have prompted him to do or say as he did. How did the conditions look from his standpoint with the make-up peculiar to himself as the result of birth and environment? Often thus we shall forget to feel displeased, and derive amusement and receive education from the study.

The trials of earth life minimize and sink into nonentity when one thinks that it is inevitable that one must grow out of and beyond physical ills, trials and sorrows in a compara-



tively short time, and then consider the capabilities of our nature in the world of sight alone, of sound alone, and of touch; the possibilities and probabilities that lie in store for us as rapidly as we expand in spirit to receive them. For as Jesus said so may we each say, "All things that the Father hath are mine, as rapidly as I can receive."

Let us teach ourselves as far as possible to live *now* in the eternal, elevating everything we do as something belonging to the eternal life, and life must needs be grander, nobler, better for us and for those with us. Though we fail again and again to attain fully that for which we worked hard, we need not be discouraged for the time is not limited in which we may reach our ever widening ideal.—M. E. E., Honeoye Falls, N. Y.

*Success Letter No. 158.*

Your story about "little Mary—brain fever—curly hair" in August *Nautilus*, interested me greatly as I was at the time of reading suffering with poison from ivy. Being in the habit of using every circumstance for the furthering of my ideal, when I discovered this condition I pricked up the ears of my attention and got busy. Every minute of every day was filled to overflowing with healthful study in favorite new thought magazines liberally sandwiched with active work, doing only what I *wanted* to, among which was the melting and straining of a lot of old ill-smelling grease to be used in making soft soap, and was a remnant of the days when we ate meat freely, washing the greasy pans and crocks with real delight. Dressed in an old faded, patched or ragged calico? *No, sir-ee!* I wore my best kimonos those days, took my daily bath, kept my underwear as scrupulously clean as usual, and my hair dressed as becomingly as usual, and a little more becomingly. "I don't see how you can work!" was remarked with astonishment. "Genius is the infinite capacity for taking pains," is one of my favorite success mottoes and it was exalted those days. There were times when the terrible itching would be quite forgotten, but most often kept up a lively accompaniment for my interest and work. At times my eyelids were swollen nearly shut, my whole upper face a purple blotch, one forearm much swollen and raw. As each day drew to a close the suffering bade fair to outdo my will power, and I gave way to a lively burnishing of those spots. Weary, but there was no rest, then followed an hour or two of "walking in the fields at eventide," breathing deeply, des-

perately, exercising with the arms, wooing my ideal, *anything* to hold my attention beyond physical consciousness. At last when too exhausted to scratch I would put myself to bed as gracefully as possible, "taking pains" to the last jot and tittle. In the morning I awakened almost elated that there was something so decidedly disagreeable and painful to arouse my "genius." Salt and water applied was about my only medicine. I don't know whether it really helped more than clear water. Then I tried buttermilk to please a friend, and that was all the good that did. I did not seek a remedy not only because probably useless, but I am not trying to run away from pain any more than from work. When we shall have expressed sufficient will we shall be immune to poison. Suffering has no mission, it is not intelligent, neither does a higher intelligence administer it; the "mission" is ours—to make use of the condition according to our desires. Every act of the will during pain not only alleviates present suffering, but also renders us a greater degree of freedom from like experience in the future, hence we may use our forces to further our purpose versus fighting pain.

Result of this experience: Marked improvement in concentration and self-control which is mine to use in the attainment of my cherished desire. And whether this letter wins the prize depends upon how many of the judges have ever been poisoned with ivy.—ELIZABETH RANNEY, Hillsdale, Mich.

The votes on the December Success Letters resulted in the prize being awarded to the writer of Letter 153. However Letter 156 was a close second and single votes were also cast for each one of the others. The letters on the whole were of such general merit that the jury had to spend quite some time in meditation before casting their ballots. We shall be pleased to have Olivia send in her instructions as to where she wishes us to send the two yearly subscriptions to *Nautilus*, to which she is entitled.

*In whatever measure the world  
be sick—*

*From the ermined king to the  
village clerk,*

*There is just one potion will  
cure it quick—*

*The magical potion of honest  
work!*

—Leigh Mitchell Hodges.





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

Japan is the only government in the world which takes upon itself the working of its lumber business, according to Consul General Henry B. Miller, of Yokohama, in a report in which he quotes the director of the Japanese Forest Bureau.

The Mikado's government has set apart a quarter of a million dollars to build saw mills and lumber roads, manufacture lumber in remote districts, and put it on the market. Except railroad ties for Manchuria roads, the Japanese government exports no timber. It is all needed at home.

Many governments in different parts of the world own forests, but, as a rule, the timber is sold where it stands, and the buyer cuts and markets it. That is the way it is done in the National forests of this country. The Japanese government, however, proposes to carry on all parts of the work, from planting the trees to selling the lumber after it has been manufactured. The report says:

"Recently an official in the department of agriculture and commerce was sent to the United States, and others to Europe for the inspection of the timber trade and forestry administration. A commission was also sent to India for the same purpose. A specialist on forestry in the same department is to be sent to South America shortly on a similar errand. The latter will thoroughly study the rubber plantations, and, if possible, bring back roots or seeds for planting on the Bonins and Luchu groups.

"The Japanese department of agriculture and commerce, which established a saw mill in Akita prefecture in 1906, making a grant of \$100,000 in that year and \$150,000 in 1907 to develop the business, has obtained a vote of \$150,000 toward the fund for the extension of the lumber business, and new government mills are to be established in Nagano and Aomori prefectures. Before the end of this year there will be nine timber mills in all in Akita, Aomori, Miyagi, and Kumamoto prefectures all worked by the government. In many forests reserved by the government there is a very heavy supply of timber, but these forests are remote from railways, rivers, or seaports, and much expenditure is necessary for opening roads or constructing other means of transport in order to make such timber available.

"District forestry offices will, however, not work mills regardless of profit, as strong competition is going on among them. It is stated that the government mills will only supply their products to merchants in Japan, and the works are not yet progressed to such a stage that the government can export direct. So far, the export of timber by the government mills has been confined to supplying sleepers to the South Manchurian Railway Company."

Magistrate E. Gaston Higginbotham, the Brooklyn Solomon who endeared himself to all lovers in that borough by deciding that kissing one's girl good night at the gate was not disorderly conduct, yesterday cured a "grouch" existing between a young husband and his still more youthful bride by prescribing "silent thought." It was in the Gates Avenue Court, and the couple were one John Farrell and his wife, who is only seventeen years old. She charged him with abandoning her.

"How long have you two been married?" asked the magistrate.

"Just one year today," replied the girl, sorrowfully.

"What, in court on your first wedding anniversary!" exclaimed the magistrate. "This will never do. This little difference between you is only a grouch, and we'll proceed to cure it. Now, both of you sit on that bench there, right beside each other. Neither of you say a word, but try to think pleasant things of each other."

After Farrell and his bride had sat silent for a long time the magistrate called them into his private office and they admitted to him that they felt more kindly toward each other.

"Very well, now go out and celebrate your wedding anniversary in proper fashion," ordered the magistrate.

John flushed and fidgeted.

"He's broke, Judge," confided the wife in a whisper.

A moment later the two, smiling happily, came out of the office with John shoving a greenback into his pocket.

"I've staked them to the price of two theater seats and a good dinner," explained the magistrate. "This silent thought remedy of mine seems to be a good cure for complaints of this kind."—*New York Times*, October 2, 1908.

No more milk will be sold from cans in the small store depots in Chicago. Hereafter only the sanitary bottled product may be carried by the dealers, under a ruling made Friday by the department of health. This single regulation, it is believed, will do more toward improving the purity of the city's milk supply than any action taken in many years.—*Springfield Republican*.

Many of the colleges and universities are in no-license towns. Leland Stanford is the largest non-sectarian institution to enforce prohibition within the university domain. Intoxicants are forbidden in boarding houses and fraternity buildings. Similar proper restriction has long obtained at several colleges which are under the control or influence of the churches.—*Youth's Companion*.





In this department I will try to reply to the *too* odds and ends of life-problem 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.

S. C. E.—I fail to see why "the whole C. S. structure topples over" because Mrs. Eddy asserts that spirit communication is impossible, while others believe it true. And "spirit communication" has not been proved at all. Psychic phenomena have been proved to occur, but the idea that such phenomena are produced by disembodied spirits is simply a theory, a belief, and can no more be *proved* than the immortality of the soul can be proved. We can *believe* in such things but we have not yet proved them beyond doubt. Things which cannot be proved do not effect what can be proved. C. S. healing experiences, like all healing experiences, are *FACTS, proved facts*, and anybody can demonstrate similar healing if he really wants to enough to follow the rules. No matter whether Mrs. Eddy is right or wrong in her theories she *proves* her healing proposition. Why not prove things yourself, and hold fast that which is good? Why not evolve your own theories? and hold them *lightly* that you may be open to new truth as fast as discovered? Personally I don't accept Mrs. Eddy's theories about matter but I get results just the same. And I think I can see that Mrs. Eddy really *sees* just what I see, the Oneness of Life, the *Allness* of Mind, but she expresses it in a way that most people fail to follow in reason. Possibly if you *assumed* her statements as true and followed directions you would get better results. And later you would understand better. No use reading *anything* in a critical frame of mind. Read anything patiently and often, *desiring to know the truth*, and in time it will come clear to you.

F.—My dear man, decide that matter for yourself. *No*—for the good of all concerned. Be honest with yourself and honest with your wife, talk it all over quietly, *pray* it over, and find a *point of agreement* with her as to the best thing to be done for the children first, yourselves second. When in doubt do nothing. Cut out recriminations and demands and get

right down to wanting to know what is *RIGHT* for all parties concerned. Then you will find the way out, and you won't regret it later. Pray, *pray* to be sure you are right before making a move. After that *all* things will work for good. Read Wallace D. Wattles' "Marital Unrest: A New Remedy," in *The Nautilus* for June.

L. F. S.—Bless you, what do you suppose all these new thought people *are* doing? Don't you know that every one of us is a *SUN* radiating new thought brighter and brighter and that our light is lightening the whole world and all that is therein? We don't have to read the criminal columns and treat each individual criminal to forsake his mistakes. Better let the criminal columns alone hadn't we? Better think and live and love our highest and trust others to do the same. Better remember that this is a green world which *LOVE* is ripening. Our love *helps* it ripen. But we don't need to make a business of directing our love toward criminals, any more than the sun has to make a business of directing its rays to earth. Just shine all around, and you will do all the ripening you can. Criminals are green like the rest of us, and they are learning by experience even as you and I. *Let* them go their road—all roads lead to love and life.

M. N.—Don't imagine it is your brain! Your brain is all right—it is nothing in the world but the depleted state of your *blood*. Any up-to-date doctor will tell you that, and it is true. If you just *live normally*, eating, sleeping, breathing and *working* with your hands, all in moderation and with interest your blood will grow pure and rich again and you will find your brain *all right*. You have been over-working and worrying, which prevented the making of good, rich blood. "The life of the flesh is in the blood," and the life of right thinking and feeling are there too. The blood is to the brain what *oil* is to the lamp! And breath, sleep, good food, useful work and quiet thinking insure rich blood.

M. G.—Note the editorial about self-consciousness in this *Nautilus*. Show it to your son and tell him to practice! As long as he is so bashful people instinctively see his uneasiness and leave him alone, because it *seems* the kindest thing to do! Your son must



seek company and persist, and in time he will outgrow his trouble. As to the hernia, if I were in your son's place I would ignore such advice and follow my mechanical bent. He can take care not to strain himself of course, but there is no reason for being a weakling namby-pamby because one has been operated upon for hernia! Especially when it all came at such an early age. Forget it!—except when one is handling very heavy work, then be deliberate in movements. He can follow his bent and grow strong doing it. Better that than turning preacher!—unless it is the one thing he longs to do.

H. R. W.—“Was Robert Ingersoll a new thoughter?” Is that intended for a conundrum? He glimpsed some of the things new thought teaches, but the spiritual or religious side of new thought, and the healing side, he did not know. But he undoubtedly helped pave the way for new thought, by waking men, out of the churches and in, to judge doctrines according to reason and practice, not by faith in self-assumed ecclesiastical authority. Ingersoll was perhaps a cross between an iconoclast and a pragmatist; a sort of John the Baptist to new thought. He fought formal religious doctrine while believing and trying to live the vital truths of real religion.

W. J. P.—It is not a “waste of time” to take up the study of astrology or anything else, provided you want to study it for its own sake. A study and experiment, for character delineation, is good. As a business, or as a personal guide to faith or conduct it is a broken reed, or worse. Astrology advertisements are barred from this magazine purely for business reasons, just as stock investments and healing advertisements are—because some folks doubt the value of such things.

H. M.—Give her up, man! What do you want of a woman who doesn't want you? Be yourself and find new and better interests in life. It's hard—but—make it work for good.

Mrs. W. S. S.—In the September number of the *Nautilus*, on page two, you will find the notice about the passing on of Eleanor Kirk, containing all the information we can give regarding her.

J. A.—So you “are striving to be a radiant sun.” Bless your sweet heart, that is all the trouble with you!—you are striving. You ARE a radiant sun. As well strive to be a human being. Accept yourself for what you are and be what your own thoughts and desires prompt. Accept your own thoughts and desires as God's thoughts and desires, and act freely upon them. Watch carefully and appreciatively your own thoughts and desires and you will find that you really have been “striving” to be like somebody else's radiant sun. You have been despising your own radiance whilst you strove to imitate somebody else's shine. Be yourself—you are a radiant sun of good. Smile and let your light shine. All striving shuts off a part of your own radiance. Quit strife and you will shine brighter and brighter.

## Little Visits

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

*From Within:—*

As we read and meditate on new thought, we clothe our minds in new raiment. The old must be put away. We may wear for a time some of our old trinkets (or thoughts). We may not be able at once to discard all our old beliefs, but still cling to some of them until we find they do not harmonize with our new attire. As intelligence illuminates our minds we are glad to lay them aside. Our old thoughts kept us in bondage. They built a wall around about us. Our new thoughts have torn down the wall, and we see before us a wide open field; limitless space. They teach us to act as individuals. To look within for what we want. We find there a great reservoir from which we may draw. A great sea of intelligence. The source of all supply. We know that this is ours. We need not turn to any man for wisdom, for ALL wisdom is at our command.

The knowledge is there (if we but listen) only waiting our taking. We have but to quiet our objective minds to hear it speak. We must not think it unimportant. It is the greatest wisdom that was ever spoken, proceeding from Divine Mind. When we begin to draw this great mind, we then know how limitless we are. It comes to us at first like flashes of light. Flashes of intelligence, and, when we learn to listen, it illuminates our whole being. This gives greater joy than any borrowed wisdom, for we know it is ours, that back of it is wisdom,—omniscience.

As we use this knowledge, more comes to us. We soon learn that it is exhaustless. When our eyes have been opened, we see that back of it all is the Universe, the great Whole of which we are a part, the greatness of which we can feel, but as yet our language is inadequate to express. It is like a river, and, as we open our minds to receive it, its course is turned until at last it may flow through us, ceaselessly, mighty, deep and strong. We feel the exaltation as we realize our oneness with ALL WISDOM, ALL LIFE, ALL POWER. We see ourselves a part of this world, yet above it.

We view it from great heights, as ONE with the CREATOR. Before us is an open door through which we may enter and talk with God. We find stillness, and silence there, and deep, stirring thoughts. Many of us choose to play about the outside, where our thoughts are like the babbling brook, the fluttering butterfly, shallow and meaningless. From within, there is that which can stir the world. Thoughts that will go down vibrating through ages, being caught up in its course from mind to mind, and again sent on its mission of illu-



mination. We may take our choice.—FLORA G. WHITESIDE.

*New Thought Literature and the Science of the Soul:—*

The salient point about most of the so-called new thought literature is the breaking away from old forms of belief and dogmas, and the deep long breath of freedom that results. New thought people are seldom oppressed by the dogma of "original sin," "foreordination," and the idea that misfortunes, sorrows and calamities are helpless and hopeless. The "Vale of tears" is no longer the whole earth prompted by superstition and fear, but rather a passing shadow that obscures the sun of joy to be dissipated in refreshing showers that replenish the earth.

There is a song of faith and hope, of courage and cheerfulness, and above and beyond even this of helpfulness.

Other worldliness in any form is rather at a discount, and worldliness has turned to good housekeeping, to utilizing, improving and beautifying that which is nearest at hand.

If in a gathering of new thoughts one should seriously start that old hymn, "Hark from the tombs a doleful sound," some one would run in hot haste for the "Commissioner in Lunacy."

We have discounted Bob Ingersoll's suggestion to Jehovah, and *proved* that good health is as "catching as disease." Bob is acquitted and Jehovah justified.

It is only a question of *interpretation* after all, and since the patents on the old views have expired by limitation, the new views have an open field. Restrictions and monopolies are still attempted, but people have discovered that "quite as good can be had elsewhere" for the asking or taking.

Many have learned all this, and many are learning, and the uplift is something new to the present generations.

But in spite of all this, there is an element of unrest. Like an enjoyable excursion on a beautiful summer sea every one has enjoyed the outing.

They look back at the old dungeons on the shore, at the walled-in castles in which they once dwelt, and feel like shouting for joy at the new found freedom.

They hardly yet realize into what kind of a new world they have entered. They judge and measure it by contrast with the old, but what it is *in itself* they seldom realize.

They do not see that back of all the *methods*, ways and means, that aim to secure results, they fail to grasp principles that lie at the foundation.

They do not see that empirical methods alone prescribed by teachers of new thought resemble the conformities and genuflections formerly prescribed by the church.

True, self-reliance and self-help are urged and inculcated, and results continually pointed out.

There is less exploitation than formerly. Holiness by mumbling a creed: Knowledge of spiritual development "in twelve easy lessons" for a sufficient consideration; health or beauty or success in life by following certain rules;

exercise in breathing or in concentration, all these processes and promises are, to say the least, empirical. None of them really touch the science of the soul.

True, some of them may brighten life, get us out of present difficulties, and be an immense gain over the old regime, but none of them nor all together, constitute that all-around *knowledge of self* that makes man the master of destiny.

There are lions in the way, and no sooner does one disappear than another takes its place, and so the struggle seems endless. Fear comes from ignorance and uncertainty. Knowledge alone can destroy forever the "Demon of the threshold." These lions and demons are all *within* the soul of man. We create them through ignorance and nourish them on fear and superstition.

Credulity enables us to see them. Incredulity prevents us from the knowledge that alone can destroy them forever.

"A clean life, an open mind, an unveiled spiritual perception"—once wrote a master—this is the *beginning*. The end no one can foresee or imagine.

This world we inhabit is very old. The children of men arise and pass out of the world like blades of grass. Civilization come and go. Yet man is frantically the same. Continents arise and sink in ocean beds. Yet real knowledge never dies. The "lost art" and the "new discovery" pertain to the wave, but not the sea; to the diffusion but not to the concentration of wisdom. When the *Alkahest* and the *Elixir* were believed possible, those *suspected* of possessing them had to flee into the desert, or hunt their holes like foxes. Many a hair-brained dreamer was burned, seldom one who *really knew*.

Why conceal wisdom so precious? Because men then, as now, were sordid and selfish. More knowledge means more power; and more power, greater oppression. Nietzsche's "Splendid blonde beast" is no fable, but the apotheosis of the selfishness of man with greed for power and place and gold. Nietzsche's very insanity gave the whole scheme away for all time, while Jesus stood and forever stands beckoning at the other end of the line. "If I be lifted up I will draw all men unto Me." The "beast" says, "If I be lifted up I will trample humanity under my feet, and I will trample them that I may rise." How many have really apprehended Bulwer's *Margrave*?

The door of wisdom stands wide open. The real masters conceal nothing, but they prescribe the *method* of instruction. Descartes is said to have traveled all over Europe to find "one who knows." Goethe waited till fourscore to complete his Faust, and undoubtedly found his clue at last in the genius and symbolism of Freemasonry, the nearest at that time to real initiation.

The science of the soul is practical knowledge of self gained by experience. Its first milestone is self-mastery, not self-suppression nor selfishness in any form.

Evolution of the individual is meaningless if it does not tend to, or result in self-completion. Such self-completion as Jesus knew when



He cried, "It is finished." "He that would lose his life for my sake shall surely find it."

The paradoxes of wisdom seem endless and bewildering. This is because man must see within and without in order to really see at all.

The great majority of people are either too indifferent to listen, or they have already prejudged the whole arcanum. Hence the instructive tongue, the listening ear, and the faithful breast seldom form a real trinity-in-unity. At no time for many a weary century for man has the door of wisdom been so near and so wide open as today. How many are likely to find it? How many really care beyond the rudiments of Hatha Yoga?—Dr. J. D. Buck, Cincinnati.

#### *From a Presbyterian Preacher:—*

With all this reading there is something still wanting, perhaps you can tell me what it is, and put me on the track of attaining it. I have concentrated or rather *tried* to concentrate for several months, and cannot say that I see as yet any results whatever—except perhaps in health. Since I began to study these books my health has indeed been excellent, and the breathing exercises have done me a great deal of good. Otherwise than in health, however, I see no change. I am a clergyman, and my concentration exercises have been chiefly along the lines of (1) Success in my church work, and (2) Money. Of the latter I just get about as much of a salary as keeps me going, and no more; at least not much to spare.

Of success in my work, I can only say it is very moderate. My congregation like me, and would not be at all pleased were I to leave them; without any self praise, I am a good preacher; and do my other church work faithfully, because I love it. Yet somehow or other the attendance is and has always been poor, both in my own and in my predecessor's time.

My method of concentration has been as follows: For success, I see (mentally) crowds coming along the streets towards my church. I see them crowding in through the church door, filling every available seat in the house, and then I see myself in the pulpit preaching to a crowded house. I have been trying to concentrate on this for some months, yet the house is not more than half full—never has been. The attendance is fairly steady; not increasing any or much.

For money, I see myself (mentally) sitting at a table, with a white cover on it; and I see a lot of people coming forward to the table one after another, each one laying down silver or gold or notes or cheques; I see myself taking up the pieces or the paper and putting it in my pocket. I see each piece distinctly, *i. e.*, I see a sovereign, or a £5 note, or whatever it is. Sometimes I vary this, and see myself standing, and the persons coming along and giving into my hand the coin or the note which I at once put in my pocket. Now I have been "mentally receiving" this money for several months—but in reality it has not yet come! Can you tell me what is wrong? Is it in the method? I fancy that *concentration* itself is my weak point, and that it is because I have not yet got the "knack" of concentrating that

I have so far failed. Can you help me to get into the way of it? I shall be grateful indeed.—PRESBYTERIAN MINISTER, Australia.

There is nothing the matter! Just *keep at it*. Believe and ye shall receive—keep on "concentrating" until you *do* believe, AND RECEIVE. Get your sermons ready for the crowds, preach to the crowds. *Act* as if you had already received.—Editor.

#### *Reform in Dress for Women:—*

The *Nautilus* is excellent,—I was going to say unexcelled. Perhaps that is what I meant to have said. Don't you know, Mrs. Towne, the more I think of it, the more the idea impresses itself upon my mind that no matter what line of business a person be in, that the motto should be, "Satisfaction guaranteed or your money back." Yes, I believe that even the physician should live this rule. I'd like to try it sometimes but you see it is not "ethical."

Again. Say, Mrs. Towne, you are a grand, bold and fearless woman and why don't you advocate a *real* reform in dress for women? Don't you know that the great majority of ills and weaknesses of womankind is due to the idiotic manner of dress? Couldn't women dress something similar to men? I would guarantee at least half her ills would fly in a hurry. I think I am becoming a real optimistic Christian. Here's the very best to one and all of your gang, including Bill.—DR. EDWARD JONES, St. Cloud, Minn.

#### *A Letter From a Cripple:—*

When I was a child I was stricken with paralysis. My recovery could then have been secured if my family and doctor had known that instead of giving me medicine they should have made me try to use this paralyzed right hand, for I recovered the use of my lower limbs and left hand (being naturally left-handed) by constant effort.

Several months ago I met a scientist famed for curing paralysis. After taking a few months' treatment, during which time I regained a feeble motion in my fingers, my doctor became so overworked he said he could not treat any more until he had a hospital in which to keep his patients. This hospital he had in view. But one loss after another came to him until the financial crisis completely destroyed his expectations. Can you not imagine the disappointment that would have been almost unbearable if in everything I had not seen all good? I know today that all that has happened has been of unlimited value to me; making me, strong in patience and teaching me the advantage of being happy and cheerful in the face of every disappointment. I have every reason to be happy for I am in love with life, therefore it is beautiful just as it is. Wherever I go there are a thousand hands reached out to help me and I often allow people to do things for me which I could do for myself because the gift is to the Giver and in thanking them with hearty good will a splendid spirit of human fellowship springs up between us. In fact, life is so sweet to me



that I do not look at this recovery as a benefit to myself so much as I want my faith in all good and the application of science to my case to lead a way for the cure of all other cripples who come after me. I am so thankful for all that has happened to strengthen my spirit and I rely fully upon the beneficence of the future.—NORA BURRIER, Farmington, Iowa.

#### *Thought Vision:—*

Here are a few stray thoughts. They are not mine. They were found floating in space and picked up by my mind. They came all in a bunch as written and flared up suddenly before the mind's eye like moving pictures on a screen in this order:

"God's spirit never comes uninvited to any man.

"Man buildeth his own heaven; yea, and he kindleth the fires of his own hell and they burn while he yet lives.

"Who are we that we should judge others? Even the most scarlet woman of the town may have a soul as white as snow.

"Alcohol is a curse, yet there are times when the giving of a drink to a confirmed toper may be a real charity.

"We all need prodding. Even the mighty ocean is whipped into energy by the lashing of one wave against another.

"Every good thought we send out helps to brighten the lives of countless thousands of our fellow creatures, then it gathers an army of its fellows and brings them to do homage to its creator.

"An evil thought brings its own punishment in multiplied power upon the head that conceived it.

"An open heart fills full the hand that it may give."

This thought vision came just after I had gone to bed and was so persistent in repeating itself that I could not sleep. Then came the thought: Why not ask *Nautilus* to explain it? I got up, wrote out the words as I saw them, then went back to bed and was soon sound asleep. Was it telepathy, impressionable mediumship—or what?—WILLIS M. BALL, Jacksonville, Fla.

#### *A Prescription:—*

Just to be sweet! Isn't that enough? By your own radiance to make others contented. For what is sweetness but peacefulness. To be always calm and placid, not with the martyrdom of sullenness but sweet and calm, as is the rose. The most essential rule to follow is: Keep clean, not only clean with water, but especially clean with thoughts. There is nothing entirely bad. In everything is the Divine light, but alas how many of us wear dark glasses? Praise willingly where it is deserved; give affection wherever you may, and let each man be your friend. Look to your own faults but forget the defects of others. Never wear a chip on your shoulder and never displace one on another's.—ELLA L. SMITH, Millbrae, Cal.

## Cause and Effect.

### Good Digestion Follows Right Foods.

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A New York young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

"There's a Reason."

Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages.

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

*Little do ye know your own Blessedness; for to travel hopefully is a better thing than to arrive, and the True Success is to labour.*

—Robert Louis Stevenson.



## Feared Being Grabbed.

### Woman's Nervousness from Coffee Drinking.

The brain acts through the nerves.

When the nerves are irritated by coffee drinking the mind often imagines things which have no real existence—such as approaching danger, unfriendly criticism, etc.

A Michigan woman suffered in this way but found how to overcome it. She writes:

"For twenty years, I drank coffee thinking it would give me strength when tired and nervous.

"The more coffee I drank, the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to housework. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if left alone I would not go from one room to another for fear someone would grab me, and my little children had to go around on tiptoe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my break-down, so that my head and hands shook like the palsy.

"At first I did not like Postum but I kept on drinking it and as we learned how to make it right according to directions on packages, I liked it as well as coffee.

"Occasionally I make coffee when we have guests and give it to the children too, but as soon as they taste it they return their cups for Postum. Now I go anywhere in the house day or night and never think of anyone grabbing me and

the children can romp as healthy children should—my nerves are all right."

"There's a Reason."

Name given by Postum Company, Battle Creek, Mich. Read "The Road to Wellville," in packages.

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



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

—"How to Stay Young," by C. D. Larson. Quite a remarkable book along new thought lines is this on the perpetuation of youth. Only to realize that we have the ability to make the millenium and the present coincident, to enjoy life and everything indefinitely, to conquer old age and dread death! Since man has recently proven the possibility of so many things long thought beyond the power of man, why should we wonder at a statement like the foregoing? The secret of it all lies in the principle that man must know himself, his powers as well as his limitations. According to Mr. Larson, growing old is simply a habit, the result of a fully individualized, subconscious action. To overcome this it is necessary to change the conscious idea of everything we see in tangible life. This book tells us that "To live a life that will perpetuate youth, the mental attitude towards life must be in perfect accord with the purpose of life itself; that is we must think of life as a power that naturally carries him who lives into more and more life." The chapter on "What to do with Birthdays" gives a resumé of the means and methods for making the eternal now simply a part of the prospective eternity, and the last chapter gives a picture of the life that by observance of these precepts, man may be able to live indefinitely. Handsomely bound in cloth; 112 pages. Price, \$1.00, postpaid. Eternal Progress, Cincinnati, Ohio.

—Those "Penny Classics" are veritable little gems. Contain the best from Plato, Goethe, Schopenhauer, Seneca, Hegel, Thoreau, Darwin, Coleridge, Carlyle, Confucius and Emerson. They are handy little booklets printed from especially clear type; 10 cents apiece or twelve for \$1.00. Penny Classics, Chicago, Ill.

(Continued on page 58.)



# The Fountain of Youth

Can be found by reading

## HOW TO STAY YOUNG

A NEW BOOK BY C. D. LARSON

**P**ROBABLY no book ever written so powerfully appeals to the human mind. We all desire to find the spring of eternal youth.

But this age and day knows De Soto was searching in vain. The spring of everlasting youth is not remote, but present. It's within ourselves.

It is wonderful how quickly, when one has opened the pages of Mr. Larson's great work, the conviction is established that "here indeed is the secret. Simple enough, too—perfectly plain—easy to apply," and that is the charm of Mr. Larson's writings. He makes what he says clear and practical.

He deals with the deepest subjects in such a way that it does not take mind-strain to grasp his meaning. Step by step he leads one along the paths of perfect logic. When one reads his deductions they become part of the reader's mind. They enter into daily thinking. They affect the subconscious self and work out results in conduct, making men and women able to control the factors which control life.

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### CONTENTS

Introduction.—Conclusive Reasons Why Man Should Learn To Stay Young.

Chapter I.—According To Exact Science Man Can Do Whatever He Learns To Do, and He Can Learn Anything.

Chapter II.—When Man Learns To Be His self He Will Stay Young Without Trying.

Chapter III.—Why Man Looks Old Though Nature Gives Him A New Body Every Year.

Chapter IV.—Growing Old Is A Race Habit That Can Be Removed.

Chapter V.—Eliminate The Consciousness Of Age By Living In The Great Eternal Now.

Chapter VI.—Training The Subconscious To Produce Perpetually The Elements Of Youth.

Chapter VII.—Conscious Harmony With The Law Of Perpetual Renewal.

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Chapter XI.—Mental States That Perpetuate Youth.

Chapter XII.—Live For The Purpose Of Advancement

Attainment, and Achievement.

Chapter XIII.—Love Your Work, And Know That You Can Work As Long As You Can Love.

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Chapter XIX.—Regularity In All Things, Moderation In All Things.

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## CONTENTS

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Man suitably constituted for eternal youth. Rejuvenescence possible. Death not inevitable. Change a means to renewal. The fountain of everlasting youth. The body a system of units incessantly renewed. Co-operation with this process essential. A modern discovery. Views of famous scientists. Old age a preventable and curable disease. The coming centenarians. No perpetuation of ailments and weaknesses. Privileges of rejuvenation. Man's desire to survive increases with growth of intelligence. The life-instinct. Eternal youth an attainment of pre-eminent importance. Living forever a logical ideal.

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#### PHYSICAL BASIS OF ETERNAL YOUTH.

The balance between wear and repair. Death not an inherent property of matter. How we build new bodies. The body *versus* the machine. How the protozoa escape death. How death originated. A natural substitute for death. Power of self-renewal within man.

### Chapter Three.

#### MENTAL BASIS OF ETERNAL YOUTH.

Folly of preparing for death. Prepare for life. How to avoid harmful suggestions. Birthdays and self-birth. Why actresses often retain youth. The sub-conscious mind. Controlling the sub-conscious intelligence. Thoughts that fossilise. No finality of development. Decrepitude avoided.

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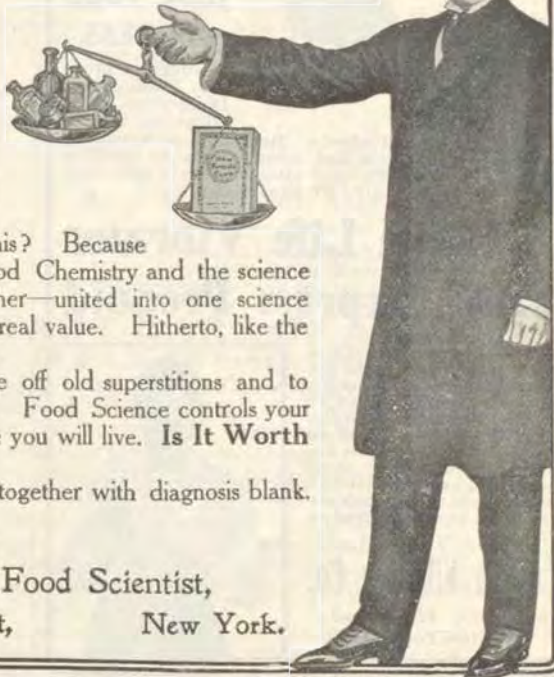
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(Continued on page 60.)

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(Continued on Page 62.)

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(Continued on page 66.)

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(Continued on page 68.)

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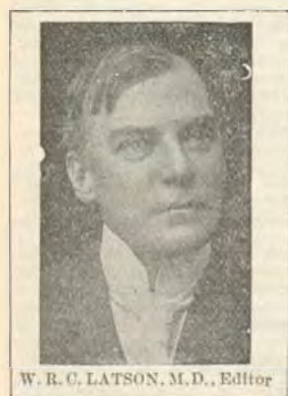
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Mention NAUTILUS when answering advertisements. See guarantee, Page 5.



**BENZOIN and OLIVE OIL SOAP**

Cleanses, beautifies and heals. Nothing is worse for the complexion than ordinary soaps and nothing so quickly tones and restores the youthful color and firmness as this remarkable soap, which is a combination of the purest benzoïn and olive oil. One trial will convince you. Used and recommended by many new thought readers. One cake 15c, 9 cakes, \$1.00 net. Agents wanted everywhere. Write for particulars and references. Address **ESTHER GOODALE, 37 Laurel Street, Dorchester Center, Mass.**

**PRIZE PUZZLE CONTEST**

Our prize puzzle contest last month created quite a furor of excitement. Was it because, as one man wrote us that "anyone of those prizes looked good to him"? We had just bushels of replies, and everybody wanted to know *where* they would find the missing letter F. It was too bad, but through a typographical error that letter was left out! So we are going to award the prizes regardless of the letter F and count all replies that had the first ten letters right. And we are going to extend the time from December 25 to January 10, so that all who wondered may have a chance. And the winners will be announced in February number.

Now for this month's puzzle!

Each one of the eight sentences below represents an advertiser in this issue of *The Nautilus*. We have taken the advertiser's name and jumbled the letters of it up to make a sentence. For instance the first sentence, "U eat corn cure," represents *Nature Cure Company*, one of our advertisers represented on page 2. You will note that the very same letters are in both the sentence and the name of the advertiser. Solve the other sentences in the same manner, send your replies to *Puzzle Editor, The Nautilus, Holyoke, Mass.*, between the dates of January 1 and January 28, and you may win one of the following prizes:

First Prize.—Two dollars in cash.

Second prize.—One copy of "Psychoma," by Helen Rhodes.

Third prize.—One dollar's worth of merchandise selected from some one advertisement in this issue.

Fourth Prize.—One year's subscription to *Nautilus*.

Sixth to tenth prizes.—Each a set of *Nautilus* motto cards.

1. U eat corn cure.
2. O! can I place a tin cap?
3. Tan a rib, boss.
4. Each laf. Laf comical.
5. O! boost box car ten.
6. I see Ned's ring come.
7. Nice fur is little, yet ice it.
8. Tell Anne to C.

Although this month's puzzle is different from the last it is no more difficult. A half hour's time or less—should solve it. Note the prizes and then try! A Happy New Year!

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

tion. Cloth bound, 261 pages. Price, \$1.35. G. P. Putnam's Sons, New York.

—"Living Counterparts," by Minnie S. Davis. A practical study of vibration. We have just bought out the edition for we surmised it would be a book *Nautilus* readers would appreciate. Bound in green and gold cloth, 108 pages. A dainty gift book of intrinsic value. Price, 75 cents. Elizabeth Towne, Holyoke, Mass.

**DON'T USE SOAP ON YOUR FACE**

Try my Complexion Bags; they work wonders for the skin. Absolutely pure. For 25 cents silver will send four bags with directions for using. **MISS M. A. WILSON, 1308 Governor St., Evansville, Ind.**

**HOLME-PENSE,** the satisfactory family expense book, will save you money. Easy to keep, gives complete information, promotes regular savings. On approval, \$1.00. **HOME PENCE COMPANY, 805 TRACTION BUILDING, CINCINNATI, OHIO**

**NEW ART FASCINATING MONEY MAKER.** YOU CAN DECORATE CHINA, burnt-wood, pillow tops, anything, plain or colored, from photographs. No talent required. More popular than hand-painted china. Learned at once. Send stamp for information. **D K VALLANCE CO., Elkhart, Ind.**

## It Pays To Advertise in Nautilus

### We Printed Over 40% More Paid Ads

in our December number than in our corresponding issue of a year ago.

Here is what one advertiser writes us about her little one inch soap advertisement:

"I am receiving excellent returns from *THE NAUTILUS* ad. Have filled orders from twelve different states in consequence of it. I am not surprised as my judgment has told me for months to advertise in our *NAUTILUS*."

Mrs. ESTHER GOODALE, 31 Laurel street, Dorchester Center, Mass.

Have you something good to sell?

Tell our readers about it, as Mrs. Goodale did.

The right copy and the right goods will pay. Try it.

We shall be glad to assist you in preparing your advertising.

Send for rate card with letters from advertisers.

Stock investment and objectionable medical advertisements barred.

And no advertiser who fails to satisfy his customers is allowed to continue using our pages. Our readers are bright enough to want a good thing, wealthy enough to buy it, and sensible enough to let us know if the advertiser fails to keep his promises. We do the rest, and do it promptly.

**ADVERTISING RATES.**

1/2 page	.....	\$48.00
1/4 page	.....	25.00
1/8 page	.....	14.00
1 inch	.....	4.00

No order accepted for less than one-half inch.

One inch will hold not over 80 words without cuts. No agate type used.

Forms Close 6th of Month  
Preceding Date of Issue.

Address: **ELIZABETH TOWNE, Holyoke, Mass.**



**Grow Mushrooms**

For Big and Quick Profits.

Ten years experience enables me to give practical instructions that will add \$5 to \$60 per week to your income without interfering with regular occupation. For full particulars and free book, address **JACKSON MUSHROOM FARM**, 2401 N. Western Ave., Chicago, Ill.

**Mrs. Mary Robbins T. Mead**

announces a new course of instruction in Mental Healing. After wide experience of twenty years Mrs. Mead is giving practical methods by correspondence which no one can follow without being helped. Write for assistance when everything else has failed. Address **MRS. MARY ROBBINS T. MEAD**, Watkins, N. Y.

**Life's Greatest Secret** "The Key to Health, Wealth and Love."

By Julia Seton Sears, M. D.

This book is the revelation of the age. It teaches every one how to secure dominion over his own conditions. Life is a science and we secure its highest expression through the understanding of its finer laws. The Great Secret by which we gain Health, Wealth and Love is new to the minds of men, but powerful and simple in its application. Popular edition 25c, silver, postpaid anywhere. **Sears Publishing Co.**, 8 Carnegie Hall, New York City.

**WHY NOT BE AN ARTIST?**

Our graduates are filling High Salaried Positions. Good artists

**EARN \$25 TO \$100 PER WEEK**

and upwards, in easy fascinating work. Our courses of Personal Home Instruction by correspondence are complete, practical. Eleven years' successful teaching. Expert instructors. Positions guaranteed competent workers. Write for Handsome Art Book, Free.

**SCHOOL OF APPLIED ART (Founded 1898.)**

888 Gallery Fine Arts, Battle Creek, Mich.

**Derolli's Annual**

Contains brief Astrological forecasts of the conditions prevailing for each day during 1909. You will find it interesting and amusing to watch the results of these predictions. Price only 10c. **DR. DEROLLI**, Hotel Pelham, Boston, Mass.

**Secret of Concentration**By **WALTER DEVOE**

A beautiful bound booklet, price 25 cents. Explains the secret of sleep, health, vigor, of mental influence, attracting friends and prosperity. A 32-page booklet, "How to Practise Mental Healing," will be sent for a 2-cent stamp.

**VITA PUBLISHING COMPANY**

5226 Greenwood Ave., Chicago

**TEN YEARS' STUDY**

of human souls, minds, hearts and bodies has enabled **Edward Earl Purinton** to write an immortal book on self-culture. Just out. Title, "LORDS OF OURSELVES." More vital than Macfarland—more transcendental than Emerson. Chapters on naturism, humanism, sleep, travel, play, study, stoicism, romanticism, prayer, service, music, silence, love. Nearly 300 pages. Cloth \$2, paper \$1.10; circular free. Send while you're in the mood. **Benedict Lust**, Dep. Naut. 124 E. 59th St., New York City.

**RAPHAEL'S 1909 ALMANAC with EPHEMERIS, 35c**

(Either separately, 25c.) An everyday guide for 1909 for nearly everything and everybody. If a business man or woman, farmer, or whatever your vocation. **YOU NEED IT.** "The Guide to Success," 170 pages. We have an immense stock of books on Astrology, New Thought, Occultism, Spiritualism, Palmistry, Theosophy, Healing, etc. Our new descriptive catalogue is FREE. Send for it today. **WALROND OCCULT PUBLISHING CO.**, Dept. D5, Rochester, N. Y.

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

**Keep Healthy and Cure Yourself**

At home, of every male and female ill no matter what, or how chronic. Rupture, Falling Womb, Deformities, Floating Kidney, Enlarged Abdomen, etc., included. Don't be drugged or surgically butchered and defrauded by patented nostrums and mail order stuff any longer.

The NatureAID Magazine teaches the A B C physiology of the body also cause and cure Nature's way and there is no other.

Subscription price 50 cents a year. FREE one sample copy only. Tell what ails you and we will try to send you an edition bearing upon the subject of your infirmity. Address, **NATUREAID MAGAZINE**, 217 Mercantile Place, Los Angeles, Cal.

**HOW I MADE MY HAIR GROW**

**Women With Marvelously Beautiful Hair Gives Simple Home Prescription Which She Used With Most Remarkable Results.**

I was greatly troubled with dandruff and falling hair. I tried many advertised hair preparations and various prescriptions, but they all signally failed; many of them made my hair greasy so it was impossible to comb it or do it up properly. I think that many of the things I tried were positively injurious and from my own experience I cannot too strongly caution you against using preparations containing wood alcohol and other poisonous substances. I believe they injure the roots of the hair. After my long list of failures I finally found a simple prescription which I used with most remarkable results and I can unhesitatingly state that it is beyond doubt the most wonderful thing for the hair I have ever seen. Many of my friends have also used it and obtained wonderful effects therefrom. It not only is a powerful stimulant to the growth of the hair and for restoring gray hair to its natural color, but it is equally good for removing dandruff, giving the hair life and brilliancy, etc., and for the purpose of keeping the scalp in first-class condition. It also makes the hair much easier to comb and arrange in nice form. I have a friend who used it two months and during that time it not only stopped the falling of the hair and wonderfully increased its growth, but it practically restored all of his gray hair to its natural color. You can obtain the ingredients for making this wonderful preparation from almost any druggist. The prescription is as follows:

Bay rum, 6 oz.; Menthol crystal, one-half drachm; Lavona de Composee, 2 oz.; To-Kalon perfume, 1 to 2 teaspoonfuls.

Apply night and morning; rub thoroughly into the scalp. Go to your druggist and ask for the eight-ounce bottle containing six ounces of Bay Rum, also one-half drachm of Menthol crystal, and for a two-ounce bottle of Lavona de Composee. Mix the ingredients yourself at your own home. Add the Menthol crystal to the Bay Rum and then pour in the Lavona de Composee, and add the To-Kalon perfume. Let it stand for one-half hour and it is ready to use.



# CLUBBING OFFERS

## Special for New Year's!

We can fill your order for any magazines you may desire—without regard to class, cost or where published—and at the lowest possible price. Let the NAUTILUS office have your subscription business. We are prompt, careful and efficient. Read the following special New Year offers and then let us hear from you. You will save money. Magazines may be sent to the same or different addresses, as you may request.

Name of Magazine.	Regular Price per Year.	Special Price with NAUTILUS.	Foreign Subscription Price.
American .....	\$1.00	\$1.75	\$3.11
American Boy .....	1.00	1.75	3.11
Business Philosopher .....	1.00	1.75	2.41
Cosmopolitan .....	1.00	1.75	3.11
Delineator .....	1.00	1.90	3.11
Eternal Progress .....	1.00	1.50	2.21
Fellowship .....	1.00	1.50	2.16
Good Housekeeping .....	1.00	1.75	3.11
Good Health .....	1.00	1.50	2.21
Good Health Clinic .....	1.00	1.50	2.36
Health .....	1.00	1.50	2.36
Health Culture .....	1.00	1.50	2.62
Harper's Bazar .....	1.00	1.75	3.11
N.Y. Magazine of Mysteries .....	1.00	1.50	2.62
Philistine .....	1.00	1.50	2.16
Success .....	1.00	1.75	3.11
Stellar Ray .....	1.00	1.50	2.16
Swastika .....	1.00	1.50	2.16
The Balance .....	1.00	1.50	2.16
The Life .....	1.00	1.50	2.36
Tomorrow .....	1.00	1.50	2.36
Unity .....	1.00	1.50	2.16
Vegetarian .....	1.00	1.50	2.16
Washington News Letter .....	1.00	1.50	2.16
Woman's Home Companion .....	1.00	1.75	3.11

If you don't see what you want here ask us for our catalogue, in which is listed every magazine under the sun. Write all orders plainly. **HAPPY NEW YEAR!** Address

**Elizabeth Towne,**  
**Holyoke, - - Mass.**

Mention NAUTILUS when answering advertisements. See guarantee, Page 3.

## BOOKS! BOOKS!

All the latest and best new thought books, books on healing, success, personal development, Hindu philosophy, meaning of names and numbers, dreams and their meaning, etc., etc.

## Save 10 Per Cent

on new thought books by my rebate coupon system. Catalogue free. It contains 40 pages and many pictures, including the home of NAUTILUS, William E. and Elizabeth Towne, a corner of NAUTILUS office, etc., etc.

Don't buy books until you see my catalogue. It's free. Send postal to **WILLIAM E. TOWNE,** Dept. 1, Holyoke, Mass.

## The Way to Perfect Health and 100 Years

**Reads Like a Novel. It's Free for the Asking.** It's the story of the author's struggle for health. It tells how every one who is sick may get Perfect Health and prolong their days. Send for it today. Address the author,

**DORTCH CAMPBELL**  
**Middlesborough, Kentucky**



## "SUGGESTION" THE SECRET OF SUCCESS

This book of over 200 pages tells why many are total failures while others apparently less competent succeed in every undertaking. Nothing comes by chance, all is cause and effect. It tells plainly how those who succeed in gratifying every desire and ambition, did it, what the real force is and how to use it. Price \$1.00. Also have the true secrets of the only rational, natural and never-failing method of growing **Luxuriant Hair**, preventing and restoring **grey hair** and **Removing Wrinkles**, and **developing and strengthening** weak and atrophied parts of the body.—50c each or all for \$2.00. If preferred, and you will order at once, you can send half your order and agree to send balance or return goods within ten days. Circulars gratis. Address **A. W. MARTENS, PUB. J. N., - - - BURLINGTON, IOWA.**



## Love's Sweet Dream

A New Thought New Book. Intensely interesting. Holy Matrimony, Sanctified Home, Anti-Race Suicide —(T. Roosevelt)—Divorce. A book for the millions. Paper cover 50 cents. How to get a copy free. Full information in the "Higher Life Bulletin"; Copy Free; write postal today. Agents, harvest for agents. Address, **Higher Life Pub. Co., 709 Maple St., Pasadena, Cal.**

## Milk Diet

Strongly endorsed by **ELLA WHEELER WILCOX.** It restores **Health, Youth and Beauty.**

I gained 30 lbs. and the complexion of a child in less than three months by using it. If taken in the **right way** it will cure anything curable, not excepting old age which is a disease. If pale, thin, dyspeptic, filled with uric acid, etc., send a **dollar bill** for my **Complete Instructions** which can be easily and successfully followed in your own home. I have known \$150 to be charged for just what you can get by following my directions. **MRS. E. M. FIELD, Dept. X, Cor. Avon and Husted Sts., Los Angeles, Cal.**

## Brother

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

## "How to Keep a Good Grip on Your Health"

ASK FOR BOOK 12

**Thompson of Worcester, - - Worcester, Mass.**



## "Better Than Gold"

Those interested in psychic science or personal power may secure information of priceless value by addressing  
**R. D. WILLIAMS, Villisca, Iowa.**

**SALESMEN WANTED** to introduce our New Commercial and Statistical State Chart for office and general use. The work is congenial and profitable, the earnings being according to your ability. A thorough training is given before the work is started. **RAND, McNALLY & CO., Chicago, Ill.**

## THE OBJECT OF ANIMAL EXISTENCE.

Clearly set forth and Explained.

A Clergyman reviewing the Book, says,—"You seem to have blazed a new trail on which it is inspiring to travel."

**S. SCHOLFIELD, 95 Westminster St., Providence, R. I., U. S. A.**

Price, 30 cents.

## A GREAT SECRET REVEALED BY DEATH

This secret relates to that which can be of untold benefit to anyone and will be sent absolutely free, together with a \$1.10 premium, to all who send \$1.10, at once, for a life membership to our society. **A Big Sample Bundle** of assorted, 25 different kinds, Occult, New Thought and Self-Culture books for 60c. Rare bargain, regular price \$2.70. "The Silent Friend," 158 pages, \$1.00. "Many Money Makers," over 60, 30c. All the above \$2.00 and your money back if not delighted. Postage stamps accepted to any amount. Full particulars on request. Address **S. C. Society P. N., 504 Etesa Ave., M. A., Chicago, Ill.**

## PERSONAL MAGNETISM MEANS MUCH

Its possession means health, friends, success. Latent forces can be developed. New discoveries which impart greater strength, courage, and confidence. You can secure Good Will and greater success in your undertakings. Disease is eradicated and life prolonged by these methods. Abundant satisfaction guaranteed. Private, personal instruction given by correspondence. Write at once for sworn evidence of **delighted thousands**, sent together with interesting literature **free**. Don't delay. This means more to you than you can now realize. 160 page book, "Success," 50c. "How to Win," 352 pages, \$2.00. Three important booklets, 25c. Business established 1876. National Inst. of Science, J. N., 306 Wabash Ave., M. A., Chicago, Ill.

## GROW YOUR HAIR AND EARN \$500

To advertise our wonderful **HAIR GROWING** preparations where they are at present unknown, we offer 50 each price—\$500 in **GOLD**; **FREE**. Whether you are entirely bald, or have just begun to lose your hair; or never having had much, now wish it luxuriant, **YOU HAVE AN EQUAL CHANCE** to earn a small fortune, and in any case will **GROW LUXURANT HAIR** to pay you for your trouble. We find that each new patient is the means of sending us so many others that we can easily afford to pay large sums for new patients. **WRITE TO-DAY**. The particulars are free, but if you will enclose 5c. to help us pay postage, we will send you a trial treatment, consisting of a bottle of Hair Grower, box of Dandruff Cure, a bar of Terebina Soap and a look on the care of the hair, which will enable you to become a Hair Specialist yourself. All this sent free in sealed package if you will send 5c. to help defray postage. Address **A. S. the Hair Specialists, A. RHODES CO., LOWELL, MASS.**

**RHODES' REJUVENATOR RESTORES GRAY HAIR—Makes it Grow—\$1 bottle**

## New Thought Tracts

Written by people whose words count. Just right to tuck in a letter to your friend or to distribute free to those who want to know, don't you know.

### WHAT I KNOW ABOUT NEW THOUGHT.

By Ella Wheeler Wilcox. Contains eight pages, 3½x6¼ inches, attractively printed in dark blue from new, plain type, with half-tone portrait of the author. Price 25 cents for twenty copies, \$1.00 per 100, or \$2.50 per 500.

### HOW TO USE THE NEW THOUGHT.

By Florence Morse Kingsley. Contains eight pages, 3½x6¼ inches, done in bronze and white from clean, new type, half-tone portrait of author. Price 25 cents for twenty copies, \$1.00 per 100, \$2.50 per 500. **NOTE—These New Thought Tracts will not be sold in quantities less than twenty copies. But orders of twenty or more may include both booklets. Order of**

**THE NAUTILUS, Holyoke, Mass.**

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

# No More Wrinkles

**SCRANTON WOMAN MAKES REMARKABLE DISCOVERY THAT PROVES TO BE A GREAT AID TO BEAUTY.**

Broad-Minded and Liberal, She Offers to Give Particulars to All Who Write Absolutely Free.



Della Ellison, of Scranton, Pa., seems to be the woman whose name shall go down in history as the discoverer of the true secret of beauty. For centuries past women have realized that wrinkles not only made them look much older than they were, but were also the destroyer of their beauty, and with ceaseless efforts they have sought to stay the hand of time, which robbed them of this most valuable charm.

Knowing that the homely woman with deep lines and furrows must fight an unequal battle with her younger and better looking sister, many resorted to annoying and even dangerous experiments trying to regain their former youthful appearance. This new discovery, however, will do away with all these rash measures, as the treatment is harmless and simple. It is said that aside from banishing wrinkles in from one to three nights it is a great aid to beauty, making the skin soft and velvety and beautifying the complexion. Many who have followed Miss Ellison's advice look from five to twenty years younger, and judging by the number of replies she is receiving daily, people are not slow at taking advantage of her generous offer.

It comes as a surprise that the discovery should be made by a modest little woman in Scranton when our large cities are full of beauty doctors and specialists who have sought in vain for a treatment that would turn back the clock of time and place the imprint of youth on the fast-fleeting footsteps of age, but far more surprising is the fact that she is to remain where she is.

In speaking of the discovery she said: "Yes, I know there would be many advantages in my going to some of the large cities, but I have made arrangements to give particulars of my treatment free to all who write me, so that women in every city and town may have the benefits of my discovery."

This statement shows that she is both broadminded and generous, and all who wish to banish their wrinkles and improve their complexion should write her at once. Her address is:

**DELLA ELLISON, 348 Burr Bldg., Scranton, Pa.**

Just state that you wish particulars of her discovery and she will send them in sealed envelope free of charge.



## SAMSON'S STRENGTH



is not possible, or even desirable, but you can easily and with **very little effort** quickly double your present strength and insure permanent development of weakened or atrophied parts which means **A FAULTLESS FIGURE, BETTER HEALTH, SUPERB STRENGTH, GREATER SUCCESS** and a **LONG AND USEFUL LIFE**. Renewed strength and vigor given to every part of the body. Your weight can be increased or lessened at will. Wrinkles and other signs of aging quickly removed. The eyes brightened and made magnetically expressive. The intellectual faculties quickened, intuitive powers developed, insuring unusual mental ability and "knack" of reading others' minds and purposes like an open book. **Scientific Brain Building** is the most profitable business today in the world. There are **limitless unfoldments** and possibilities for all who recognize their true Godhead. **Renewed youth and beauty** easily had by employing the most wonderful discoveries yet made. **I have proven** these grand possibilities in my own life, so can you, by removing and preventing haggard looks and decrepitude, by simple, scientific and natural methods.

Address, PROF. ANDERSON, J. N., 75 Auditorium Bldg., CHICAGO, ILL.

# GRUMIAUX

## THE MAGAZINE MAN

### LET ME TEACH YOU

The Magazine Subscription Game.

### A BUSINESS WITH A BIG FUTURE.

How I Developed my Business from \$47 to \$400,000 a year.

The subscription agency business is just beginning to develop, and every man and woman can learn it by my complete instructions, personally conducted by mail. You can in your leisure hours conduct a mail-order business that is dignified and earn **Large Profits** by the Grumiaux System.

Begin in a small way and watch it grow. The principles upon which I built my business become yours and the benefits of my 22 years' experience—you need not make the mistakes I did—the elements of success as I discovered them, my ideas, my schemes, all become yours through the Grumiaux System.

Year after year, the renewal business increases profits, and before you know it you have a substantial business of your own. Start by working a few hours evenings. Full particulars by mentioning this magazine.

GRUMIAUX, The Magazine Man,  
LE ROY, N. Y.

## Increase Your Income

By writing to us for our proposition to those who would be interested in healing the sick. Benevolent ladies and gentlemen find our work attractive and remunerative. No canvassing. The people come to you. Requires but little time and would not interfere with your present duties. Do not miss this opportunity. Write today.

### BIO-SPRINGS COMPANY,

Jamestown, - - - N. Y.

## WE CURE PEOPLE

We teach them and inspire them to get back their lost grip, by showing them the way to health and strength and holding them to it. No amount of "silence," and auto-suggestion, and deep-breathing, and dieting, and exercise, and drugging,—no absent-treatment or present treatment,—can heal you or restore your lost equilibrium, or carry you to the desired goal, whatever it may be, unless *desire* and *faith* are made to focus in WILL. This process we teach and this power we develop in people by most expert means, through correspondence, no matter how often they have failed. **COMPETENT PHYSICIANS AND SURGEONS PASS ON EACH CASE.** Write us at once.

## MAGNUM BONUM COMPANY

4665 Lake Avenue - Chicago

Care' Correspondence Department A

## WASHINGTON NEWS-LETTER

EXPONENT OF CHRISTOLOGY



OLIVER C. SABIN, Editor

AND HIS DISCIPLES.

Subscription Rates \$1 a year; Foreign, \$1.25.  
1320 M St., N. W., Washington, D. C., U. S. A.

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

**METHODS  
TAUGHT**

BY

**JESUS**



# OH YE WHO ARE

FOOLISH and would be WISE: SAD and would be HAPPY:  
WEAK and would be STRONG: BITTER and would be SWEET:  
SMALL and would be GREAT:

*DRAW NEAR! DRAW NEAR!!*

## The Best Thoughts

Of the Greatest Minds, in the Handiest Form, at the

**Lowest Price**

Just Issued. For Busy People. Twelve Books.  
16 pages. Price, 10 cents each, postpaid. Con-  
taining only the Best Thoughts of the following:

Schopenhauer, Seneca, Goethe, Plato, Emerson, Thoreau,  
Hegel, Darwin, Coleridge, Carlyle, Confucius.



*SPECIAL—The full set of twelve books  
will be sent to any address, postpaid for \$1*

## Take Your Choice

You can hardly make a mistake if you take the whole set. You are sure to find them all satisfying. Schopenhauer is a bitter tonic; Seneca is sound; Goethe is majestic; Plato is wise; Emerson is joyous; Hegel is devout; Thoreau is as sweet as wood-violets; Darwin is rational; Coleridge is profound; Carlyle is passionately sincere; Confucius is great. You will like them all. You will NEED them all. They contain ONLY the Hearts of the Great Authors.

## Their Best Thoughts

GIVEN IN FULL JUST AS THEY WROTE THEM DOWN.

---

**PENNY CLASSICS** 75 PLYMOUTH PLACE  
CHICAGO, : ILLINOIS



THE NAUTILUS.

# Don't Be a Wage Slave

**Make \$3,000.00 to \$5,000.00 a Year  
Be a Doctor of Mechano-Therapy**



Are you tired of working for wages which barely keep body and soul together? Have you the ambition to enjoy the profits of your own labor? To gain social prominence and financial independence? To go forth among your fellow men with your head up—an honored and respected citizen of your locality?

## THEN SEND FOR OUR FREE BOOK

Entitled "How to Become a Mechano-Therapist." It tells how every man and woman, with an ordinary, common school education, can acquire a profession within a few months which will insure financial independence for life. GET OUR BOOK—it costs you nothing.

### What is Mechano-Therapy?

Mechano-Therapy is the art, or science, of treating disease without drugs. It is similar to Osteopathy, but far superior, being the latest, up-to-date method of treating disease by the Natural Method. It heals as Nature heals—in accordance with Nature's laws.

The Mechano-Therapist is a drugless physician and a bloodless surgeon. His medicines are not drugs, but scientific combinations of food, circumstance, idea, water and motion.

The Mechano-Therapist is skilled in compelling the body TO DO ITS OWN HEALING with its own force, rather than with poisonous drugs of the old school practitioner.

### CAN I LEARN IT?

Have you asked yourself this question? We answer, unhesitatingly, YES.

If you have so much as an ordinary, common school education, you can learn.

If you have the ambition to better your condition—to earn more money—to have more leisure—you can learn.

Nor does this require years of patient study to learn Mechano-Therapy—we can teach you in a very short time, so that you may enter this profession—and when you do, you begin to make money. No text books are required, beyond those furnished by us. We supply all lessons and necessary text books free of cost to you. No apparatus is used. You do not even need a place to work. All you require is your two hands.

### A Personal Word

From the President of the College.

Have you ever thought of going into business for yourself?

Then send for my FREE book. It will tell you how others are enjoying a life of luxury, while putting money away in the bank. How YOU can not only gain independence, but be a benefit to humanity and a highly respected citizen with an income of \$3,000 to \$5,000 a year.

All I ask is that you send me the coupon below for my FREE book. You can then decide, in the privacy of your own home whether you wish to embrace the opportunity which I offer you, or whether you will continue to nod along the balance of your days slaving for others.

## We Teach You in Your Own Home

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