

IN THIS
NUMBER

GRACE MacGOWAN COOKE on "DRESS."

THE NAUTILUS

MARCH, 1909

MAGAZINE OF NEW THOUGHT

My Dream



*A glint of summits yet unscaled;
A trail of treasure to be found;
A shimmering of seas unsailed;
A skyward arch that strikes the ground:
To read this dream, the most I ask
Is fitness for my present task.*

—John Troland.

Published by
ELIZABETH TOWNE,
HOLYOKE, MASS.

See ELLA WHEELER
WILCOX'S New Poem,
Page 13.

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THE NAUTILUS

MARCH, 1909

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Nautilus News.

BY THE EDITORS.

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Something very good about "Self-Effacement," by W. R. C. Latson, M. D.

A very fine treatise on "Faith and the Unseen," by Henry Wood, the dean of new thought teachers.

Some editorials on Mind and Memory Training, with special experiences and exercises, by Elizabeth Towne. With editorials on various other topics of value to our readers.

A very interesting article on youth and marriage from the standpoint of graphology, by Mrs. Franklin Hall.

If there is room—an article on Cosmic Consciousness by Julia Seton Sears, M. D., and a new view of Foods and the Chemistry of Life, by E. R. Hough.

OUR NEW YORK OBSERVER!

With this number of *The Nautilus* we introduce to you a new member of our staff, our "New York Observer," Mr. Silman Jay Kaufman, who will give us new thought views and new thought news straight from New York City, the American well spring of art, drama, and new educational moves.

New York is supposed, by those who don't know it maybe, to be a very wicked, heartless city of money grabbers, but it is also Something Else. And it sets fashions of all kinds, that the rest of America follows. Our Observer sees through things. I think you will like him and his good stuff.

His real name is just as I gave it. Last summer he was secretary for Elbert Hubbard and general master of ceremonies for the Philistine conventions. He is a dynamic young fellow, no Jay in spite of his name, but a Johnny-on-the-spot; a college graduate; to be admitted to the New York bar this spring. This is the only kind of bar that interests him, and he never smokes. Also he is interested in boys and "Big Brother" things.

TIME AND SPACE AT LIGHTNING CLIP!

We have another fine series of articles by Wallace D. Wattles, that will rejoice the hearts and minds of our readers, and lead them into pastures new and unexpected. Get ready for something as good, or better than his series just closing. The new one he names, "What is Truth?" The first instalment, which will appear in March number of *The Nautilus*, carries you at lightning clip through time and space, with the search-light in full play.

(Continued on Page 2.)

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Isn't that a lovely new poem of Mrs. Wilcox's on our lucky thirteen page? I suspect it was written on ship-board in summer seas, while Mr. and Mrs. Wilcox were sailing away for the West Indies. It reached us too late for our February number, so here it is for March. The poem came written in her own lightning-flash hand, and if it didn't take so much room I would give it to you in facsimile reproduction. Her writing is very odd and angular.

Now tell us, if you'd like to, what *you* think of the sentiment in that poem—for the Little Visits' department. Will you?

WHAT DO YOU THINK?

By the way, what do *you* think of our poetry anyway? Can you find a better lot of poetic gleams in any of the big magazines of the day? Can you find anything finer than Edwin Markham's and Ella Wheeler Wilcox's poems written for *The Nautilus*? And where can you find anything much more *likable* than all the short poems in and on the back cover of our last three issues? And here comes John Troland's "Dream" on our front cover this time—another new poet for *The Nautilus*. And just look out for our April poetry, too.

SUGGESTIONS?

And do you realize the artistic as well as the new thought value of this new story by Caroline Wood Morrison, "The City of Perfection"? And the "Way Out" story of Mrs. Cooke's that preceded it? Shall we have more such?

What do you think of our other writers? Shall we keep them?—if we can! Is there anybody else you want us to invite into our pages? What do you think of our cover designs? Any improvements you would like made in the departments, or in the style of *Nautilus*? What can you suggest that will further improve *Nautilus* in any line?

Write us frankly on this subject, friends—we are publishing a magazine of help and pleasure for *you*. Can we do more or better than we are doing?

Lots of our satisfied readers say *not!*—but our satisfied readers are growing with the rest of us, and we are all Oliver Twists at heart. So it's all of us for a brighter, better *Nautilus* every month—if not a bigger one. What suggestions have *you* to offer?

For real suggestions—

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No letters except the winner will be acknowledged or returned *unless accompanied by stamped and self-addressed envelope*.

In case a letter is printed it will appear with full name and address of author, unless otherwise requested.

Each letter that is not quite the winner but almost may appear in Little Visits' department in April or May number of *Nautilus*, and if so the writer will be entitled to a year's subscription to the magazine or to any dollar book she may select from the list on inside front cover of this number.

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TO WRITERS.

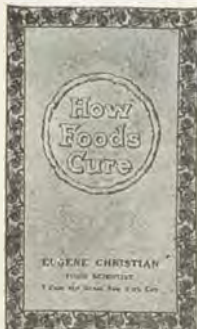
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THE NAUTILUS.

Vol. XI.

MARCH, 1909.

No. 5.

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YEARLY SUBSCRIPTION, \$1.00.

SINGLE COPIES, 10 CENTS.

Copyright, February, 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.

ELIZABETH TOWNE
WILLIAM E. TOWNE

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Edwin Markham
Ella Wheeler Wilcox
Florence Morse Kingsley
Grace MacGowan Cooke
Prof. Edgar L. Larkin
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Wallace D. Wattles
W. R. C. Latson, M. D.
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These Are
NAUTILUS
Contributors
for 1909-10.
Others
Coming!

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Send prompt notification of change of address, giving both old and new address. This is most important, for

names cannot be found on list unless town and state are given.

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The word NAUTILUS is pronounced exactly as spelled, accent on first syllable. Its significance is hinted in the NAUTILUS verse at top of page 7.

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Would you like to accomplish these results by natural means and in a scientific, dignified manner?

I have helped over 20,000 women in the past six years by a few simple directions followed in the privacy of their own rooms.

TOO FLESHY? I can reduce you and at the same time strengthen stomach and heart, and relieve you of such chronic ailments as:

Constipation	Rheumatism	Dullness	Sleeplessness
Torpid Liver	Weakness	Irritability	Weak Nerves
Indigestion	Catarrh	Nervousness	Weak Heart

I strengthen whatever organs are weak; start your blood to circulating as when you were a child; teach you to breathe so the blood is fully purified.

One Pupil Writes:

"Miss Cocroft, I have reduced 78 pounds and I look 15 years younger. I have reduced those hips and I feel so well I want to shout. I never get out of breath now. When I began I was rheumatic and constipated, my heart was weak and my head dull, and oh dear, I am ashamed when I think how I used to look! I never dreamed it was all so easy. I thought I just had to be fat. I feel like stopping every fat woman I see and telling her of you."

TOO THIN? You can be round, plump, rested and attractive. Nature intended you to be, why should you not? A pupil who was thin writes me:

"I just can't tell you how happy I am. I am so proud of my neck and arms! My busts are rounded out and I have gained 28 lbs.; it has come just where I want it and I carry myself like another woman. My old dresses look stylish on me now. I have not been constipated since my second lesson and I had taken something for years. My liver seems to be all right and I haven't a bit of indigestion any more, for I sleep like a baby and my nerves are so rested. I feel so well all the time."

Write me today telling me your faults in health or figure, and I will cheerfully tell you whether I can help you.

Send 10 cents for instructive booklet showing how to stand and walk correctly.

SUSANNA COCROFT, Dept. 63, 57 Washington St., Chicago

Author of "Character as Expressed in the Body," Etc.



Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

Is Instinct Superior to Brains?

The dog, the cat and various animals attend to their bodily wants as Nature intended. You are of the highest form of intelligence—yet are **DEPENDENT** on others to help your every pain and ache. **BE INDEPENDENT**—Don't be a skeptic all your life. Be open to that which is good. My "**TRIANGULAR BASIS OF HEALTH**," Diet, Breathing and Exercise,—the triune principle—covers all cases, I don't care what they are or of how long standing. Be a **SLAVE** to that body no longer. Be **POSITIVE** and assert that power which is yours by divine right. I can help you. Write me.

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Something new made from grains and nuts. It smells and tastes like real coffee. Stimulating and nourishing without harmful after effects. Try it, 3 boxes for \$1.00. Express prepaid. Ask your grocer to stock it.



E. J. BEACH.

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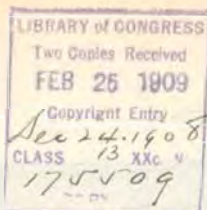
Not a Medicine, But a Food.

3 boxes for One Dollar. Express prepaid. Makes digestion natural and constipation a thing of the past. Ask the grocer to keep them.

SPECIAL MARCH OFFER to readers of this magazine. Send for Question Blank. I will give you my free, unbiased opinion as to what I can do for you. Send references.

WOMEN! SOMETHING ABSOLUTELY NEW * * * A **MONTHLY LETTER OF HINTS** beginning with March, giving the particular foods, fruits, grains, etc., to be used regularly each month as Nature intended; hints on care of the body, skin, hair, complexion, etc.; how contour may be rounded out and become more beautiful and symmetrical. Valuable information for women quieting and making easier the monthly path in life. \$5.00 in advance pays for a full year. Write me about it. **E. J. BEACH, Food Scientist and Health Instructor, Room 1, 18-20 East 42d St., New York City.**

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



"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.

MARCH, 1909.

VOL XI
No. 5



WANT—WILL—WORK—WAIT—
these are the four W's to double you
and yours.—Edward Earle Purinton.

WHAT IS LOVE? The best detailed definition of the word Love is contained in the thirteenth chapter of first Corinthians in an old book called the Bible. Concentrate on that every day for six months and you will be a wiser and more truly loving man.

The most complete definition of the word *Love* is also contained in the Bible—"God is Love."

Love is that spiritual energy in which we live and move and have our being and by which we are held together.

Love is the one primal energy that holds suns and men in their orbits, with moons and women revolving around them.

Love is the one moving impulse, responsible for all motion, all growth. Its manifestations are innumerable and men call some of them good, and some bad.

Perhaps men and women are here to concentrate, regulate and direct love, as Niagara is concentrated, regulated and directed for the *en-lighten-ment* (lighting of the *mind*) of all men.

Here in Holyoke last night a poor besotted young Pole shot the girl who refused to marry him. His love got away with his head, just as the firemen's stream gets away with the nozzle some-

times and goes smashing about doing damage instead of good. Strong love needs a clear, strong Reason to direct it.

Walt Whitman loved a woman who refused his attentions. So, through his clear mind his love rose into cosmic consciousness and sang songs to the world.

The *love* of Whitman was perhaps no greater or purer than the poor Pole's. But his *mind* was clear and strong, and through it his love was turned from one woman to all women and men.

Love is the same yesterday, today and forever, here and everywhere; but Reason, the controlling power, is eternally evolving.

HEART DISEASE. Heart disease? That looks easy to me, through experience.

Heart disease is caused by *wilfulness plus*. The person who drives himself and other people puts a strain on his heart that will eventually cause heart disease.

The *driving* person, the over-ambitious one, the chronic *fretter-against-the-bit*, all strain the heart.

The most self-willed woman I ever knew, a big sandy blonde, had the worst case of Graafe's disease possible. Her eyes bulged from it, her neck was almost twice its normal size, and the arteries stood out like blue whip cords. All medical treatment had failed and steadily she grew worse.



EDITORIALS

-BY ELIZABETH-

Six months she practiced what I told her, and was almost entirely healed. Her cure was in her own hands.

This is the gist of what I told her:

Let go and stay let go.

Relax will and muscles, and depend upon the Universal Will to work things aright.

Accept everything that comes as the right thing for you.

Speak peace to yourself and LET GO every time you catch yourself getting "worked up," even the least little bit.

Cultivate always *deliberate movements and deliberate thoughts.*

Put away excited thoughts by walking or working *deliberately, with your thoughts following your bodily movements.*

When walking put your thought on breathing deliberately and rather deeply but *easily*, taking pains to hold each breath an instant and then exhale it at least as slowly as you inhaled it.

Keep on working or walking deliberately, *easily*, until your mind is perfectly quiet again.

Do it *every time* you catch your mind *resisting anything or anybody*, or "getting excited" in even a slight degree.

When you can't help thinking about your condition or your troubles affirm over and over this truth: *All things are now working together for good to me and mine and to all others, and I am whole and at peace.*

Affirm it deliberately, and repeatedly.

Never mind that you don't *feel* so; affirm it anyway. *Saying* it, deliberately and often, gives your being a new kink in that direction, a kink that in due time will make itself *felt* as peace, love, faith.

Thus are blue spectacles exorcised for rosy ones, heart dis-ease for heart ease.

The "deliberate movement" idea should be carried into all departments of activity, including those of the jaws!—talk deliberately, be silent often, listen quietly and without rocking; chew your food *very* thoroughly, eating too little rather than too much, tasting, tasting, enjoying each mouthful to the limit before swallowing.

You see, heart disease is due primarily to the habit of trying to *force through* by personal will a thousand things that should be turned over to some other person, or to the Universal Will. Also to bolting more food than your stomach-will can care for without strain. Reduce the strain. Rest your will and your stomach and enjoy yourself, and your body, brain and soul will quickly return to harmonious co-ordination.

One asks, "Is it right for a woman to buy things she cannot afford, and thus bring that hopeless look to her husband's face, or shall she chance all and trust Providence to pay the bills?"

By all means live within your means! You can't run your husband into such debts with a clear conscience. And with an uneasy conscience you can't "trust Providence" to any effect.

Keep your conscience clear and affirm opulence; but don't spend that opulence until you *have it in hand*.

To spend before you have the money is to gamble with the devil's loaded dice!

Seneca said rightly, "The man that would be truly rich must not increase his fortunes but *retrench his appetites*." Commanding your wants is three-quarters of wealth—the first three-quarters!



EDITORIALS

BY ELIZABETH

Emerson says, "A rush of thoughts is the only conceivable prosperity that can come to us."

But most of us are afflicted with a *rush of wants* that drowns honest thought.

Choke off the wants, dearie, and get down to your real *new thought*. Don't try to *pretend* opulence by parading "fine clothes, equipages, villa, parks and social considerations" that are not *really* yours!

Make money first by saving it. Dollars have attractive power as well as people. To him who hath saved dollars more dollars shall flow.

In cutting off your flow of superfluous wants you find a dry river bed with dollars rolling up hill!

"IS HE SINCERE?" But maybe "that hopeless look" of your husband's is put on for effect! Maybe he *can* afford the things you want, but doesn't want to! Maybe he has discovered that "that hopeless look" saves money for him!

In that case strike for an accounting and a fair division of the money. Strike for a reasonable allowance. Every married woman ought to have an allowance and live opulently *within it*. Every man ought to be glad to grant such an allowance for his own peace as well as his wife's comfort.

He should pay his wife at least as promptly and generously as he pays his hired man or his stenographer. Why not?

The wise woman of today will not marry without a good business agreement to this effect. The woman who is growing wise by experience will strike for such an agreement, and keep on striking—or coaxing!—until she gets it. Here is a place for her to use all her new thought ingenuity, faith and love.

If your husband won't tell you the truth about his business, income or profits get a Bradstreet or Dun's report on him!

Then coax him into making you an allowance, be it ever so small. Ask him to *try it* a month or two anyway. Catch him in a good humor, look your sweetest and say please pretty.

"You ought not to *have* to *coax*, for what is rightfully yours!" Of course not! But you are dealing with a husband and a world, not as they *ought* to be, but as *they ARE*. See you adjust yourself accordingly, remembering that there are several matters in which *you* don't always act as you "ought" to.

Lay judicious siege to your husband's heart, and to *his head*—his sense of justice—and *you will* find his purse strings become more workable.

After you have once got a trial of the allowance system the whole thing rests with you. If you manage your allowance economically, taking great care *never* to overstep and never to fuss about it, your husband will quickly decide that such a method is better all round, and that he is proud of your managing ability. Once his faith is aroused in you and the allowance system, it will be easy to get as large an allowance as his means will afford. And *your* good management and faith will react on his and more dollars will flow into his pocket—and yours.

Perhaps you think this is a very old thought way of getting your new thought "rights." It is. But it is the effective way, the right way and maybe the only way. It is nature's way—Eve eats first, then Adam. If the results are unpleasant you know what Adam says. If results are good—it all rests with Eve in this case—



EDITORIALS

BY ELIZABETH

Adam soon arrives at the stage of thinking it was his own idea and he knew it all the time.

Then—if she is wiser than most women—she will let him think!

ADAM AND EVE. It takes a man *and* a woman, anyway, to discover truth. And it takes the two of them to demonstrate it. Who cares which half gets the credit?

The woman who can *let* the man take the credit can have what she wants next time, even unto the half of his kingdom.

You see woman intuites an idea and suggests it to man. Man masticates and digests (reasons out) the idea. The two of them work it out in practice.

The more of a *woo*-man she is the more readily his cold reason *warms up* to its work.

In plain English, the more *loving* the woman the sooner she gets what she wants, especially when she has **JUSTICE** on her side.

Don't you see? This is a principle of nature—and Bernard Shaw. The woman *woos* man to *want* to please her by entertaining the idea she presents. Her sweet wooing softens his heart and warms his brain and being to action!

If the English suffragettes get what they are after it will be as ever through the women who fascinate and coax men, rather than by women, who lock themselves to the walls and screech for votes.

And this does not mean that the latter method is wrong or wholly ineffective. Such demonstrations serve to convince men that many women *really* want to vote.

The last step is to *woo*-man the men into *wanting* to give women the thing *they* want.

TIDAL WAVE IN LITERATURE.

Among the current magazines are a thousand and one articles and items that show the way the wind blows. Every periodical I have looked into since New Year's—and I review perhaps a hundred or more every month—every one contains one or more stories or articles that appeal specifically to those who believe in mind or soul cure, in psychic phenomena, and in *true* socialism.

There is a regular tidal wave of new thought rolling in on current literature, and the publisher who tries to stem it is lost.

Even the frivolous Munsey buys Wallace D. Wattles' absent treatment stories! And Grace MacGowan Cooke and her sister Alice MacGowan are fairly besieged by publishers who want new thought and Christian Science stories. You see, new thought is "covering the earth as the waters cover the sea."

Among the February magazines three items pleased me specially. First, in the *American* an article by Lincoln Steffens called "Sending a State to College: What the University of Wisconsin is Doing for Its People."

It seems that out there they are sending the farmers to college, old and young, and when they can't come the college goes right out to the crossroads after them. By "institutes" and college lectures everywhere, and by a tremendous correspondence school system, the University of Wisconsin is revolutionizing—or *ev*-olutionizing—the farmers, farms and farming of the entire state.

And they are not neglecting the farmers' wives! Education, institutes and social centers are coming out of this to the women of Wisconsin.



EDITORIALS

BY ELIZABETH

Here is the right thing being done for farmers, and I am praying that President Roosevelt's commission will stir all the other states up to the same splendid work. The University of Wisconsin is in Madison, and the name of its president who is the moving spirit and power in this work is

Charles Richard Van Hise.

Don't forget that name, for Charles Richard Van Hise deserves all the honor medals extant and a niche in the Academy of Immortals for making the university *practical*, and get-at-able by all the people all the time. Already a dozen other state universities are following his lead. Get acquainted with this great man by reading that *American* article.

The second practical new **SECOND.** thought idea I found in *Harper's Bazar*: a call for everybody in the land to write them about "The Best Thing Our Club Ever Did." They offer \$25 prizes and \$5 for every report they publish, and the reports must be authorized by the club, as the work of a single club. Every woman who is so full of new thought that she aches to help make a bigger, better, brighter, handsomer world will look for hints in those reports of what other women have worked together to do.

You see, new thought is like yeast. It leavens the individual; and then the individual leavens and lightens the home; after which he itches to leaven and lighten and beautify his town. At this point he finds his leaven running over into other folks' leaven, and the result is clubs, co-operation and great things for the good of all—true socialism.

AND THIRD. The third item that pleased me specially was a new department in *Good Housekeeping*, all

about Scientific Meals Without Meat. This magazine is published by the Phelps Publishing Company, right here in Springfield, and I happen to know something about it. They have a very fine plant, and one of its features is a complete laboratory and kitchen where things are tried out. I am in hopes their Scientific-Meals-Without-Meat efforts will really get us somewhere.

For the world is surely coming to meatless eating just as it is coming to drugless wholeness; in spite of all appearances to the contrary.

Leaving all sentiment out of the question, the world is becoming too *fastidious* to live on carcass. And it is already too mental, and too physically-unexercised to digest pounds of meat daily as it used to.

We are entering a new cycle where our bodies as well as our souls will eventually abhor meat. We are getting ready for non-meat living and we are evolving the non-meat meals to match. It will take time and thought, but all time and thought is ours. With a little Common Sense we shall make the evolution happily.

Thought is the mode of motion of universal substance.

LANGUAGE IN THE MAKING.

Several times lately William has asked me what I was smiling at. I told him I had been giggling at intervals for a week over a remark of a man who died seventy-four years ago, over in England where he had led a short and useful life.

His name was Samuel Taylor Coleridge, and this is one of the paragraphs he wrote for the British people:



EDITORIALS

BY ELIZABETH

"I regret to see that vile and barbarous vocable TALENTED, stealing out of the newspapers into the leading reviews and most respectable publications of the day. Most of these pieces of slang come from America."

Coleridge must have written that when England still grudged the United States its existence. How much of his abhorrence of slang was really national abhorrence of anything American? Plus a little of the conservative's natural resentment of *anything* new. One can forgive him this. But how forgive the fool Americans who still stand with Coleridge against words American because they are American. Their only excuse is—ignorance.

The English purists capitulated to the "vile and barbarous vocable TALENTED," because it was a truly expressive short-cut. Many another defeat have they met at the hands of American slang—and the Anglo-Maniacs wept with them. And many another is due.

Slang words and phrases are pioneers of the Language To Be. Some of these pioneers die on the plains, not virile enough to cross the centuries. And the purists rot with them. But the really apt slang words inherit the earth, the people and the dictionaries. They are born on the athletic field, or in stress of crowded life, where short-cut speech is necessity. You find them first in the yellow journals and the mouths of babes.

If you are responsible for any of the babes you have to be a purist pro tem. But don't fret *too* hard!—You are merely hearing language in the making.

Ten years settles a word in the dictionary—or oblivion.

THAT WOLF. From Kansas City issues forth a neat new magazine called *The Business Woman*. On its cover is a motto that begins well—*"I am bigger than anything that can happen to me; sorrow and misfortune are outside my door; I'm in the house and the key is lost."*

I don't like the idea of being a shut-in with the wolves sniffing at the cracks. Do you? Better the open and a Davy Crockett outfit and spirit.

Suppose *The Business Woman* evolves that motto into something like this—

I am bigger than anything that can happen to me, and the Universal Life works in and through me to turn all things to beautiful results.

Or this—

I am bigger than anything that can happen to me, and the World-Life backs me to turn all things to beautiful results.

Common Sense walks between Radical and Conservative, and holds hands happily with both.

In the February Forum appears a learned treatise by Montgomery Schuyler, on English as she was spoke by Abraham Lincoln. Read it if you like puristism gone to seed—shrivelled and sterile seed.

Now let the Forum round out its learned criticism by giving us an exhaustive (yes, that is the appropriate word) study of The Idiosyncratic Physiology of Lincoln's Big Toe.

Then we shall doubtless be convinced that he wasn't really so much taller than the rest of us after all.

A FLY ON LINCOLN.



Self Help.



By Ella Wheeler Wilcox.

Methinks God must be oft dismayed
Hearing how much our lips have prayed,
Seeing the little that we do
To make the prayers we pray come true.

And so I have resolved no more
To ask for blessings from His store
Until my energetic self,
Has searched life's every nook and shelf.

And after I have done my best
And made an unremitting quest,
And hunted high, and hunted low,
Then unto God my prayer shall go.

I would not for one moment ask
A mortal friend to do my task.
Then why on my Creator shirk,
My rightful portion of the work?

An idle mendicant—no more,
Is he who begs at heaven's door
Until with body, soul and mind
He seeks, himself, life's gifts to find.

Written for The Nautilus.

The Individual: His Growth and Development.

Floyd B. Wilson.

FIRST DREAMS OF GOD: THE LOGIC OF INTELLECT:
PRESCIENT WISDOM AND WHENCE IT COMES.

That one may grow and develop so as to realize his own aspirations a clear understanding of the complex nature of man is, in this age, a primary requisite. To gain this knowledge, one need not even glance over the conclusions of the philosophers of the past. Progressive man of the twentieth century has unfolded to a degree that was undreamed of by the early philosophers and later romancers. He has already become a greater man, through the discovery of potentialities within the mystic complexity of his own being. He has discovered himself to be a soul with powers and capacities he may appropriate, but that this appropriation is left to the freedom of his own will. Had these God-like powers been claimed in an earlier age, that assumption might have consigned the claimant to the madhouse or to prison.

The dominant energy of the universe was fixed by these early philosophers indefinitely and vaguely; and yet they made man dependent upon and wholly subservient to the semi-human God of their own creation—a God, and yet possessing the attributes of anger, love and hate. Religion, the handmate of this crude philosophy, had declared that the chief end of man was to glorify God and to enjoy Him forever. Did that mean, as it implied, that man was to make no attempt to discover unused powers within his own selfhood, and utterly ignore his own individual upliftment and to find his greatest duty and joy in voicing praises to God—in contemplating in his hours of meditation the mightiness of

God? What else could it mean? What mental reservation is withheld?

The vagueness of the severely orthodox served as a shield in way of protecting from battle with the logic of intellect. To be obscure was regarded as a part of wisdom's plan. If one accepted generalizations, because told that God in His wisdom held certain mysteries from man, this act was deemed a proof of faith which God exacted of man. And yet all these sophistries about God's ways of dealing with man were the conclusions of unfolded man in his effort to understand God. His mental pathway was through a labyrinth of human conclusions which in some manner he classified or exalted as revelations given to man in a mystic way direct from God.

In all this there was a kernel of truth, but unfolded man had then not learned of his own limitless powers. His first faint dream of God—of a power that held worlds in space and brought from chaos order and life—so wrought upon his higher mental activities that to contemplate the universal became his one absorbing idea. Imagination acting upon the mental material within its scope wrought out conclusions that belittled man in order to magnify the God of his own creation. All this is interesting if we regard it today as steps in the unfolding of dormant human powers. It was the path man followed to gain knowledge of the unknown. The logic of intellect is circumscribed by the scope or grasp of the intellect. It is forever broadening. Sometimes it grows by degrees, and sometimes seemingly by

jumps, for the light of truth often bursts on one like a flash. And yet right thinking opened those windows of intellect, and right thinking means work in the nomenclature of unfoldment.

To trace human growth through the long avenues from the time man had reached the plane of philosophical inquiry to the present day, is not the purpose of the paper. I have referred to the early philosophers, not in way of criticism, but to illustrate that Truth is a relative term, and is always a reflection of man's conclusions in the state of unfoldment he is found in at the time the conclusions may be or may have been drawn. Life is a constant unfolding, and yet it is claimed in this age there is among mankind generally a truer introspection prevailing than at any previous period of history. The superstitions and false theories as to God, as to religion, and as to man are passing away. Man now claims he has a right to think—to mentally take the evidence presented and determine its value. He is fast becoming his own judge and his own adviser; and, assuming this right, recognizes that he himself is responsible for his own acts. He now knows that the highest tribunal he must stand before is his own innate consciousness which quotes no authorities when pronouncing judgment on what is right and what is wrong.

The human entity of today that links itself to the progressive ones of this age of fruition must rise to an intellectual plane of reasoning that bothers not with the whys and wherefores of the past, but which recognizes that the path to the limitless is now to be attained through the developing to expression the power within its own selfhood. To develop this power, one must first recognize its existence; and this can be done by a study of progressive man of today. He reflects the "I know," "I can," and "I

will." He does not ask anyone to tell him what he can do, or what he best do. That he learned from a prescient selfhood which gave its wisdom to the objective. When? Perhaps when meditating in silence. Perhaps, in lonely walks, when he was electrified by this intuitive truth as was Newton's attention (objective consciousness) arrested by the fall of the apple. Intuition asks, at least, the waiting mood before it can give its truth to consciousness. To commune with one's own self is another way of saying that the intellectual nature may be taught by the inmost self, by intuition, by causing objective consciousness to cease its activity and passively wait. When intuition speaks at its best, it speaks with authority. It may startle intellect with the thoughts it presents or with the images it impresses upon the retina where mental pictures are thrown; but if again and again, in moments of stillness, these are felt or discerned, then know that the higher self—that same self which the old philosophers called God—has been speaking to the objective or intellectual self.

To learn how to receive the intuitional messages that spring from the higher planes of soul-consciousness is in part a matter of discipline—in part, a recognition of the complexity of the human soul. The human is the only animal life that joins intelligence with aspirations. Aspirations present possibilities to be attained; and, when one learns they could not arise in consciousness unless within the selfhood, there is the undeveloped power to lift one to their expression, then one goal has been reached on the pathway of progress. All aspiring ones must find that goal—achievement follows—for right thinking begins with true introspection. What a glorious thing it is to be the suggester, the diviner, and the winner of ideals. Ideals, you alone conceived—you alone may attain.

The growth and development of the individual, therefore, begins with the conscious recognition of his own powers. These lie within the soul, and he is not the possessor of that soul, but he is the soul itself. He is to appropriate his own, and he has learned what is his own from his inmost I, resident in the center of being, the home of his aspirations. Having attained this knowledge, there should be no faltering in his work—no questioning as to whether he may or may not have erred in taking the message through the receiver—intellectual consciousness.

From his clearly defined start to the attaining of ideals, he learned they were for him. With this faith steadfast, because built on knowledge, his work becomes entrancingly fascinating. As one ideal is won, another may be presented—on and on he goes, for he has learned of the God-consciousness within himself. His intuitional self will never deceive his intellectual self—it asks to be trusted; and being trusted, fills life with the satisfaction and joy that surround and lie intrenched in honestly earned success through purposeful effort.

The Silence.

Oh, the silent places,
Void of human faces,
Where the salving graces
Flit from tree to tree;
Where soul no longer roaming,
Like a pigeon homing,
Swiftly through the gloaming
Finds its destiny.

Gone is all detesting,
Fate hath ceased her jesting,
Thought and sense are resting
In tranquility.
Gladness after weeping,
Waking after sleeping,
Giving after keeping,
Silence is to me.

—John Seymour Stone.

Automatism and Mastership.

F. Milton Willis.

Automatism of body and mind is the key to many accomplishments. Definite wishes are cumulative. As, little by little, the atmosphere becomes charged with watery vapor until such a degree of saturation is reached that a slight change in temperature gives rise to a precipitation, so little by little, may the mind become filled with a certain wish until such a degree of plentitude is attained that a slight change in circumstance gives rise to a precipitation of the wish into achievement. For example, a boy or a girl may say spontaneously: "I want to be a writer." A mere passing thought, perhaps; but let it come once or twice more, and the die is cast. The automatism of the mind compels the rep-

etition of the wish, and the cumulative tendency of definite wishes stores up in the mind a power which must burst forth into achievement—sometime. The primary achievement may be of slight value; but a beginning has been made, the mental automatism impels to practice, the creative imagination bestirs itself and lays under tribute all eligible sources of information, the practice and the knowledge acquired build up faculty, and in time the aspirant finds himself master, perhaps without realizing it. Master, indeed, and rightly so, for his the will and his the energy.

Any definite persisting purpose of self-development must sometime—for a good law rules the world—lead to mastership.



THE FOUNTAIN AT ITS SOURCE

"Thou openest thine hands, they are filled with good."

"Open thy mouth wide and I will fill it."

¶ "Nature abhors a vacuum" may be translated forcefully into GOD DETESTS LACK. To shut out the air, to keep out moisture, to bar out invading life-germs has ever defied human ingenuity; so determined is Nature to fill all things with the infinite fulness.

¶ One may produce a partial vacuum, one may deplete the fountain at its source, one may shut out life for a little while; but no man can successfully set his puny will against the mighty beneficent tides of life. And so it is that no man can entirely shut out God from his life, his thought, his experience, his destiny.

¶ A hopeless man—an impoverished man—a discouraged man—an ignorant man is living at cross-purposes with the Infinite. Such a man proves only what the physicist proves when with his best effort he produces the imperfect vacuum. He demonstrates the impossibility of the thing. The fool hath said in his heart there is no God, and the fool may so shut the life-giving air from his lungs that he perishes by slow degrees. The fool may refuse water so that he becomes parched and fevered. The fool may so devitalize his environment that his life and circumstances hint at the bareness of the operating room. But he who is wise will open every door and window of his soul to the incoming of the divine beneficence. In whatever experience of life he detects poverty—whose dire token is the closed and empty hand—he will hasten to open that hand that it may be filled.

¶ With enlightened desire, with consistent purpose, with faithful industry he will give himself to be a co-worker with God; that he may know beyond peradventure that it is the Father's good pleasure to give us the Kingdom—the Kingdom which is not afar off, but even within our own souls, ever waiting—yea, urging upon the impoverished consciousness the All Abundance.

FLORENCE MORSE KINGSLEY.

New Thought and Clothes.

Grace MacGowan Cooke.

HOW AN IMMORTAL SPIRIT HOUSED IN FLESH
SHOULD BE DRESSED: HOW THOUGHT HAS BEEN
A FACTOR IN MAKING STYLES.



The nearest thing to the individual is his clothing. Your clothes are more a part of you than any other of your possessions. To radically alter your dress is much like changing yourself. When one is making over one's life with

new thought he—or more often she—finds the clothing problem quite prominent, and not one spiritual teacher uttering anything on the subject.

Now, from a spiritual point of view the first requisite of body-covering is that it shall in no way impede the circulation, the breathing, cramp the solar plexus nor interfere with exercises. Also it should not occupy so much of the attention as to lower one's plane of thought, nor should we permit ourselves to be so clothed as to get back bad vibrations of contempt from those who associate with us.

I remember admiring grand Sara King's handsome dresses one day and saying to her, "Mrs. King, you get these remarkable and beautiful costumes to impress your students in the class, don't you?"

I was a beginner, and liked so much the way she rounded on me with her ready laugh and said, "Well, if I come to you to bring God's truth, ought I not to see that it is as beautifully clothed as I can conceive?"

For the woman who sets out to dress herself as an immortal spirit housed in

flesh should be dressed, there are two distinct paths: she may follow the fashions, or she may have taste and ability to make her own fashions. But this one thing I charge you, if you follow the fashions, do not follow them and curse them. *Make friends with the thing you do.* If you are stout and feel that you must wear corsets, remember that the athlete girds up his loins before he runs, get the best fitting and most comfortable corset you can, push it far down, have comfort with seemliness, and in a way make good on that plane. You cannot step into beautiful and comfortable attire directly, from unbeautiful attire which is not satisfactory to you. You have to make the thing right where you are, and no doubt better and better methods will unfold before you.

Mrs. King wore no corsets. Her attire consisted of a small, silken union suit which could be gathered in the palm of one's hand, and over that directly went the beautifully made costume, so stiffened in the skirt that petticoats were unnecessary. This left her very free to walk, and as untrammelled as a man. I have seen her bend forward and put the palms of her hands flat on the floor, dressed in the most elegant attire. Corsets are necessary to give the artificial trim waist line appropriate to shirt waists, and the shirt waist suit is the thing you can buy ready made most easily, but with the models which abound at present for empire dresses it seems to me that nobody need compress the waist for the sake of being stylish. These empire dresses are more worn by actresses, artists, singers and very rich

women than any other model, and they leave perfect freedom of the torso. It is surprising how many figures they are becoming to. They increase the apparent height, and are pleasing to the eye in their lengthened lines, since our modern figures are rather sawed-off, in comparison with the classic.

The objection to going in for any new line of dress is that one has to *think* too much about it, and thinking too much about dress has kept women from accomplishing what they ought in more important lines of activity for many centuries. There is one thing which I would say to every one who is giving attention to this matter. Don't read the fashion papers. Don't haunt bargain sales. Don't turn first to the fashion supplement of the Sunday newspaper and look at it. Whenever the question comes up, make the assertion to yourself that you get your clothes the same as men do, that when you need your suit you will go and buy it, thinking nothing about it before and as little about it after as possible. Don't plan clothes. Don't talk clothes. Get your mind on something better, and the best in this line will come to you.

Meanwhile, the girdle corsets pushed down very far will certainly not interfere with anyone's breathing, and they offer a good support for the hose. Beyond them there is the "double v" waist in the eighteen year old size for large women and the sixteen year old size for the average, which can have its stocking supporters moved from the hip and put directly at the front buttoning, as they are on a corset, and which then supports the hose as nicely as any corset, and is no more confining to the torso than the dress bodice which covers it. Also the Battle Creek people make a waist upon which you may fasten not only hose supporters but to which you may button drawers and petticoats as well. Indeed their system is complete,

and thoroughly hygienic. It does not, however, take fashion into consideration, and that feature has its importance to those who realize the reflex effect of a good appearance. We cannot be happy and prosperous mingling with our fellows if our appearance is such as to excite derision. Yet with the present liking for empire and 1830 styles no doubt it would be possible to put over this Battle Creek underwear a frock which would be modish, elegant and really beautiful. What I object to with this loose foundation is the wearing of the highly artificial shirt waist, which we have all come to associate with the tight, small, hard belt line.

Personally I do not think that a woman can be clad artistically or comfortably when she divides her clothing at the waist line. I dress that way myself at present, but I am industriously taking my own advice, as here set down, and I am aware that in the course of a year or two I shall have such a wardrobe as I am now attracting toward me, when I speak as I do in this article. Meantime, I like the clothes I have, I find them agreeable in many ways, and I have banished the subject of costume from my thoughts and conversation beyond that.

If you come to think of it there are many discomforts and inadequacies in men's dress, and if they thought as much about clothing as women do it would take their minds off from useful work, and be bad for their development as individuals. We ought to have as good clothes and as beautiful clothes as we can afford, to wear them freely and enjoy them, never to fret over them but to look hopefully to what the future has to bring in that line.

Everything that exists materially in the life of man existed first on the thought plane. There it was conceived, and afterward brought to being in the

material world of things. Once born into the material world of things, it affects the thought realm of the race, making action and reaction close the circle and push onward its development. Each step of civilized clothing was imagined, conceived, desired in the thought realm before man secured it materially. Being secured, it is no better and no worse than his ideals, but it proceeds to set up in him new ideals and to develop in the most prosaic and human manner. Now the clothing of the feminine half of creation is the outcome of many false ideals, and few true desires. Woman has planned to increase her beauty, to subjugate the male by means of it, to dazzle by costume, and create an impression of majesty or power. There has been little said in her dreaming mind of her own comfort, or the true beauty which comes from appropriateness. Briefly she has dressed for other people, and not for herself. As fast as she remodels these ideals, her dress will remodel itself. Man has thought his costume into being for almost pure utility and power. The modern male dress is notably un-beautiful, yet it leaves plenty of room for development and activity, and a man can take a breathing exercise without a change of costume—which means that he can breathe properly at all times, to say nothing of climbing a fence or other barrier, or saving his life when physical danger menaces it. The woman has dreamed herself into a person to be taken care of, and the dream becomes a reality in her costume.

So, after all, the root of the matter is to do some right thinking, some right dreaming, some right holding of ideals. When one is asserting for strength and wisdom and power, she may not suppose that she is affecting the question of whether she shall or shall not have

her new suit in the shirt waist mode which required tight belting or in the manner her grandmother wore in 1830, which would, if she chose to have it so, leave her almost as free as a man. Yet who can believe that any individual could continue such assertions and deliberately crib and confine herself in apparel which hampered those powers she daily demanded from the cosmos?

The fact that women make their own clothing is one very vital reason for the confusion and inutility of their styles. If man as a class made his own clothing, do you not see that his wear would fall into just the same confusion of foolish modes? Get as far away from it as you can. Think about it as little as possible. Resolutely refuse to let it encroach upon your life; but be sure that this very attitude will prepare for you in the thought realm just what you want to wear, and will bring it to you at the proper time, if you shape your life and activities otherwise in the very best possible manner. This question of clothes is a little bit inflamed and feverish, and when we concentrate on it too sharply we raise the temperature. Let us concentrate on general wisdom, and hold fast to the belief that it is wide-winged enough to cover this problem too, and hatch out a chick to be proud of.

At present woman's dressing is in a muddle, her fashions unnatural, because her ideals have been muddled, her desires chaotic and artificial. With stronger, wiser, better thinking this tiny kink in the skein will smooth itself out.

Poverty is a functional disease, due to waste of personal force. It is easy cured, but it requires time and stick-to-it.—Elizabeth Towne.

Mind: What Is It?

Wallace D. Wattles.

THE DIFFERENCES BETWEEN WILL AND WANT:
HOW TO MAKE BRAIN RECORDS: WHAT PROVES
THAT WE CAN COMPEL OUR BRAINS TO DEVELOP
WHAT TALENTS WE WILL: THE FORCE OF WILL
PLUS FAITH.

CHAPTER V.

DESIRE AND SELF-CULTURE.

Whether you are young or old, let us now suppose that your brain is plastic enough to receive new impressions, and that there is some definite thing in the way of self-culture that you wish to accomplish. Fix clearly in your mind, first, that it is going to be wholly a matter of *will* whether you succeed or not, and be sure you fully understand the difference between willing to do, and wanting to do. One man may glance at the heading of this article and say, "I want to read that" and pass on without reading it; another sees it, and says, "I *will* read that" and he reads it. "I want to" does not mold the brain; "I will" does. If you ever get to be what you want to be, you will have to will to be what you want to be.

Let us suppose, again, that what you wish to attain is something in the line of health. You, the soul, the mind, the real personality, wish to build a perfectly healthy body, and you can only do it through the brain, for that is your medium of communication with the body. There are records in the brain which compel you to express ill health, just as a crooked ruler compels you to make a crooked mark; you will have to quit expressing yourself through these records, and make another, which shall express health; not the desire of health, but the assertion of health. Understand, it will do no good to write upon

your brain the thought that you want to be well. You have not written there now the thought that you want to be sick, but the thought that you *are* sick and that thought is finding expression in your body; write now the thought that you *are* well, and that thought will find physical expression.

And you do not have to imagine anything to be true which is not true, or to make any false assertions; you, the intelligence, the mind, are really well; you are making a crooked mark because you are using a crooked stick. You can turn the crank, all right, but the phonograph will only say the words that are on the record. You will have to make a record which has on it the words you want the machine to say. Now, it is absolutely certain that you can do this, but it is pretty sure to take some time, and a considerable effort of will. Instances are by no means rare where a brain record has been created in a flash, and an instantaneous cure effected; but in the great majority of cases it is like learning a new language, or like a child learning his first one—a work requiring wearisome effort and repetition. And whether the task is easy or hard depends mostly on desire. It is easier to use the will in concentration or assertion, when desire is strong. And that is where heredity gets in its work on you. Desire is hereditary, but capability is not. One man, by heredity, may have a liking for a particular food; but all men, by nature, have the power to masticate and swallow

that food. You may say of yourself, "I cannot learn to play the piano; I have no musical talent." You have as much musical talent as any one ever had, but your desire is not strong enough to induce you to put forth the effort necessary to train your muscles; or rather, to create a brain place for each muscular movement. Oh, I know! You say you want to play the piano as badly as any one ever did; and I admit it. You want to produce sweet and harmonious sounds, but you do *not* want mechanical excellence badly enough to concentrate your mind on your fingers; and you will have to make a brain place for each finger movement before you can play, and use that brain place until its control of the muscles is habitual and automatic. You sit at the piano desiring music, but not finger skill; that is why you have no "musical talent." You do not learn music because there is a "kink" in your desire, and you do not control your attention. It takes will and attention to mold a brain. Let me make this plain by another illustration. People say to me: "I have no memory for names. If I am introduced to a person, I can remember his face very well, but if I meet him on the street the next day, I invariably find that I have forgotten his name." You never heard his name. You could not have told it two minutes after you were introduced to him. You looked at his face, and thought of his face, and gave all your attention to his face; none to his name. You remember the things you give attention to; you learn the things you give attention to, provided that attention is constant and concentrated enough to make the necessary brain impression. And, given a brain in a normal condition of plasticity, if there is anything which any one else has learned, or can learn, it is an absolute certainty that you can learn that thing if you can give your attention to it. And

if there is anything that anybody else has been, or can be, it is absolutely certain that you can be that thing if you can give your attention to it for a sufficient time.

We shall soon be able to make self-culture a process of mathematical exactness. If you wish to learn a thing, we know exactly what you have to do. You must give your attention to it until it is inscribed upon its own brain place. If you wish to learn to do a thing, you must give your attention to it until the method of doing it is written on its own brain place, and until the necessary muscles are brought under control. If you wish to be a thing, you must write upon the proper brain place the assertion that you *are* that thing, and then express yourself through that brain place.

You will see how logical and natural all this makes the New Thought propositions. It gives us a physical basis for reasoning to the metaphysical; it proves that mind forms brain, and that brain cannot produce mind. It proves that Personality is greater than brain, and can give expression through brain, to whatsoever it will; it proves that Personality is sufficiently independent of brain to be able to mold and fashion brain as a potter fashions clay; and gives us ground for the inference that Personality may exist apart from brain, and after brain is no more. And it is all perfectly logical, reaching its conclusions by reasoning from effect to cause, and without a flaw in its deductions, or its manner of making them.

It gives us a physical ground for faith in the soul's power of accomplishment. And this is a great thing; for without faith there can be no real effort; no concentration, no controlling of the attention. The will is never really exerted without faith. When, therefore, we have explained in detail the physical mechan-

ism through which mind expresses itself; and when we have described the process of attainment in such simple words that he who runs may read and understand; when we have given a mathematical

demonstration of the fact that it is possible for each to do and be all that any may do and be—have we not made faith easy, and contributed something of value to the world's life? I think we have.

Master Keys of Power.

W. R. C. Latson, M. D.

NO. 3. SELF-CONTROL.



"He that is master of himself is king of men," says Milton. "He that commandeth his own spirit is greater than he that taketh a city." And so on in a hundred phrases we find exhortations to the

cultivation of self-command.

Only he that has himself well in hand can hope to achieve any great or worthy thing; only he can hope to develop real power either of mind or spirit. All systems of education, all theories of ethics and morality, all religious creeds have for their very basis this idea—self-control.

"And what is self-control?" asks some one. "If someone injures me, and I yield to the desire to be revenged; is not this myself? And if I resist the desire to revenge myself and forgive him; is not this equally myself?"

Yes, both are yourself. And this brings us to the very crux of the question. There are many selves—many which for convenience we may divide into two, the higher and the lower.

"And how shall we know which is the higher and which the lower?" you ask. You have an infallible test. The lower

is that which is nearest the animal from which we sprang; the higher is that which is farthest from the dominion of the animal nature. Mind, I do not say farthest from the animal; for that would give us the bloodless, pusillanimous ascetic, incapable alike of any worthy achievement of mind or body. Animal vitality is necessary and right; but the dominion of animality is utterly destructive of both mental and spiritual welfare.

We are not to crucify, to kill the flesh, but we are to so train ourselves that the judgment, reason and will shall control and direct the flesh and the promptings of the flesh.

Here then is our starting point: First a theory, a philosophy, a creed, whatever it be—Buddhist, Mohammedan, Romanist, Agnostic, Socialist, Pragmatic—it matters little; for the fundamentals of all creeds are the same. Second, a firm, calm, unwavering adherence to that credo. Consequences? That is not the question. They may be unpleasant, but—follow your credo. The true spiritual life is a matter of motive, not of consequences. That life gave to Bunyan a dungeon, to Socrates a quaff of hemlock, to Joan of Arc a pyre and to the pallid, dreaming Sage of Nazareth a cross. But they saw the light, and they followed it. They had a theory of life, and they lived it. And they stand before the gaze of all mankind as the shining ones of the ages, the Masters of Life.

And now a few practical hints. You will find that at any one time the mind wants to do many things. You want to stay indoors and read or sew or study or talk or smoke. You want to go out and call, or gossip, or walk, or drive, or play golf. Now which shall you do? Well, your credo, let us say, is simple, good, clean living, physically, mentally and morally. So you will not smoke or gossip; but you will get all the gentle outdoor exercise possible. You cannot afford to drive or ride without spending

more than you can afford; and so you ought to go out for a walk, perhaps at the same time call on a sympathetic and inspiring friend. This is a trivial but a practical instance, which will suggest to you many more. And this is the very essence of self-control. And this is the most difficult form of self-control—to overcome the thousand and one trifling temptations of every day. The man or woman who can habitually live in this manner has exemplified Seneca's fine words: "Most powerful is he who has himself in his own power."

Roadmates.

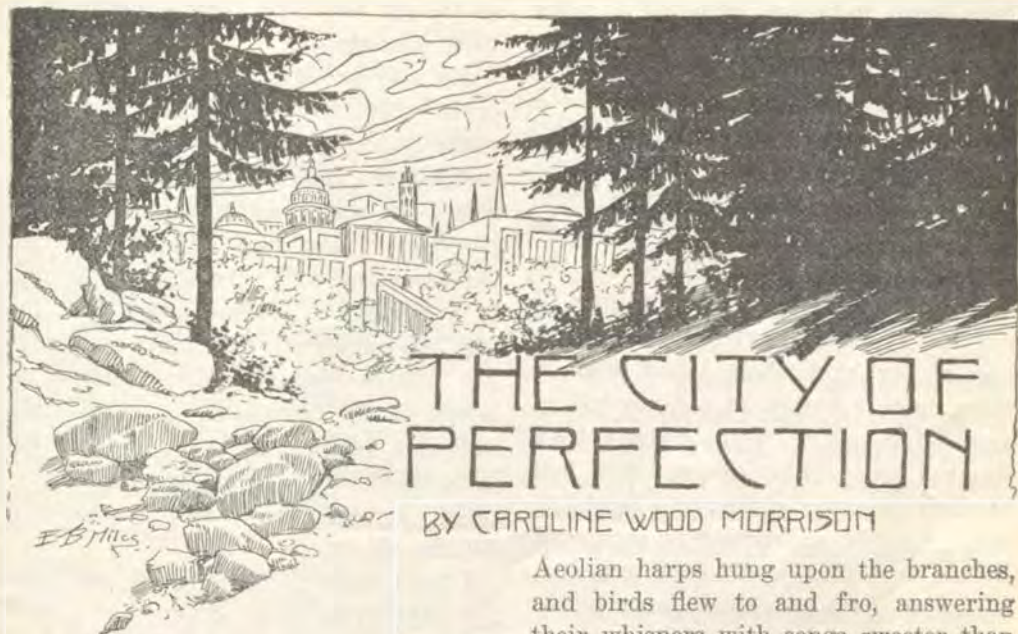
I am going today on a pilgrimage glad,
With the truest companion a man ever had;
I roused him from sleep, and he came at my cry,
So swiftly, so staunchly, so eager of eye,
And blithely we'll roam on our journey together
Through the gold of the corn and the dusk of the heather.

There never strode comrade so wondrous as mine!
The wind on the hill fills his spirit like wine,
And blithely he chants of the pleasures of youth,
The joy of the spring, and the uplift of truth,
The green of the forest, the sweep of the sea,
And all the delights that are beckoning me.

He calls me to view all the wonders of earth,
He opens my heart to its wells of lost mirth,
He shows me the hopes I had nearly forgot,
And speaks once again of the things I once thought;
He leads from the stress of the work-a-day world;
By him all the banners of joy are unfurled.

I am going today on a pilgrimage glad,
With the truest companion a man ever had;
We'll stroll o'er the downs, and the wild breezes will
On my comrade and me all their largesses spill.
And O! for the day with its wealth and its mirth,
When I and my Soul roam away through the earth.

—L. B. Gleason.



II.

I roused to the knowledge that I was on another planet; the planet Mars.

I knew and understood my surroundings with a kind of patient wonder-lack, just as I had understood and accepted my husband's motive in promoting his children's welfare by installing me mistress of his mortgaged home. That commendation that I was "taking it well," that promise that "it might cure me" lay warm at my heart. I would take in the best spirit whatever came, and, if there were in it medicine for my soul's sickness, all should be well.

I stood on a mountain alone, as the angel placed Adam in his paradise. At my feet I saw a large surface of land and water, much like that of earth. This world in the sky had grand old forests and blue rivers and silver cascades. The roofs of its cities also shone like silver, and no smoke was anywhere to be seen.

As I descended the mountain, I became pleasantly aware of the unusual character of the wood I traveled. The trees were tall, clean, magnificent, with dark shining leaves and golden fruit.

Aeolian harps hung upon the branches, and birds flew to and fro, answering their whispers with songs sweeter than those of earth. Large white buildings came to be seen shining in the sunlight beyond the wood. As I approached them I noticed that the air was filled with perfume, and while the music of harp and bird continued from every tree, there was no other sound or sign of life.

The air was clear as crystal, not a breeze stirred leaf or flower. Yet I grew conscious of a strange sense of oppression. It seemed to me that I could scarcely move my limbs—and yet I floated rather than walked. The impression came to me again and again of a drowned world, swimming forever in a mysterious crystalline fluid.

A great city glittered on the plain.

I approached a bit cautiously. Yet a man I saw lying in an arbor near a villa was motionless, and I soon perceived that a slight movement which I had noted did not proceed from him. It was, apparently, a mechanical contrivance employed to pluck and carry, probably to the sewers, the over-ripe fruit which must otherwise have spoiled upon the vines. With fascinated eyes I saw great purple and pink and pearly clusters

borne away in baskets swinging on wires so tiny I marveled how they could uphold this solid matter. I wondered even more to see them never conflict nor collide with each other. But then I supposed there must be an operator somewhere whose oversight was attending to this; and it jarred upon me to see the splendid creature lying there supine. I was bitterly disappointed that this, the first of my kind whom I had seen on Mars, neither looked at me nor looked away from me. It would have been better, I urged in my despondency, had he risen in angry challenge. Doubting that he would understand or answer, I offered a rather ungracious greeting, hazarding, with a critical glance at his inches and his attitude: "The country must be at peace."

He gently lowered the lids of his great eyes with their sumptuous fringing of lash, in a sort of assent. I saw that he comprehended, and I was indignant.

"Even so," I went on with some heat, "there are always wrongs to be righted and brave deeds to be done, an example to be set to the young while you lie here. Are you ill? Are you suffering?"

The warrior turned upon his side, drew from his pocket a small crystal box which I could see filled with tiny white pellets, one of which he placed upon his tongue. As his languid hand dropped the dainty receptacle toward his pocket, I caught sight of jeweled lettering upon its top, and with astonishment recognized the signs and language as our own. "Antidote for Ambition" was what I read.

I went on, dragging weary limbs where everything about me seemed to float with exquisite buoyancy. Again and again I observed the mechanical devices for removing all unsightly matter, and that which might become so. These worked with a sort of joyous, lightning facility,

as though they felt their superiority to their possessors.

My way brought me finally past these outer villas to wide streets clean and white as snow, where neither wagon nor carriage nor man nor woman nor animal was to be seen, and no sound of voices met me. I was half minded to forget the assurance and take this ill, turning to flee, when I became aware that the city was apparently inhabited by breathing human beings, some reclining on lawns or by fountains, others sitting, well-nigh motionless, at open windows. None stood erect nor engaged in conversation, nor even appeared to gaze at any definite object.

I have said there were no carriages nor cars upon these streets but now I began to notice, occasionally, persons moving softly through the air—not flying—generally in a recumbent position, the eyelids drooping, the feet crossed, and an expression of infinite languor upon the whole figure.

While I stood lost in wonderment, suddenly the crystal air was full of shining drops. Gathering up my garments, hurrying for a place of shelter, I beheld flocks of dainty umbrellas, in shape and color like great butterflies or little clouds, come floating through the air, and watched them settle above persons whom I supposed to be their owners. None was offered me, and I submitted to the drenching which I now got without rousing sympathy or comment.

What is so affronting as the slap of rain in one's face? These drops fell like the tender lavings of kind fingers, yet I resented them, and as soon as I could took refuge under the portico of a temple, gazing about me with half disillusioned eyes. Perfect beauty was certainly here—I saw that now—the palaces of Khubla Khan and Vathek, the halls of Karnak, the Alhambra, the Epicurean gardens, and the marble gardens of

Heine's dream! I saw houses of a translucent material resembling glass, made with double walls between which flowed continually many-colored waters, rendering the interior invisible save where open star-shaped windows revealed its luxurious, glowing beauty. I saw mansions like frozen Niagaras of lapis lazuli, with froth of pearly carvings arching window and door. There were structures covering acres of ground, erected entirely of cut glass, the dazzling brilliance softened by fern-faint traceries of green. Others as large were built all of glorious stained glass, like a trebled St. Peter's, done in memorial windows.

Verily I gazed upon beauty in perfection. The remembered sweetness of earth in rain was here. Trees bent as in blessing, the chrism of baptismal waters shaken from their pendant leaves. Fountains came strangely down from the air, and were flung back to disappear in that ether from which they had been precipitated. Streams were bridged with exquisite structures which owed as much to the jeweler's art as to that of smith or mason. Even as I looked flowers uncurled like pretty ears to hear the last whisper of the rain. But my eyes were well nigh wearied of the glory. Where every pebble is a diamond, every diamond is a pebble. Without contrast how can the eye define beauty?

The rain ceased, the flights of umbrellas and pavilions fluttered away. I walked on, eager to find a listener, if not one who could tell me of this new world. I had not forgotten that the soldier's box was labelled in my own tongue. There was so much to marvel at here, and what one enjoys alone is only half enjoyed.

I crossed the empty square, a stranger in outlandish garb, without attracting the slightest notice from any one. Beside the central fountain reclined a being

in the maturity of his physical beauty and apparently of his mental powers. A fastidious, semi-sadness brooded upon his face as upon that of the man so dear to me. He wore a white silk robe and delicately tinted foot-coverings; he was neither reading nor sleeping nor even looking at the wonderfully sculptured fountain or the unusually exquisite flowers which surrounded it. I came to fear that I had wandered into the Marsian equivalent for our legendary Egyptian gardens of the dead. I could not resist the question, "Are you human? Are you living?"

Like the soldier the young man looked at me but did not speak.

"You cannot understand me," I murmured sadly. "I come from another planet. I hoped that the power which brought me here might make it possible for me to communicate with the inhabitants of Mars. But"—I fell into discouraged silence.

"I understand," uttered the young man finally, in tones so melodious that they shamed the Aeolian harp in the tree above his head.

"Oh, then you will tell me," I urged, eager to hear once more that thrillingly perfect voice, "what is the name of this silent city?"

"The City of Perfection."

"Why are the people so still?"

"They are at peace."

"But where are the horses and drivers and street cars and storekeepers? Where are the house servants?" I urged.

"There are none."

My heart leaped suddenly, yet I could not believe such news. "No toilers, no caretakers? Then who does the work?" I asked.

"There is no work to be done," said the young man, still in a voice whose melody made music of its lightest word. "How should there be work? Have I not told you this is the City of Perfection?"

tion? Could perfection be made more perfect? If not, why should we work?"

"What do you all eat and wear? Who prepares the food and clothing? Who cleans the houses and grounds? I admit," I argued more to myself than to him, "that life may be made perfect for some people, but it must be at the cost of toil by others. "And oh," I went on, "I shall love to see the bliss of those to whom life has been made perfect!"

The young man raised his brows gently. "Food enough to support four hundred million men for four hundred million years, concentrated in capsules, lies in our warehouses. Upon shelves and counters in these stores (I had taken them for temples) are piled so many suits of wear, that all our people might don different garments every day, and yet have enough for four million years."

His voice faded, in a sort of exquisite diminuendo, and I thought with shame of my sordid little sewing room over which the waters of earth now washed, through which the fishes must be swimming, where I had tried so hard to provide garments enough to keep my darlings from reproaching me. A sort of pitying contempt for my past efforts made me plead, "But you are beauty lovers. Surely you desire ornaments, jewels?"

My recumbent informant pointed me past the dazzling halls covered in the manner of pagodas with deep eaved roofs that left the sides open yet sheltered, where myriad beautiful robes of all fashions swung, apparently as free for the taking as flowers of the field. There I saw temples such as not even Solomon's dream could rival. Their entrance bent of jeweled rainbows revealed long tables of sardonyx, upon which were tossed in lavish carelessness tiaras, necklaces, bands, bracelets, brooches and coronets of gem-encrusted gold. My eyes came back to him who had answered my ques-

tions. His clothing was of the simplest, and he wore no jewels, yet I was sure that he was one of the rulers or princes of this strange land. He bowed as if he knew my unspoken words.

"It is even so," he said. "We might any of us cover ourselves with ornaments of what workmanship you see."

"So much—and none work here," I repeated incredulously.

"Life in this city is perfected. Food, clothing, music, art, happiness—these were prepared for us in our infancy. We have nothing to do but be happy. There is no work," chimed the young man's voice, melodiously, monotonously.

A doubt stole into my heart. "Happy," I repeated. "On earth when people are happy they smile—they laugh—they have games, picnics in the woods and pageants in the streets. I have seen few children here but even they do not play."

"Why should we do those things?" said the young man, yawning; "we are perfectly happy without trying to be so."

It seemed to me the glare of this bliss—this perfect bliss—seared my eyeballs like desert sunshine. Across my mental vision as a welcome relief came a saying of my old pastor's—"Even happiness to be Christian perfect must have been baptised by tears." I looked about with a premonition of lonely distaste.

"The people do not seem to be even talking together," I complained.

"All things are always the same—there is nothing to talk about."

"Always the same—there is no sickness, no death?"

"Our medicines make it possible for us to maintain perfect health without exercise or exertion, and to live young and vigorous indefinitely. If any one is foolish enough to let old age and death come—as some few have—we take an antidote for sorrow and forget him at

once. Just now, pardon me, you have necessitated my taking a pellet for the cure of weariness."

The thing was said with exquisite courtesy yet it irritated me. And he drew from his pocket an ivory box containing several white grains, one of which he placed upon his tongue to dissolve.

Yet, remedies—antidotes for sorrow—I clutched at the idea. Clarence had headaches which wrung my heart and the languor of my growing girl troubled me much more than it did her. The tablets and the manner of taking it looked strangely familiar; I was a close student of the advertisements of such wares and I kept a small cabinet filled to minister to my family. I was determined that they should not know a pang which I could avert, and they were urged to come to me at the first symptom.

"What are your medicines?" I asked bluntly.

He answered with unimpaired, impersonal, rebuffing sweetness: "We have a million remedies for every ill of mind or body."

"Can I get something to strengthen a growing girl and help an overworked business man? And for—for disappointment, and some to make one beautiful?" I asked. Perhaps for this I had been transported to the world of the skies. "Where shall I apply for them? How do they work?"

He chose to answer my last query first. "In a perfectly natural manner," he said. "That one which I have just taken to counteract the weariness of answering your unnecessary questions, moves me to suggest that you go to that building of Sapphires at your left. It is called the Hall of Knowledge. In it children used to imbibe that thing—useless now to us—called education."

"But I don't want to go to school," I protested in dismay. "I want to talk

to the beautiful people about me, and learn all these strange, new truths from them."

"In that school," murmured the recumbent one as though wooing me to leave him, "you will but rest on soft cushions, and sleep if you choose. Knowledge will steal into your consciousness like a dream and will not be forgotten. Then you need only ask yourself the question you are wantonly putting to me."

The effect of the tablet was plain; he wheedled me as one might a refractory child.

A person of any breeding would have ceased to irk one who showed openly this desire to be rid of questions. But women take leave of good manners—and sometimes of good sense as well—when anything which they conceive to affect the welfare of their children comes up. Bruce would not study; he had all a vigorous young colt's contempt of harness. Clarence laughed about it. But I had sat up many a night making myself perfect in lessons which I was later to coax my boy into mastering. Oh, I must find if these wonderful methods could be learned by me and extended to my children.

"Tell me," I begged, "is it only in that blue temple people can acquire knowledge thus? Will they show me how the thing is done, so that I may take some home to my son and daughter?"

But the work of the tablet was evidently complete, the young man looked, neither smiling nor frowning, directly through me. His lips did not move. His face expressed such a solemn peace that I broke out in rage, "I see that perfect happiness renders people perfectly selfish."

Getting no reply to this I turned away, —spurning the edge of his robe, as I

passed it, lightly and contemptuously with my foot.

The effect was startling. I saw him raise his hand to an almost invisible "wire," one of the many braided in the air. A ruby spark leaped from it, and the next instant I found myself lying on the ground, with the sensation of

having fallen there, not struck down, rather with the numbed consciousness that I had been bound and laid upon the sward.

Daunted, cowed, I got to my feet and hurried away from so well defended a question hater.

(*To be continued.*)

The Habit of Youth and Enthusiasm.

Adelaide Keen.

BACKS ARE BENT NOT BY TODAY'S CARES, BUT BY
YESTERDAY'S AND TOMORROW'S: WHY OLD PEOPLE
ARE NEGLECTED: HOW TO TAKE TWENTY
YEARS OFF ONE'S AGE.

"Except ye become as a little child, ye can in no wise enter the kingdom of happiness!"

In New Thought, the new man and the new woman, re-born through soul suffering, can attain perpetual youth. We may keep from growing old, just by being a child, spiritually, or in the spirit, and ward off, by material means, the material blemishes of old age, its decay, debris, depression and doubt. Little children trust and enjoy, old people doubt and complain.

What if your illusions and hopes are shattered? Get more, better ones, it is not too late!

The world is full of divine intelligence, ideas, plans, waiting to be seen and used. We are but channels, mirrors, or lamps, showing how good God is! Because you are sick, lonely, poor, you don't care to live, and Life seeks other channels, and you deteriorate.

Stop it, get alive, no one can keep you down and out unless you allow it! Bathe in the fountain of enthusiasm, the real waters of youth, laugh and play, your Father's happy, trusting child!

Dissect this nightmare of age. Sickness, loneliness, poverty! All lies! When men walked with God, in Bible days, they lived several centuries. When we, at ninety, get ready to die, they were frisky and joyous, healthy and ambitious. Suppose the sons of Methuselah had kindly told him to go to the poor house, he was "in the way"! Terrible things would have happened.

You see, those old people *wanted* to live, they claimed a right to life, and God, and they kept their health. Besides, worry was unknown—simple living, plain food, much family affection prevailed. Nowadays, we ignore our family, we complicate Life, eat too much. All the diseases which make old age so sad, can be dissolved, by water, inside and out, deep breathing, active exercise, proper food, chewing, letting go of troubles! See what fun it is to grow young, to drop burdens! Don't you know that backs are bent, not by today's cares, but by yesterday's or tomorrow's? When your sickness goes, you will be cheerful, people will seek the mellow sunshine of your smile, and you will

never be lonely. The real reason why old people are neglected, is not because young people are selfish. It is the constant shadow of care, most of it imaginary, or else, the burden of complaint and nagging, that keeps the old man isolated. Literally, he is on a desert island, in a fog, to remain! The pity of it is he blames Fate, God, heredity, people, anything but himself.

God said, "It is not good for man to live alone," and so long as he is willing to learn, he need not; to make new friends, be cheerful, sympathetic. It hastens old age and death, to dwell mentally, in the spirit world, of dead companions. Think kindly of the dead, as if they had gone on a journey, and hope to see them later, but renew your life and youth by living in the Present!

The other sorrow of old age is poverty. Much of this is imaginary, too. We hoard for a rainy day, and it is pouring now. For ungrateful heirs who treat us all half civilly. Get busy and spend; don't delay. Travel, buy, enjoy, live!

Ten years can be taken off a woman's age by good grooming, massage of face, scalp and body. You can do it yourself. Five years more slip away, when she has donned a becoming dress and hat. Remember the French, the greatest artists in dress and cookery, attain results with simple materials, but great patience!

Right thinking will remove another five or ten years, then, all is possible! It is the thought, not the years! Take any two women of fifty, one single and sad, the other married and happy; the contrast is marvelous. And you can be happy anywhere, even in a fool's paradise of perpetual youth and hope! Sixty-five need not copy sixteen, save in sweetness. Really, age should sweeten, not sour, all our thoughts. And so it would, if we refused to be cast down! Sympathy is a privilege and power of mature people; we all love those who are

so interested in our hopes and aims, that they forget their own cares. Aunt Maria is a "nagger"—we dislike her, even in an attic, when she comes to visit us. We flee from her tongue, her sharp eyes which see all our weaknesses. But when Aunt Bessie comes, we rush to greet her, to give her the best room, because she *loves us*, sees only our *best* side and does not domineer. Old people seem to think they know best and they dictate far too much.

Youth wants to try, to learn, and old age is not always wise, except in a false knowledge of human nature. Most of this Wisdom is unreal. Life changes and improves, and people are not so "human," as they used to be, or rather, wicked. For this vaunted knowledge always means knowing sins and weaknesses. The earth is just as comfortable, rather more so, than ever, with new thought and new inventions, clever books and cheap travel, than it ever was before. So, you might as well decide to remain, and to get all the fun you can out of life. Suppose some one is giving you suggestion to die, leave your money so and so; just quietly make up your mind to live, and spend your money yourself, or, else, give it, slowly and wisely, to those who deserve it! Get some of the thanks now!

Nature, art, friendship, travel, books, pets, flowers, sports, these belong to all of us, at all times. The great thing is not to give up hope! There are countless amusements for the cheerful, nothing whatever for the discouraged. And by all means, forget birthdays; you are as young as you feel! Get alive, in every part, and crick and cranny of your soul, and your body will be transformed. The body is only a garment! Wash it, brush it, sun it, it will be pliable and smooth as satin.

Old age is an *accumulation*, in the mind, of prejudices, in the body, of ashes, acids and lime. Dissolve these,

by hope and hygiene, and you can appear young forever, if you allow no one to hypnotize you!

Prentice Mulford said that the old are hurried into their graves by the thoughts of their children, eager for money or power. Don't be treated so, let them work for themselves, keep quietly cheerful and insist on your rights. People will respect you and make way for you as for royalty! Try it and see! Replace the doubt, fear, fault-finding and narrowness of old age with the hope, laughter and confidence of childhood. Claim the things you want, not the things you have hated and feared. Cut out, with the knife, the sourness, spite, envy, suspicion and nagging of discontented old age; cultivate a good "forgettery" for slights and mistakes, and *keep on* being enthusiastic over life! The child runs to its mother with a rare find, some trifle, shell, stone, insect, eager and grateful. Be a child, too, search with a magnifying glass, for blessings, and get *interested* in daily, hourly surprises. Let me tell you, the man who knows it all, who cannot be surprised, has sent an invisible order to the undertaker!

A bedridden pauper, happy in a ray of sunshine, is actually richer in the real sense, than a growing millionaire, cranky and ungrateful. It is not what we have that makes us rich, but what we can appreciate and enjoy.

"Bless God and live!" "Curse God and die!" are no idle phrases. It is the law; the man who curses, as a habit, like the woman who scolds, for scolding is female swearing, is only half alive. The Bible is an occult book; one of its great secrets, if known, would alter our whole lives. It says, over and over, God will bless and honor the man "who has known my Name!" This name is Love, those

who *know it*, renew their youth and find the Kingdom! Try saying, "Love will provide, Love never faileth!" All existence seems easier. Don't borrow trouble, borrow joy, if you have to borrow, and divide all your own joy, with anyone who asks. Dress as becomingly as you can, it is your divine right to be happy, to look attractive to lovers and friends.

If romance brings you a lover, at seventy-five, to enliven your lot, don't be afraid, take it all and let people talk. They will be only too glad to learn your secret of success! Finally, drink all the water you can, scrub all over daily with hot soap suds, spray face and body with cold water. Do this somehow! If you are a woman, buy or make some pure cold cream; use it to remove dust and lines. Sleep by an open window; keep cheerful by hope and laughter. If life is dull, set the vibrations of events going by changing the furniture, hours of sleep and meals, food, dress, anything to keep out of a groove. And above all, do not allow anyone to give you suggestions of age!

Backbone and self-respect, expecting the best, without robbing others, will prevent decrepitude!

And radiate love! The more love we manifest, the more of God do we show, the more joy do we give and receive! For giving and receiving are one. No one can hurt you but yourself, so, see that your thoughts are pure, strong, loving, hopeful, ambitious.

Remember that much of the great world's work was done by those no longer young. It is all in the spirit, the flesh profiteth nothing! Get at one with progress, and take your delight in helping, growing, enjoying, like a child of the infinite!

"O live and love worthily, bear and be bold."—Browning.

The More Abundant Life.

Edgar Wallace Conable.



It is one thing to be alive and another thing to be dead. This statement will doubtless run the gauntlet unchallenged. However, some of our modern authorities are claiming that there is no such thing as

death; that all is life—transmuted from one living form to another. Technically speaking, this claim is undoubtedly true. We find in all of Nature's processes ample corroborative testimony. Yet we must admit that there are some things more alive than some other things. There are some people in the world who have not, as yet, awakened to a realizing sense that this glorious old earth of ours is worthy of the best lives which we know how to live. But this is not wholly their fault. A great portion of the race is still young. It was not rocked in the earlier cradle of man's first appearance upon this planet as a conscious Soul-entity, cast in the image of the Infinite One. The later editions are not yet fully matured, hence they are often referred to as being more dead than alive. They are, as yet, "un-ripe"—spiritually—because their ancestors had drifted away from first established principles.

So, today, we may readily find excuse for that portion of the human family which is not in sympathy with the efforts being made by many of the teachers of the world to bring the individual into a conscious realization that there is complete emancipation from every woe

within the reach of every outstretched hand. For these there should be no words of condemnation, since they are accomplishing all that is possible with the light which has penetrated their vision. In the presence of the Greater Light all will be made alive, even as the Christ was made alive.

Life is a problem that must be solved by each individual. No human being can solve this problem for another. The strength and the power which make it possible for us to live at all come not from without ourselves, except as they are handed to us through the medium of the Creator of all things. The other forces which keep us alive are from the within—physical and spiritual, each dependent upon the other—neither complete in itself. Without the presence within our bodies of the Soul and Spirit entities we would be perfectly helpless. There would be no life. And yet Spirit manifests only through some form of physical growth. Thus it will be seen that the one is absolutely essential to the other so far as relates to planetary or terrestrial existence, and terrestrial existence is what we are now dealing with. It is the every-day present here on earth which should concern us most, and yet human existence is entirely dependent upon the element of life which is transmitted to us from out the celestial realm. Hence it is not entirely out of our sphere to attempt to wrestle with the one problem upon which our very existence depends. If we never attempted this there would be no growth. It is the bringing of the objective or human consciousness in touch with the Master Energy—the motive power which propels the operating parts of the physical machine—

which makes us *know* that there is but one path leading to the consummation of our highest hopes and the realization of our ideals.

The motive power just referred to is what we are pleased to term the All-wise, imperishable I—the Spirit entity housed within the body. It is this Spirit entity which concerns us most and which we have to deal with at all stages of growth, whether we know it or not. Knowing this and being governed accordingly, it is not a serious task to bring every laudable ambition and desire into fruition. This is the way we gain mastery over all conditions. We are no longer slaves to anything that lives.

Now, what is this thing we call Spirit and which has so long mystified the race of man? Can it be seen or felt? Can it be heard? Is it tangible? Has mortal flesh ever encountered its presence? All of these questions may be answered affirmatively, but not all persons have evolved to the plane of conscious unfoldment where the senses have become sufficiently acute to reach beyond the mere realm of physical causes and effect.

The Spirit-entity is the living, animating, motive principle inhabiting every human body—the thing which makes every atom of every fiber of the whole being alive and conscious. It comes from out the great creative center and takes possession of the body at a certain stage of development—at a time when the Mother-Spirit withdraws and the mold gives up its cast. The “still-born” cast was not taken in charge by the Spirit, hence it was inanimate when ushered into the new world. Spirit is an emanation from Deity and never ceases to be allied with the great Universal Creative Energy which we call God. It is All-wise so far as it relates to the planetary systems through which it has already passed. Beyond this its scope does not extend. Of this, however, we are not

now concerned; but what does immediately concern us is, how we may, at this time, so adjust our lives that our highest ideals may be reached? This is the specific problem which we are seeking to solve.

The first step in the direction of uniting into harmonious and inter-changing relationship the dual forces designated as conscious and sub-conscious—physical and Spiritual—is that which contemplates the renovating and overhauling of the entire physical structure—in order that the objective or conscious mind may be made to operate normally. This renovating process has reference specifically to the cleansing of both the internal and external structure—the entire physical mechanism—just as an expert would put in repair and perfect working order the long-neglected mechanical parts of a watch, expecting thereafter that the watch would perfectly perform every function just as the maker had intended. So we, every one of us, must so perfect every working part of our physical organism that *its* Maker will never cease to be proud of His job. The human machine was originally sent out perfect and we were thoroughly schooled in the methods by which every working part would never fail to perform its legitimate function. Have we, any of us, fulfilled our part of the obligation? The answer is found in the present-day helplessness of the race. Still, it is not now too late to restore at least partial equilibrium, even if the God-man which was first sent forth is remote from us.

For cleansing and purifying the body numerous short fasts are most helpful and effective. Coupled with the fasts should follow an entire readjustment of the food supply and the methods of food consumption. Internal and external baths, should be frequent; also friction baths, rub-downs, etc. Every pore of the body must be made alive and every

organ of the body made to perform its natural function without interruption. Pure air, sunshine and exercise are necessities.

What a strain upon the mind and nerve organism is the effort to live in the midst of decaying bones and corrupted body! These can have no conception of the glorious blessings which come to those living in the fullness of physical perfection. And how still more glorious is it to live in a consciousness which sees, in the working out of every problem of life, only good in the human heart.

The struggle then ceases; the mind is at rest; the brotherhood of the human family is established. Then we begin to give birth to still loftier ideals. To reach the highest should be the unswerving ambition of all mortal flesh. To stop short of the Godhood of man would thwart the Divine purpose.

Too many of us have tarried too long at the bier of unrealized hope. We have not known that the unrealized was not for us. We must push on, and with the greater light to guide our footsteps, no funeral cortege shall pass our way.

The Divine Inheritance.

I am one with the Infinite Being,

Whatever that Being or Power,
And as parcel and part, I inherit

An infinite kingdom and dower.

Then why walk a serf and a beggar,

When such princely dominions I own,
Why not claim the right of a monarch,
And mount as a king to my throne?

I am one with Omnipotent Being,

With the Great, the Immutable Good;
Hence all that my being requireth,

Is with me, if but understood.

Cease, then, O, my soul, from thy roaming—

Come back to thyself, and there find,
The good which afar thou art seeking.

Thou art one with Omnipotent Mind.

—Kate R. Stiles.

Two Impressive Facts.

Edgar Lucien Larkin.

A world's council of astronomers was held in Paris in 1887. An agreement was made to photograph the entire celestial vault and store the negatives for future generations. This gigantic work was assigned to eighteen observatories in as many parts of the world so that all the sky could be included. All the telescopes and cameras were to be alike. When all was in readiness, exposures of plates were made from one to eight hours. The plates stored radiant energy. A thing that the eye is unable to do. This fact brings out many millions of stars, invisible in any telescope. They were 22,054 negatives made including the whole vault. Many of the images of faint stars are so small that they cannot be seen without a microscope. Many plates have thus been examined and the points counted. A general estimate has been made by great mathematicians, and the result comes out that about one hundred million stars are shown. They are all white hot, colossal suns. Many are thousands of times larger than our little star—the sun. Suppose each sun keeps eight worlds alive as does our own sun. Then there would be 800,000,000 worlds. Suppose each to be inhabited like the earth. Then this startling fact can be proved by mathematics:—The whole 800,000,000 planets could come to an end and never be missed. The 100,000,000 suns would still move on as though nothing had happened.

But the other fact is—man as small as he is—living on a world so minute that is called zero or nothing, by astronomers, is a wonderful MIND. This mind is so inscrutable that we cannot even commence to fathom its wondrous depths.



WILTON LACKAYE

New Thought and the Drama.

BY THE NAUTILUS' OWN
NEW YORK OBSERVER

Silman Jay Kaufman.



WILLIAM HODGE

Half an hour ago, someone asked, "What is new thought?" "Old thought," I answered and a moment later I added: "Simply an appreciation of what makes for better things. Every field of endeavor has tremendous opportunities for making life more tolerable and when this is done, whether by a comparison with the past, or by attempting a solution of the present or the future, this doing is new thoughty."

There is one phase of activity which is influencing life and thought to a greater extent, which has greater possibilities and which is growing more in popularity than perhaps any other element of our civilization—medicine, law, religion, not excepted. It is the drama, and in response to this interest I shall tell you occasionally what it is doing. Why this interest exists is almost self-evident. Millions frequent and thousands are employed by the theater. They are taught, they are advised—every play has a moral even if negative—they are amused, they are made happier. And as if that were not enough the bigger things are finding their way into the theater, and religion, law, medicine, the sciences, and even metaphysics and things psychic—and woman suffrage—are crowding out the triangle play, the romance of two idiots, and the musical hodgepodge. This new state of things is new thought!

Dramatic effort is annually parallel. One year we are given massive scenic productions, the next musical comedies

galore, the next operettas, then a group of simplicity plays and at last, thanks to the spirit of the times, plays with thought—old and new! And this is not surprising, for one success causes a rush of competitive managers to sincerest flattery.

This season is unique. The risqué has given way to the wholesome, the large, undramatic to the small, well-constructed, the emotional to the thoughtful, the amusing has become also instructive.

A hasty review of the six months of the current season shows what? August gave us three capital plays having one or more of those qualities—and these, "The Travelling Salesman," "Love Watches," and "The Man from Home," are at this writing still merrily running along. Simplicity, or homeliness if you like, is their synonym. That old adage, "We are always ridiculous," shows itself in all three by their natural, unforced fun from every day happening. The acting in the first two is faultless. "The Man from Home" suffers in an over-anxiety to make Mr. Hodge shine. You who know the county-seat lawyer know he doesn't need it. His work is a joy—sincere, straight. Billy Burke deserved her promotion to stardom and Henry B. Harris again shows his good judgment by entrusting the title role of "The Travelling Salesman" to Frank McIntyre.

September brought three good things. John Drew, in "Jack Straw," the best

comedy of the year, might still be at our Theater of Culture—The Empire—if Maud Adams' season were not peremptory. "The Fighting Hope," Mr. Belasco's production for Blanche Bates, was by comparison only, a disappointment. Belasco has come to mean mass coupled with art and here the mass was absent—though not missed. A small cast and the same scene throughout and two acts of working up to a moment of tensivity in the last is not what we expect from the Wizard. Still we are always beggars at his door and he never wholly disappoints us. New York welcomed the fellow from Vicksburg and gave him his secretary. The combination made "A Gentleman from Mississippi" a hit that you must see if it comes your way.

"Samson" and "Little Nemo" were the October offerings that remained. "Samson" was an attempt to use the prestige given Bernstein's name by his former success, "The Thief," and its reception was analogous to that given Eugene Walter's "The Wolf" after his gem "Paid in Full"—the play with the best written first act we have had in years. "Little Nemo" was the holiday children's play and served its purpose. There is much in it for grown-ups who want to stay young.

November came and five plays liked us well enough to stay on. Lady Frederick made its appeal to Ethel Barrymore's following. Two were farces—"The Patriot" and "The Blue Mouse." Yes, "The Patriot" is a farce but it is full of laughs so why quibble? "The Blue Mouse" is over-done and those who will, will tell us of its many faults. Mrs. Fiske's "Salvation Nell" clearly demonstrated one of two things: either David Belasco had a hand in the production and the Belasco-Fiske alliance is artistic as well as financial or Mr. and Mrs. Fiske's association with Mr. Belasco has given them a producing sense unex-

celled in the dramatic world. "Betty and the Boys" with Marie Cahill is an example of what the combination of a simple story, pretty music, a genuine star and a few show girls will do.

Maude Adams in "What Every Woman Knows," Wilton Lackaye in "The Battle," and Henry Dixey in "Mary Jane's Pa," were December successes. I will not tell you "What Every Woman Knows" because the author tells you in the last line, but I will tell you that its success is due in a great measure to what everybody knows but which we hesitate admitting—many a man's success is due to a woman's unseen hand. "The Battle" is another serious question on the stage and it is a success. "Mary Jane's Pa" is rural but has undisputed charm. All three are examples of this season's success—plays simple and thoughtful. Q. E. D.

Here then is my résumé: When blasé New Yorkers with Missouri-plus dispositions sit up in their chairs and applaud this season's successes, have not the wholesome, small, well-constructed, thoughtful taken the place of the risqué, larger, undramatic, emotional; and has not the amusing become instructive? No? Well, then why have managers given us dramatizations of Honest Lawyers, Honest Business Men, Honest Politicians, A Nobleman working as a Waiter, The Salvation Army, Woman Suffragettes, and The Slums?

Why? Because they know that to insult the intelligence of their audiences spells ruin and failure. We are looking up, not down and we enjoy things which make us look where we would.

January may be the reaction. Who knows?

The more a man promises the further he is from the Promised Land.—Purinton.

Doing Great Things.

J. W. Payne.

The "how" of doing things lies principally in the *will* to begin. This fact changes the battle ground of action from the arena of great ability, which, upon first thought seems the necessary accompaniment of large achievement, to that of the individual initiative to *begin*. Certain forces of strength that seem to propel it with greater activity in the direction of its efforts gather around a moving body, like the cumulative power of the snowball as it traverses the carpet of feathery whiteness increasing in size as it proceeds.

Thus, there will stand before every life the crucial moment of opportunity; the moment when the individual may perform a feat that will ever afterwards mean triumphant victory, and a drawing to himself of all the forces that will continue to accumulate and project into life a reserve fund which will "bear interest thirty years after." But the failure to recognize this proffered moment may mean, as Shakespeare says, "that all the life may be covered in shallows and miseries."

To be strong, to gain more strength, to achieve dependence upon the start is preferable to *ability* to accomplish. In all this world of action and indolence there is but one great thing to do, and that is to start something along the line of one's "bent" or inclination, and to watch the effort grow.

Watt received an idea from watching the steam escaping from the teakettle. He harnessed that thought into the carriage of action, and the world has been blessed by his ingenuity. Edison was a barefoot boy when he went to one of our

large cities in search of employment. But he has covered the whole country with a network of wires because he applied his ideas to practical purposes.

Harness your "bent" to an idea and with persistent effort put power into it, and in the evolution of events that thing that needed power and push injected into it will attain a momentum that will carry *you* before you are through with it. Thus, the big thing that seemed so large to you will gradually fade away and you will surely see the task developing into an accomplished fact.

Have you ever watched a hill before you as you commenced at its base to climb to the summit? What a task it seemed, and yet as you traveled on, the ascent has seemed less difficult, and as you have gained the height the pathway has an entirely different and easier perspective than when you stood at its base. The hard thing to do now seems the easy thing when done.

Remember that we often hypnotize our minds into thinking that the work before us is so difficult that it is beyond our ability to achieve, hence we make no beginning. But there is power in the beginning, and power that generates its own power, that propels its own progress.

Then to commence is the most important action of a man's life. Begin now some noble work and allow the sympathetic, unseen forces to assist in the accomplishment of something worthy that may be the product of your life.

"Let us then be up and doing,

With a heart for any fate;

Still achieving, still pursuing,

Learn to labor and to wait."

Character is what a man is in the dark.—D. L. Moody.

Self Protection from Accidents.

William E. Towne.

Is it possible for one to so come into harmony with the Law of Life that he will be protected from injury by accident?

The Law of Life is harmony, and accidents are always the reverse of harmony.

They correspond with the violent and uncontrolled mental passions.

Have you never observed that the person with a violent, uncontrolled temper is much more liable to accident than the one of placid, even disposition?

The one who resists and resents disease always has everything hard. He is a long time recovering. He is subject to acute diseases.

There are some people so non-resistant by nature that disease seems to pass over them without doing serious damage. How often do we find a frail semi-invalid outliving the strong, hearty, healthy man.

The one comes into a degree of harmony with the law through responsiveness and adaptability, even though it be a somewhat negative condition. The other by his resistance defeats the attempt of nature to harmonize him.

One of the results of being in harmony with the Law of Life is freedom from accident.

If the inner consciousness is open to the Law of Life, responsive to it, one finds himself attracted where harmony exists and where serious accidents do not occur.

Natural laws are not suspended by accidents—so-called. And it is true that we attract each and every experience that comes to us.

Nature protects her children through wisdom. When you understand the na-

ture and use of fire, you know how to protect yourself from being burned.

All wisdom is not being acquired in schools. The wisdom that protects is to be found by coming into harmony with the universal wisdom, at-one with the Law of Life. It comes from making yourself a good conductor of the infinite.

It is when your constant attitude toward the infinite forces is one of resistance that they harm you.

Think of yourself as constantly filled, surrounded and protected by the universal wisdom, and you will not find yourself attracted into the current of accidents.

This is not dogmatic superstition. We do not yet clearly understand all the workings of the Law, but if we experiment honestly and with real interest and faith we shall become convinced that there is a law here which is as definite as the law of gravitation.

This law is not moved by prayer; but the one who prays may be transformed by his prayer so as to conform with the law and secure the protection he seeks.

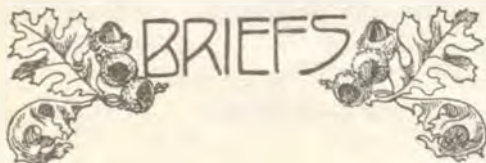
Prayer often opens the fount of aspiration and faith for the petitioner, and for this reason it proves a great blessing to many.

Aspiration in any form, inspired by whatever cause, looking to whatever object, is always necessary to one's advancement and well being.

To one who desires to be protected from accident under all circumstances I would say: There is a natural law of protection. You were not created to be destroyed by accident. Ask your own

highest consciousness to bring you into at-one-ment with the Principle of Harmony. Seek to manifest harmony in your life. Avoid hate, discord, envy. Wash your mind at night of all feeling of resentment before going to sleep.

This is the best and surest method of self protection that I know of.



William E. Towne.

*** Here is a fact which goes to show what the negro is doing, on his own account, to solve the race problem: The property holdings of the young negroes in the state of Georgia have increased 67.3 per cent in five years. The *New York Times* is authority for this statement.

*** "The Witching Hour," Augustus Thomas's famous new thought play, was first conceived and the plot partially worked out twenty years ago. At that time the subject of telepathy was comparatively new and unknown, and the manager by whom Thomas was employed refused to accept the play. He said the public would not grasp its meaning; that it was too subtle. Since then the subject of telepathy has so grown in popular interest that the play appeals to hundreds of thousands. It made the biggest kind of a hit in New York, where it was run at one theatre during all of last season.

*** Great is the power of suggestion! I knew a man who spilled a pail of water across one leg, and imagined that his foot was soaking wet. He could feel the water *squash* in the bottom of his shoe at every step. He went into the house walking on his heel so as to

avoid the unpleasant feeling as much as possible. And lo! and behold, when the shoe was removed his stocking was perfectly dry. Not a drop of water had penetrated to his skin.

*** Henry Irving when playing his famous death scene in "The Bells," used to enter so into the part that he really had the symptoms of death. His leading woman, Ellen Terry, says that every time he heard the sound of bells the throbbing of his heart nearly killed him. For some time before his death his physician warned him not to play this part because of the great strain upon his heart. He used to turn quite white, his eyes would disappear upward, his limbs grow cold, so horribly intense was his imagination of death, says Miss Terry.

*** Those who have seen "The Witching Hour" will recall the strong scene where the youth is freed by the use of suggestion, from his horrible inherited fear of a cat's-eye scarf pin. It seems that this scene was planned by the author with the deliberate intention of educating his audience. In a recent article in the *Delineator* he says, speaking of hereditary weaknesses: "Now, it is probable that, on an average, fully ten per cent of every audience suffers with some such handicap, an appetite for liquor, unreasoning fear of the dark, abnormal lack of self-confidence and the like. Why remind your audience of these things if you do not mean to aid them? You should help them—that is the greatest object a play or story can accomplish. So it becomes a privilege in the last act to show that the inherited sense of fear exhibited by a character in the play was only the result of suggestion, was simply that character's own mental attitude, and that a little effort of the will, just another point of view, could shake it off."

* * * A great centralization of power is dangerous to freedom. It does not matter so much whether the power is given to a king or to a president. An unlimited power is sure to be abused sooner or later. It is interesting to note that the Supreme Court of the United States has just rendered a decision which seems to favor state control. The court decides in favor of the State of Texas in her war against the Waters-Pierce Oil Company. Heretofore it has been somewhat doubtful as to whether a State could under the constitution make such a law against monopoly as that which was passed by the Texas Legislature. This decision would seem to leave in the hands of the States the enactment and enforcement of such laws against monopolies as they may choose to place upon their statute books, subject only to "explicit and applicable provisions" of the constitution.

* * * It must stretch and develop the imagination to live on a high mountain top and study the stars, the way Professor Larkin does. He grasps a thing as a whole; he doesn't bother much about details. He overlooks the earth and great nations are as individuals. Don't you think his environment has something to do with his way of looking at things?

* * * No amount of paint, powder and false hair, no degree of skill in their use, can make a woman look really young. The more she uses these crutches of beauty the farther away she gets from the real source of youth and beauty. The vibrations from the spirit, the eternal, real self within is to woman the only true source from whence she can gain youth and beauty. The young in spirit do not grow old. The woman who turns to her higher self for beauty and away from cosmetics and artificial means is going back to the cause of all youth and

all beauty. Powder and paint only serve to *conceal* the lack of beauty. In the soul resides the *principle*, the virtue, of beauty and of youth. Call it out. Live in a consciousness of youth. Keep your mind outside the race-thoughts of old age and death. Seek to show forth the spirit of beauty and you will not need to use paint and powder to hide your defects.

* * * The body shows what one knows about himself. But the body is not the self. The power that grew the body, that animates it, that reaches ahead of the physical and far back of it as well, is that vital principle called the soul. The soul comes forth into outward expression in proportion as man learns to know and have faith in his real self. The body is built in accordance with man's mental estimate of himself and after the specifications which he furnishes to his subconscious self.

* * * If you were building a house you would follow absolutely the most perfect plans you could obtain. But you are building your body, day by day, not after your highest ideal, but after an image of weakness, doubt and old age, which you hold constantly before your mind in place of your ideal.

* * * It is a well-known fact that specialists in disease very often die of the very disease they have studied for years. They hold their minds on pictures of a certain disease year after year, and their bodies respond to the specifications they have furnished. If you desire health, seek to come into vibration with the principle of health by recognizing only health. If you wished to become proficient in grammar you would not keep before your mind the rules of mathematics. So if you wish to manifest health do not keep before your mind the symptoms of disease.

A Song of Life.

Lina George.

"That 'd' is atrocious, Mademoiselle," said Monsieur Lonet.

"Yes, Monsieur, I know, and I have worked so hard over it. But, listen," sounding "e" and "f" clearly.

"Ah yes, yoong lady. That ees de whole trouble. You are sateesfy with these high notes. You think you can slip over dese meedle ones without detection—but not so! You veel haf to bring all dese up before musicians will enjoy your singing. Work on the tones that make you *cringe*. All de time work. Then comes de full, round voice, and intense feeling may be expressed without its giving way."

"Very well, Monsieur," her eyes filling with tears, "I will work."

All the way home she battled with despondency. A few months ago she had arrived in Paris with a few really good tones worked up, and a repertoire of songs which emphasized her best tones, leaving the weaker ones undeveloped. As is too often the case, she had been unduly praised in her home town in "the States," and had been looked upon as a musical prodigy, until the poor girl was led to believe that her road to fame would be a very short one, and paved with roses. Alas! to her lot fell the work of undoing the work of years of false teaching, and beginning at the foot of the ladder to cultivate an unruly voice, without the words of praise to which she had been accustomed.

Upon reaching her room she threw herself upon the couch and fell asleep.

It seemed but a short time before she was aroused by a tiny bell. Looking about her, she found herself in a school-room—a School of Life it appeared, and the Master was strangely like Monsieur

Lonet, but he was developing lives instead of voices.

"You are wise in your profession," he was saying to a prominent physician who stood before him. "You do wonders with the human body, and are far in advance of your brothers, but what think you of the child who died yesterday for want of care because he had no money? Work on this note of brotherly love. The notes of home, wife and child should also be brought out more strongly. You flat on these, and the tenderness is lacking. Work on them, and the tenderness will come."

A woman now appeared before the Master. She was a writer of some note.

"You have reached 'high C' in literature, but fail to touch those who need you. They cry out for something which lies dormant within you, and which you will give in years to come—after you have worked up the rich, full tones of everyday life. You have a wonderful range of tone to work on. Even that 'g,' which is so distasteful—the cooking of a good dinner, if need be, without burning the roast while you dream of what your heroine shall do next—this should be one of your richest tones, if you will but practice on it."

A tired mother came next.

"You have sung well, and you will sing better. The rich contralto tones of unselfish love are perfect, but there are possibilities of higher, clearer ones that may be reached after you have tasted the happiness of life. It is hard for the true mother to realize this. You have worked long on the duty tones, and they are easy for you. This is well, but a little joy will add a certain quality—a clearness of tone—that is now lacking. You

will be a great singer when you have practiced on the joy notes."

The Master's eyes fell on the girl on the couch.

"My child, you are beginning this existence. Believe in your real self, and let that sing. You are discouraged now, but discouragement is a discordant note to be attuned to Harmony. Work for a time without looking for results—they will come later. When you have a sad thought, do something for someone, and you will sing your best while doing it.

Write to your mother this day. It will cheer her, and you will sing the better for it.

* * * * *

The girl sat up, rubbed her eyes, and looked about. She found herself just where she had dropped asleep, in her lonely room in a foreign city, but she was refreshed and joyous. Her first work was to write a long letter to the little mother at home, and then she practiced as never before, and with better results.

Compound Interest.

If you had ten thousand dollars to your credit in a Bank,
 Would you deem it fit and meet that you should pray,
 Importuning Divinity for dollars lean and lank,
 To tide you o'er some distant, dreadful day?
 Yet even so your orisons, O solemn-serious friend,
 Disgruntle our "os humerus;"—to hear you without end
 Beseeching Health (your own for aye!) for respite brief from pain;
 Imploring of Eternity an hour
 Wherein you may make merry; from All-wealth, meagre gain;
 Entreating mean, slight aid, from mightiest Power!
 Your wishes are true entries of sums which, long ago,
 You in Life's Bank deposited; and they
 Have steadfastly bred interest, in goodly row on row
 Of figures that a teller square will pay!
 Just draw your cheque for all you want; and with a happy face
 Line up, and get your full share from God's store;
 You may be sure He'll smile, and say, "At last you're in your place,
 Depositor! You should have come before!"

—*Florens Folsom.*

My Church! My Creed!

This be my church—the forest's wide expanse,
 The crystal waters gently lapping on the shore,
 The call of life from creatures of the wild;
 Aye, all this my church—and more!
 My creed? The love of mother for her young,
 The cords that draw all as in one bond;
 Love, love and unity of aim,
 And best of all, God's love for man!

—*Helen Howard.*

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. 164.

Small successes are not to be despised since they are the stuff that large ones are made of. The happy home is the successful home, and is made up of small incidents similar to the one I am about to relate.

I was quite young when Dick and I were married, and as the salary was small we started housekeeping in a very modest way, having only such furniture as was absolutely necessary, and even some of that was odds and ends, which had been relegated to the attic by Dick's sisters after the death of their mother. Even so, our little home of two rooms was sweet, partly because it was "our very own," and because it was clean, cosy and comfortable. Being energetic as well as ambitious and fond of sewing, I tried to avoid being conspicuous by remodeling my dresses to meet the requirements of the ever changing fashions, but having no sewing machine found the task a difficult one indeed, and with our meagre means saw no ray of hope for buying one. My next door neighbor was suddenly widowed, and on breaking up the home found herself the possessor of a six-shooter, which her husband had provided as a means of protection when he was away from home, but which she had promptly placed in a hand bag, hung the bag in a closet, securely locked the door, threw the key where no one could possibly get it, and had forgotten it entirely. Now the lock was broken, and with pale face and trembling fingers the hand bag was brought out and gingerly placed on a table and no amount of persuasion or ridicule could induce

her to make any further contact with the objectionable contents. Finally I lifted the hated thing from its long and undisturbed resting place, while she made a dive for the door. "What shall I do with it?" I called. "Anything you please," she replied. "Sell it or give it away." "What is it worth?" I ventured. "I haven't the faintest idea, but anything will look better to me than the gun." Now I had no more idea as to its value than she had, and even to this day I do not know what such a commodity is worth. Only at that moment I was seized with a desire to buy the thing myself and relieve her mind by taking it out of the house. I deeply sympathized with her, both on account of her bereavement and on account of her timidity and helplessness. I had no notion of any use I should ever make of it, for "between you and me and the gate post" I was somewhat afraid of it myself. Making what I considered a rash guess I offered her two dollars, which she eagerly accepted. I had just a little over that amount of house money, and as I carried my questionable purchase home I felt like a bankrupt indeed. Several months slipped by and in the meantime I had almost exhausted the lists of sewing machines, having had each one "on trial," and in that way managed to get my sewing done. It finally dawned on me that I had been "working" the agencies and that the time had come when I simply must have a machine of my own.

I had a very decided choice, too, but it happened to be the highest priced one of them all, and though our financial status was somewhat improved I realized that that particular machine was beyond my eager reach. At that moment a flash of thought came to me, and I at once acted upon it. The revolver had lain in the old-fashioned bureau drawer, wrapped in newspaper and wound around with yards and yards of string, as though the many windings would keep all danger inside. I lifted the small package and sallied forth, confident of success. About five blocks away was a dealer in second-hand machines, into whose shop I had many times wistfully gazed. This time I exultantly walked in, feeling as though I had already succeeded in my errand. In a

straightforward manner I stated my errand, telling the man I had a new, self-acting revolver which I wanted to exchange for a good machine with all the attachments, and that the exchange must be even. With a curious and surprised look on his face he took off the many wrappings, at the same time jokingly asking, "If I were not afraid of being arrested for carrying concealed weapons."

He allowed me to select a machine from his stock, and I got one that gave me good service for two years. Then Dick's salary was increased and we bought the machine that my heart was set on, the company allowing me fifteen dollars for the old one. I look back to this little business stroke with a smile and some pride, as being a small success out of which came joy and usefulness.—JESSIE E. FIRTH.

Success Letter No. 165.

Success; the favorable outcome of effort, accomplishment in any particular line. Qualities and conditions which tend to augment, assist, hasten these accomplishments, are "things that make for success." The line in which we succeed is perhaps of as much importance, or more, than the extent to which we succeed. For instance, a man may succeed in accumulating a large amount of wealth. This would be success. Another man may succeed in self-improvement, and thereby improve others. The second man is also successful, and his success is the most successful success. Nothing material is durable. All mental qualities are eternal. Any act which tends to improve self, approaches truth. "Truth crushed to earth shall rise again." Truth is in harmony with the universe, hence it cannot perish. The integrity of Washington, and the saying that he has never told a lie, has passed through and inspired millions of minds to better actions. In order to accomplish much in the way of self-improvement, we must cultivate self-control. How we all lack self-control, and yet how little we try to cultivate it! To succeed in a business we must control others; to control others we must control ourselves. The person who can say no to his perverted appetite, to his "temper," to his impatience, to his desire to "get even," to his apparently hurt feelings, to his desire to take advantage, etc., has self-control, and is successful. "He that ruleth his own spirit, is greater than he that taketh a city." Study self-control according to new thought principles as laid down by *Nautilus*. The final goal—"Well done, good and faithful servant."—*Success*.—J. A. KAUFFMAN, San Antonio, Texas.

Success Letter No. 166.

Tell you what makes me more successful than you are? Well, it is not any one thing, just as mother could not make her delicious doughnuts with only one of the ingredients. If she should leave out any one, the doughnuts would be spoiled; even if it were only that little bit of unimportant looking saleratus. I consider that a belief—no not a belief, but a positive knowledge—of the fact that we can accomplish anything that we really set out to do, corresponds to the flour in the doughnuts, not that it is more important, but that there must be more of it, than anything else. Oh, you don't think that you can do anything? Well, don't ask me how you can be successful without that certainty, for it would be just as impossible as it would be for mother to tell you how to make such doughnuts as hers without flour. If you want to make doughnuts, you must get flour and all the other ingredients that doughnuts are made of; then you must do the work in the proper way. To make a successful life, one must have an undaunted belief that "I can and I will," plenty of industry, ambition and aspiration; patience, courage, commonsense and eternal stick-to-it-iveness. But where more people fail oftener than at any other point is that they stop before they have accomplished the end. What would you think if mother would say after she had mixed her dough and rolled it out, "I have done enough work on these; if they were ever going to be a success, they would surely be good now." You would think she had gone crazy. Wouldn't you? And yet that would be as wise as most of us are in our life work. Stick to it until you accomplish what you want to do; and you will have attained success.—A. E. FARNHAM, Russell, Minn.

Success Letter No. 167.

To measure the successful life we can only determine by comparing the individual life with our conception of the divine. Whatever of circumstance or condition, of joy or sorrow, of self denial or sacrifice, are borne with patience and love, help in the evolution of the individuals, bringing them into perfect likeness of Him who was made perfect through suffering. They who live a selfless life, live to bless, not to curse, bearing in their bodies the marks of the Lord Jesus. Such lives indeed are successful ones. Those things that make for the success of all humanity lie in the individual choice of the highest standard of life they are able to conceive. The assur-

ance of success is a matter of personal consciousness, not conferred by individuals, but the never failing result of a true philanthropic life.—Mrs. C. A. GORDON, Toledo, Ohio.

Success Letter No. 168.

Success for a man means a physical body that is strong, capable and good to look upon. It means such a mental endowment that will allow him to acquire, by honest business methods the means to educate and bring up his children so as to make them a comfort to himself and a joy to themselves, and a blessing to society. It means the development of his own mental and moral resources, so as to make life easier for the unfortunate and the unsuccessful. It means overcoming obstacles to his own physical, mental and moral growth, making the world a better place to live in; overcoming ignorance; legislating in such a way that the unborn generations may find an incorruptible government for their heritage. It means sacrifice of personal vanity, greed and bigotry, love of self, love of neighbor and love of humanity. It means that law should be love. It means that love is success.—EVA FURMAN TAYLOR, Woolstock, Iowa.

Success Letter No. 169.

I can successfully stop or cure a cold this way: Breathe in deeply—feeling "God, all life, all power, all heaven and earth" entering into every bit of your being. Hold breath with thought, "I and all this are one." Exhale slowly with the thought of "power" centered at base of tongue. For another's cold the same, save when you exhale center attention on base of patient's tongue as you think "power."—A. B. F.

The prize for the best success letter printed in February *Nautilus* goes by a big majority to No. 163. We will await Lula's directions as to where we shall send the two yearly subscriptions to *Nautilus* to which she is entitled. The five dollar prize which goes to the writer of the best success letter published in the six months from August to January numbers inclusive has been awarded to Letter No. 153, written by Olivia, East Hardwick, Vt. Will she please send full name and address to which she wishes check sent?

"There is nothing in all the universe for me to fear, for greater than all is He that is within me."

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

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

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

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole-World Healing? No 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.

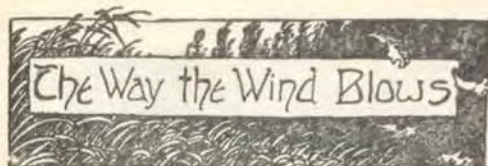
The emolument of membership in this Circle is *The Cosmic Consciousness*.

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

Key Thought for Daily Meditation

*Be still and strong,
... and keep thy
soul's large window
pure from wrong.*

—E. B. Browning.



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

Since we are bound to hear more of the "Big Brothers" movement, which is headed this way, and which is another instance of the great leaven of child saving that is working in the social lump, Ernest K. Coulter, deputy clerk of the children's court in New York has been called to Boston to tell about the "Big Brothers" and further a movement of the same kind among Boston men. About three years ago forty men listened one evening to a graphic account of how evil living conditions in the congested districts of New York were setting the feet of thousands of children into paths that lead to criminality. They heard of the great pathetic procession of children that pass in endless line before a special tribunal that the state has all too tardily set apart for them. The children's court story tells of slothful or vicious parents and influences that have hedged the child about, dwarfed his existence and robbed him of the sunny side of life that is supposed to be his heritage. It is against these conditions that this great humane tribunal is constantly doing battle. The fault is rarely the child's that he has been set in a course which, if unchecked, would lead to jail or the almshouse. The children's court, too, has upset much of the old theory of heredity. Observation of more than 40,000 cases has convinced all connected with the New York children's court that environment counts at least nine-tenths. The justices, who in turn preside over this court, treat each case, so far as possible, in accordance with its individual requirements and with a view to the child's future good. But, with between nine and ten thousands children coming before the court each year, no one judge, nor no six judges, nor no score of parole officers, can keep in personal touch with all the children for any length of time. The magnitude of the court's business requires that even with the child that has been placed on parole one or two things must happen before many weeks—he must finally be released under suspension of sentence or be committed to an institution. Often following the releasing of the court's direct hold there comes a most critical time for the child. Then is the chief danger that he may lapse into the old associations and fall again under the sway of influences that first got him into trouble. So, when the forty men heard the story of their city's chil-

dren's court, and the thought was brought home to them that the tenement child was their neighbor and something of the responsibility was theirs, someone asked, "Is there anything we can do?" And the answer was: "If each man here will take an interest in just one boy who has been in trouble, and at this critical time, help him and be a sort of big brother, it will be of great service." That is the way that the "big brother" movement started and it has accomplished great results in New York.—*Holyoke Transcript*.

Louisiana steps to the front with the best child labor law yet enacted by any southern state. Its passage was due almost solely to the heroic efforts of Miss Jean M. Gordon, factory inspector of New Orleans, who remained with the Legislature in Baton Rouge until the law was finally signed by the governor. It received a majority of one vote in the House and one in the Senate on a test vote for the passage of the bill. The new law raises the age limit from twelve for boys to the standard of fourteen for both boys and girls in any mill, factory, mine, packing house, manufacturing establishment, workshop, laundry, mercantile establishment, and in the transmission and distribution of messages for merchandise. The age certificate is issued by the factory inspector, and the law requires satisfactory evidence that the child is of the age stated in the certificate. Miss Gordon fought hard for a nine-hour day, but was forced to compromise on a ten-hour day for boys under eighteen and for all women in the industries above enumerated. Night work is forbidden for boys under sixteen and girls under eighteen. In addition to the child labor provisions are several measures for the cleanliness and proper sanitation of factories, and provisions for the protection of employes against accidents and injuries. The act went into effect immediately upon its passage during the summer, and with Miss Gordon's effective administration in New Orleans, where the worst conditions were found, we may look for much better protection for the women and children who toil.—*The Outlook*.

In Oregon the senate has passed a bill that applicants for marriage license be provided with a certificate of good health from a licensed physician. This may seem drastic but such rules used to prevail in the days of the ancient races.—*Holyoke Transcript*.

We have learned in Cambridge that it is possible to exclude the saloon absolutely from a city of 90,000 inhabitants, and have no alcoholic substitutes.—*Good Health*.

At the recent election in Aurora, Ill., the women were urged to form an "endless telephone chain," each woman pledging herself to call up five male voters every day, and urge them to vote right. If it takes as long to get people on the telephone in Aurora as it often does in Massachusetts, the women could have voted themselves in half the time.—*Springfield Republican*.



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

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!

ELIZABETH TOWNE.

E. A.—As you are only sixteen years old and have plenty of enthusiasm I do not see why you cannot increase your height perceptibly. I doubt if you will ever reach six feet, but then, what girl wants to? Just make up your mind to keep right on growing for awhile. Take special hours every day for affirming that you are growing, that you admire tall people and are going to be like them. Don't be *anxious*, but just try to *believe* and *feel* that you really are growing tall. "Play pretend" it. Keep at it for a good long time. Another thing you can do which will help you to grow is to take light gymnastics with a bar. Hang from your knees with head down for a half a minute at a time, letting your spine relax and stretch out as limp as a string. Do not hang that way more than a half minute at a time, but several times at each period of exercise, alternating with bending movements while standing upright. And take your silent periods lying flat on your back on the floor, without any pillow under your head. Be just as limp as you can all over, and think how you are giving yourself a chance to grow taller. And grow tall, and grow, too, at the same time *brains, nerves* and a *kind heart*, so you will be sweet and useful and beautiful in this world, to everything and everybody. And always cultivate a fine carriage, chest out, abdomen in. An erect carriage gives an impression of height even when one's inches are five feet one. Think of all kinds of lofty things, and live up to your thoughts just as nearly as you can. All this helps. When you are twenty years old let me know how many inches you have gained. Here's health, happiness and success to you.

Subscriber—But the "mind" you refer to is not the soul. The soul—as many define the term, is the real individual which does not die when the body does. Brain and body are self-evolved instruments of the soul. While brain and body are whole and normal the soul

thinks through them rationally. Let a lesion occur in the brain, and the soul's thinking goes askew. The latest medical science says nearly all insanity is caused, not by defects in the brain, but by starving or poisoning brain with poor blood. William Hanna Thompson declares blood is to the brain what oil is to the lamp, and that bad blood gives poor light, poor *thinking*. Blood becomes thin or poisoned through various causes. And new thought people believe—and prove—that the most prolific cause of poisoned blood is bad temper, worry, hate, etc., and that thin blood, anemia and neurasthenia, result mostly from Americanitis—the rush and tear, hurry and hustle of our complex American living and thinking. We believe normal, active, simple living and loving thinking will prevent insanity in ninety-nine cases out of a hundred. The other case we say *may* have been caused by brain lesion. But to raise sane people it is probably necessary to begin with the parents, if not the grandparents. Or else graft the babies onto sane parent stocks after they are born. We believe that insanity is neither necessary, hereditary, or contagious; and that it "runs in the family" only so long as the family sticks together in its old-fashioned selfish ways of living and thinking. A family mind dislocated from the world around it will starve itself into insanity.

L. W.—Oh, *stuff*. Hell is all in your mind. Get your foot out of it! Quit thinking hell and heredity and think *Peace, Health, Wealth, Happiness* and *Progress*. There is no heredity and no hell *except in the mind that insists on them*. "Strong but failing health all your life of forty-three years" is a ridiculous contradiction. And insomnia is the result of overworked pessimism and underworked lungs and muscles, in ninety-nine or more cases. Brace up and *act and think* like a well, positive, happy successful man, and **KEEP AT IT** until you get *both feet in Heaven*. A "prolapsed stomach and depleted nervous system" are likely due to practically the same thing. You are doubtless two of a kind. Six months of pioneer living in a tent and clearing land or making garden with *grumbling taboos*, would heal you both. Brace up and try it! (Now I wonder if you *will*. Will you? Do you want health

badly enough to take it?) Your troubles are all functional, and "indicate" (as the doctor would say) full breathing, Fletcherizing and exercising. Can't you take up some land somewhere and work it?

F. C. R.—The things you relate are certainly said in bravado, to pay back for somebody's sharp speeches. There is only one choice in such a case—the family must adjust itself to him, accept him as he is and be happy and kind; or it must turn the man clear out and do the family supporting themselves. There is no other way and the family that hangs onto such a man and yet fusses at him continually, is on the straight road to tragedy. Do one thing or the other, and quit fussing. Either adjust yourselves, or get rid of him. Decide what is best for all, then stand by that with your whole minds and hearts. Otherwise no treating under the sun will do any good. Let go and be at peace. All things are working for good—let go and let them work.

W. P.—Don't cultivate seeing things on the wall. When you go into the silence go to get quiet. If you cannot help seeing things when you look at the pattern of the wall paper, don't look at the pattern. Close your eyes and get still mentally. Surely there is no need of seeing things in the way you mention, and certainly no meaning to the particular forms you have seen. I consider this merely a trick of the imagination, on par with the trick pictures you see in the Sunday supplements sometimes. Do not waste your energy on such. It only distracts you from the real thing, which is to get quiet mentally and let the spirit work in and through you. Turn your attention to the unseen side instead of the wall paper.

M. B.—You ask, "Where are the cerebro-spinal centers located and are they not centers of force which have to be vivified as one advances in development or evolution?" I should say that these centers are vivified as one advances in development. It is not always necessary to make special effort to develop these centers. However, the practice of concentrating upon the development of any special center or faculty is always beneficial. And in cases where a certain faculty or center is weak such concentration may be really necessary. These centers are said to be located as follows: The Love center in the heart; Wisdom, top of head; Life, generative organs; Substance, solar plexus; Truth the navel; Strength, small of back; Power, root of tongue. Better than concentration upon any one center is to concentrate upon Spirit as all wisdom, love and life flowing through and regenerating the entire being, soul and body.

C. N.—Many people take on the conditions of those they are treating for health when they first begin to treat. The only way to overcome that is to treat yourself for positive health. Before you treat anybody else affirm that you are whole and radiant and that no disease can touch you. And then go on and treat others.

Little Visits

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

Solving the Dress Problem:—

Good for you, dear Elizabeth, for your common-sense views on the dress problem, as noted in the November issue of *Nautilus*. It involves problems that many of us are trying in sundry ways to solve, and we'll get there some fine day, I have no doubt. I wish you could be a few sizes smaller than No. 6 for awhile to experience the comfort Alice Hubbard (if she really is in the class), myself and other more or less slim creatures, find in omitting corsets at any and all times. I tried on one of those "engines of torture," as I call 'em, and sought to wear it for a few days after my days of corset waists seemed over, but it was unbearable, and I'd rather have to go to jail than wear one an hour. I went back to corset waists for awhile, then finally came upon a skirt and waist supporter that enabled me to give up the waists and use only a corset cover over the undervest all year round—did so before leaving the Windy City with its bleak winter, and never felt the need of anything extra under my outer waist, though have used sweater jackets under wraps, to give added warmth. And oh, the freedom thus gained and added coolness in summer! Even "dress parade" becomes less intolerable, and the difference in appearance on slender folks anyway is not noticeable to any but those with eyes of modistes who have trained their eyes to see corsets through gowns, I verily believe.

Regarding the troublesome garters: I have used all styles except the abdominal hose supporter (believe that's what they're called), and that omission was due to not being able to stand a corset, to which they are attached in front, I understand. Some profess to find that kind best of all, but it never appealed to me. Side elastics, such as could be attached to a corset waist or worn on a separate belt, proved baneful to me, as perspiration caused contact with colored or plain elastics and metal pieces to irritate the skin and cause eruptions of an eczematic kind, when I hadn't given up the flesh pots. Now, it might not be just so, but I'm not tempted to give them other trials, since the old condemned round garters are serving me satisfactorily. But not in the all-elastic form. I take a piece about nine inches long, and to each end attach a piece of stout ribbon of same shade, and find it need not be tied so snug as to be painful and impede the circulation or leave deep marks under the limb, in order to keep stockings reasonably smooth.

Ribbon ties seem to me a better means of adjustment than buckles, and the knot of the ribbon, if carefully tied, and not too wide in the first place leaves small imprint on the flesh. I doubt if your suggested half hose could suit

me better than does this arrangement tried for most ten years. Somewhere I once saw the statement that Sarah Bernhardt overcame the handicap by having her hose sewed to her union undergarment by her maid after she had donned both. I always thought that would be very nice, but I never had a maid and don't expect to, so I pass the idea up as impractical for the impecunious.

I suppose you know of and have seen illustrations of the gown Mrs. Lora C. Little adopted and advocated, when editing *The Liberator*, a few years back. She claimed for it that it made a stout person look more slender and a slim one plumper, which was decidedly important if true. I never saw more than the pictured garment and would like to don one if I could find some one whom I could trust to make it up correctly, (seein' as I can't do it myself).

I know women in every way larger than I who have ceased to wear corsets and I believe it would gratify you as it does me to see how well they wear their clothes. If I knew their secrets I'd tell 'em to you.—KATHARINE S. FRY.

Imagination:—

Imagination is a much maligned faculty. One of the earliest things I remembered is being taught by a dear old orthodox grandmother the sinfulness of the day dreams to which I was given.

How little we understand the marvelous power in right and forceful imagination! Personally I consider it one of the greatest gifts. To what are we indebted for the wonderful prosperity of our country if not to imagination? Imagination is the parent of all our inventions, to which we owe a great part of our success.

A very productive form of concentration is an imagination or thought picture held strongly in the mind until it is resolved into material fact. It is a motor power pushing us forth into action. Jesus said, "Seek ye first the kingdom of God," and again, "the kingdom of God is within you." Now after this command comes the promise, "and all these things shall be added unto you."

Imagination is the bringing forth of an inner thought picture. It is like the drawing of supplies from an inner reservoir of knowledge which we are bringing to the notice of the conscious mind. The kingdom of God is the kingdom of good, the kingdom of truth. Imagination to be successful must be a right and harmonious picturing of obedience to the law of good-truth. The power is within every human mind. That obedience must be forceful and not negatively expressed.

Opportunity is the offspring of imagination and belongs to the one who seizes and makes use of it. Picture forcefully through your imagination that which you feel you can put to its best use and opportunity *must* obey the law of its being and spring forth to meet the demand. Imagination has now finished its work and it passes opportunity along to the conscious mind that it may be consciously resolved

into material manifestation. The making out of imagination after it has reached opportunity is wholly dependent upon conscious mind. Conscious mind can seize and develop or can let it pass by.

We often hear the remark that so-and-so is lucky, that things just naturally came his way or that he was born with a silver spoon.

Good fortune is not thrown about promiscuously. It belongs only to those who can send forth forceful thought-pictures through imagination and who then know opportunity because they are alive with the expectation of it, and are not afraid to seize and use it. In other words they are they who know their own mind.

The ones who fail are the ones who make thought pictures first here then there. They hold none long enough for opportunity to form, or if perchance it should happen that opportunity should form in embryo it would be so indistinct or elusive that it would not be recognized, the conscious mind would be too indolent or negligent to make the best of material at hand, and here you have the chronic complainer who will use the energy, which might have counted for success in trying to convince others that the world is against him. Which do you choose?—JENNIE LENORE MARCY.

The Sunshine Club:—

The *Kansas City Journal* had the following in a recent issue. I pass it along, as the cause merits notice.

"The St. Louis Sunshine Club, otherwise known as the National Prosperity Association, has wound up its affairs and terminated a very successful career in a blaze of glory, with money in its treasury and sunshine in the hearts of its officers and members; in other words, after scattering sunshine over the country it still has enough to go around for everybody connected with the movement. It has truly been a remarkable movement, unique alike in its object, methods and the results attained during its brief existence. It was started last spring by a number of hard-headed, practical business men in St. Louis for the purpose of hastening the return of prosperity by restoring public confidence. Its methods were along the lines of psychology and its creed was optimism. Its slogan, 'Give us a rest and sunshine,' was disseminated throughout the country from the Atlantic to the Pacific, by means of circulars and addresses full of the pith and marrow of psychological suggestions, and a committee of its members even invaded the White House and pleaded in strenuous terms with the strenuous occupant not to send any more strenuous messages to congress for a season, at least until the industrial world had had time to recover from the effects of former diatribes against the 'rich malefactors.' So successful were these efforts that Mr. Simmons, one of St. Louis's largest merchants and chairman of the association's executive committee, in his closing letter to the subscribers declares that it was owing to this committee's representations that President Roosevelt 'refrained from sending any more messages to congress, or do-

ing anything that had the appearance of being an attack upon railroads or other large corporations.

"At all events, whatever the ways and means, it must be admitted that prosperity has arrived, and most thoughtful persons will probably agree that its return was materially hastened by the silencing of the muckrakers and other preachers of the gospel of class hatred, doubt and discontent. That the Sunshine Club did its full share toward that desirable end must also be conceded in view of its practical accomplishments not only in educating public sentiment in the direction of truth and justice to the railroads and large corporations, but in securing the reopening of many large industrial establishments and the employment of thousands of idle men. It set a date for this purpose within thirty days of its first meeting, and when the day came more than 10,000 men were given their old jobs. Best of all, this great work was a labor of love and patriotic endeavor; it was done with no expense except for clerical hire and stamps, and at the close \$900, which was left in the treasury, was handed over to the hospitals of St. Louis. If this is psychology, let's have some more of it, much more of it, and do not let the good work stop until all classes of people are pervaded with the sunshine which Chairman Simmons says abounds greatly in the hearts of the members of his unique organization."

An Argument Answered:—

The readers of *Nautilus* believe in rational and progressive ideas. They are reaching out for all that will help and uplift. Knowing this, I am constrained to send you words which were inspired by reading Elbert Hubbard's article on "Fletcherism" in the December *Cosmopolitan*.

God give us patience to Fletcherize this food that it may nourish and strengthen our bodies for righteousness sake. Amen.

Our family has adopted this as a grace before meals. It is more sensible than the old time blessing, and we find that, used as a mental or oral suggestion, these words fix the attention and prepare the way for thorough mastication.

In the February number William is seeking enlightenment on equal suffrage. He writes some mighty good things on new thought, but he should be excused from attempting politics. If he had lived and learned in Colorado, where many years of my life were spent, he would not make the statement—"that only the more or less unsexed women will go into politics." Real politics is the science of government, and is worthy the highest efforts of the brightest minds.

Good men have left politics in the control of the unscrupulous too long! I venture to say that if William has mixed much with politicians in pantaloons he has seen some things much worse than "froth and frivolity."

It would be difficult to find more womanly women, more perfect home makers than the brainy, progressive Colorado women who are

vitaly interested in politics. For a year we have lived in a non-suffrage state where women are disfranchised along with criminals, idiots and lunatics. These women are inferior housekeepers and home makers.

Because one is born to skirts, because a soul is encased in a woman's body, would you limit its earthly activities to baking and brewing, to mothering and stewing? After all it is not a question of sex, but of individual right. Human nature is much the same whether in skirts or pantaloons! Tennyson was right when he said:

"The woman's cause is man's.

They rise or sink together,

Dwarfed or god-like, bond or free."

There are many noble women who are filled with the divine urge to serve humanity; to leave the civic life of their locality purer than they found it. Until each man and woman can choose fearlessly their natural life work, we shall not know freedom.—CELIA MAY BEACH, Clarendon, Texas.

One Touch of Nature:—

I just enclose some "straws" to show how the wind is blowing in San Francisco. One hundred thousand dollars collected in the United States to date for the Italian earthquake refugees and of this thirty thousand—nearly one-third from San Francisco.

If you could have seen the real new thought celebration on New Year's eve it would have loosened your pen in a blaze of glory. There never was its like in any city for brotherhood, fellowship and pure, child-like joy. Every large building in town whether occupied or not was covered with electric lights and all the principal streets were festooned with the same. Chinese, colored people, Japanese and whites all walked about arm in arm singing and tooting horns. It was great.—OLIVIA KINGSLAND.

N. B.—We quote from the clippings enclosed:

"The people here, because of their vivid remembrance of the conditions here after the fire, can better understand the terrible condition confronting the Sicilian sufferers. San Francisco is showing its sympathy and is sending immense sums of money daily, although it has not entirely recovered from its own disaster.

"Over \$26,729 has been subscribed and more money continues to pour into the office of Allen Knight, treasurer of the local Red Cross Association. The Italian banks of the city are kept busy taking subscriptions. It means extra work for the bank clerks, but every one of them is glad to give his labor toward such a noble cause."

And this, too:

"We San Franciscans, who were down and out of mouth not so very long ago, made up our combined minds to have a good time and we had it despite old 'Jupe' Pluvius' villainous attempt to make things uncomfortable."

(Continued on page 52.)

Prize Food.

Palatable, Economical, Nourishing.

A Nebraska woman has outlined the prize food in a few words, and that from personal experience. She writes:

"After our long experience with Grape-Nuts, I cannot say enough in its favor. We have used this food almost continually for seven years.

"We sometimes tried other advertised breakfast foods but we invariably returned to Grape-Nuts as the most palatable, economical and nourishing of all.

"When I quit tea and coffee and began to use Postum and Grape-Nuts, I was a nervous wreck. I was so irritable I could not sleep nights, had no interest in life.

"After using Grape-Nuts a short time I began to improve and all these ailments have disappeared and now I am a well woman. My two children have been almost raised on Grape-Nuts, which they eat three times a day.

"They are pictures of health and have never had the least symptom of stomach trouble; even through the most severe siege of whooping cough they could retain Grape-Nuts when all else failed.

"Grape-Nuts food has saved doctor bills, and has been, therefore, a most economical food for us."

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

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

(Little Visits continued.)

Going into the Silence:—

Let us bide our time and at length there comes an hour when we may say, today I will go into the silence and meet face to face my inner self, for there are serious questionings that require thoughtful attention and careful consideration. The words that have been

spoken, the things that have been done in other days, what fruit have they yielded? Have we profited by the experiences of the past and are we wending our way to a higher planet? Are we convinced that this step though uncriticised, was a mistake, that other, harshly condemned by the world, a great stride toward moral progress? Do we feel that under like conditions we would again defy the world's criticism and bear as courageously as before the sting of undeserved scorn? Guided by the inner spirit, deaf to conventionality, we have fared forth seeking only the comfort of personal conviction. We have battled with the unyielding hosts of tradition and, when the last sad day is here, will sink by the wayside, to be buried in charitable silence.

Our motives misinterpreted, there is no comforting thought that someone will benefit by one courageous protest yet indifferent to all recrimination we pursue our way, earnestly desiring inward peace, but there is no peace, only the eternal questioning, "Was it right or wrong?"—ADELAIDE HALL, Everett, Mass.

Wants a Correction Made:—

A friend has just called my attention to the notice of my forthcoming articles, which was published in December number, and asked if I am the author of the play entitled, "The Man of the Hour," as stated in the notice.

I am not, in fact, the author of that excellent play, but am the author of a vaudeville sketch entitled "The Hour of the Man," which created considerable favorable comment, and of which a prominent clergyman of Minneapolis said before the audience at the opening night, "This little sketch is a more powerful temperance 'lecture' than I or any other clergyman could ever give."

Will you kindly make proper correction of this misunderstanding in the next issue, and very much oblige me?—F. MILTON WILLIS, New York.

Where to Get That Circular:—

Several letters have been addressed to me from subscribers of yours asking for copies of the circular on sexual hygiene to which you kindly referred in a late issue of the *Nautilus*.

Will you kindly state in *Nautilus* that this circular is issued by the State Board of Health of Indiana, from Indianapolis, where applications and postage for it should be sent. It came to me for review from there and as it is so good I was and am glad to give it all possible publicity.—*The Evening Telegram*, Portland, Ore.

The world is sown with good; but unless I turn my glad thoughts into practical living and till my own field, I cannot reap a kernel of the good.—Helen Keller in "Optimism."



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

—"Our Rich Inheritance," by James Freeman Jenness. A new number of the dainty books of the "What is Worth While" series; 36 pages, white and gold. Price 35 cents. Thomas Y. Crowell & Co., New York.

—"That little pamphlet on "The Cure of Consumption," by Fred G. Kaessman, is a very valuable one. It should be in the hands of everyone for the sake of general information. Price, 10 cents, 31 pages. Health-Wealth Publishing House, Lawrence, Mass.

—"The November and December numbers of *The Annals of Psychical Science* contain some interesting articles on spiritualism, telepathy and automatism. It is an English publication but can be obtained from the American office, 1443 Q street, N. W., Washington, D. C.

—"The Tragedy of Man," by Imre Madach, translated from the Hungarian into English by William W. Loew, member of the New York Bar. A dramatic poem which will doubtless be produced on the American stage soon. Cloth bound, 204 pages. Price, \$1.60. The Arcadia Press, New York.

—"The Open Door of the Soul," by Deborah Morrison. An exhaustive discussion of the law of heredity. The chapters on "Intuition" and "Soul Dominion" are especially good. Daintily bound in maroon and gold; 132 pages; price not given. C. M. Clark Publishing Company, Boston, Mass.

—"We are in receipt of the first number of *The Human Spheres* an elaborate monthly magazine edited by Charles Richard Tuttle. It contains 150 large pages of good reading matter along new thought lines. We wish them all success! Subscription price, \$5.00 a year; 50 cents for single copies. Seattle College of Thinking, 363 Arcade Annex, Seattle, Wash.

—"Four Rules for a Happy Life," by A. M. Callow. A little booklet reprinted from *Expression*. The writer amplifies the saying that "no man liveth to himself, and no man dieth to himself." Paper covers, postpaid, 10 cents. Order of Higher Thought Center, 10 Cheniston Gardens, Kensington, London, England.

—"The Confessions of Seymour Vane," by Ellen Snow, author of "The Evolution of Rose," "The Treachery of Satan," etc. A se-

(Continued on page 54.)

Hit the Spot.

Postum Knocked Out Coffee Ails.

There's a good deal of satisfaction and comfort in hitting upon the right thing to rid one of the varied and constant ailments caused by coffee drinking.

"Ever since I can remember," writes an Ind. woman, "my father has been a lover of his coffee, but the continued use of it so affected his stomach that he could scarcely eat at times.

"Mother had coffee-headache and dizziness, and if I drank coffee for breakfast I would taste it all day and usually go to bed with a headache.

"One day father brought home a pkg. of Postum recommended by our grocer. Mother made it according to directions on the box and it just 'hit the spot.' It has a dark seal-brown color, changing to golden brown when cream is added, and a snappy taste similar to mild, high-grade coffee, and we found that its continued use speedily put an end to all our coffee ills.

"That was at least ten years ago and Postum has, from that day to this, been a standing order of father's grocery bill.

"When I married, my husband was a great coffee drinker, altho he admitted that it hurt him. When I mentioned Postum he said he did not like the taste of it. I told him I could make it taste all right. He smiled and said, try it. The result was a success, he won't have anything but Postum." "There's a Reason."

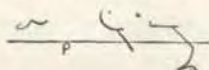
Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

It is lawful to think only when thinking ends in a smile.

—Purinton.

SHORTHAND



Are you a stenographer?

This is usually the first question asked the young man or woman who applies for an office position.

A knowledge of Shorthand will multiply **many-fold** your chances for success in business.

Stenographers come close to the heads of a firm. They have more opportunities for learning the business than ordinary clerks.

Shorthand is the best stepping-stone to business success a young person can have.

George B. Cortelyou began life as a stenographer; so did Eddie Bok, now editor of the greatest woman's magazine in the world; so did John H. Converse, president of the great Baldwin Locomotive Works, Philadelphia. And hundreds of other prominent business men owe their first start to their knowledge of Shorthand.

Why not study Shorthand right at home?

I have prepared a course of easy, simple lessons for home instruction. By studying during spare time any person of ordinary education can become a Stenographer in a few months' time.

The system of Shorthand which I teach has stood the test of over 30 years' use in all kinds of reporting and office work.

I give my personal attention to each pupil and help them over all the rough places.

Terms for complete course, including text-book, are very low.

Full particulars free. Address:

WILLIAM E. TOWNE, Dept. 1, Holyoke, Mass.

ries of letters revealing the infatuation of a married man for an unmarried woman and the outcome. Well written and interesting. Handsomely bound in mottled gray and gold; eighty-eight pages. No price given. R. F. Fenno & Co., New York.

—"Life and Power from Within," by W. J. Colville. Treats of mental suggestion, how we may gain the most from sleep, dreams and visions, the attractive power of thought, the threefold man, becoming one's own physician and finding the Christ within. Full of helpful, inspiring thoughts. Cloth bound, 221 pages. Price, \$1.00. H. M. Young, 2328 Clement Avenue, Alameda, Cal.

—"The Physical Phenomena of Spiritualism," by Hereward Carrington. This book treats of the most important historical phenomena with a view toward drawing the line of distinction between the fraudulent and the genuine. Mr. Carrington's is a worthy effort and will be a valuable addition to the matter of psychic research. Cloth bound, 426 pages. Price, \$2.16, postpaid. Published by Small, Maynard & Co., Boston, Mass.

—"A Bottle in the Smoke," by Louise Cooke Don-Carlos. A romance of the time of the notorious King Henry of England. Well written and replete with tales of intrigue and adventure. For those who care to have their history served in a pleasant form, "The Bottle in the Smoke" may be an

(Continued on page 64.)

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In order to prove that Rheumatism, Indigestion, Constipation, Neuralgia, Deafness, Nervousness, Paralysis and Insomnia, in fact any ailment or pain due to congestion or poor circulation can be cured in your own home without drugs or medicines, we want to send you a **Vibro-Life**

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YOU decide whether to buy it or return it, and it costs you not one cent unless you keep it. Fully guaranteed. Try it ten days, then if you are fully satisfied with the benefit received, buy it; otherwise return it and we will pay the express charge. **Send no money now**—just fill in and mail the coupon. This offer and special price is for a limited time only, so write at once.



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OSTEOPATHY IN A NUT SHELL

The new edition of Dr. Goetz's "**Manual of Osteopathy**" revised and enlarged is just out. Tells you how to treat all diseases successfully, **WITHOUT DRUGS**, by a series of manipulations (not massage) with the accessories of Diet, Baths and Exercise.

It is the only book of its kind on the market which gives an illustration for each movement of manipulation necessary to bring sure success.

Osteopathy is not new, but most people who do know of it have not had the opportunity of procuring a book on the subject, with illustrations and instructions simply written that anyone without previous study can apply. This is one of the many endorsements received:

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

This Is Your Chance

Readers of this journal will find this an excellent work on the science and it is written for you and others who have neither time nor inclination to take a college course.

Send for prospectus and sample pages. Your money back if dissatisfied.

NATURE CURE CO.

118 E. Liberty Street, Dept D., Cincinnati, O.



Here's Health and Happiness For All--For YOU!

Don't suffer any longer!

Don't try to stand an ache or a pain—cure it! Don't neglect the little ills—unless they are attended to, they lead to serious things.

Even if you have a chronic disease—one that physicians have told you is incurable—DON'T GIVE UP HOPE! The greatest natural curative force in the world is NOW AT YOUR COMMAND!

VIBRATION

Banishes disease as the Sun banishes mist!

It is the source of all life—the cause of all existence! VIBRATION is the remedy NATURE meant. It sets your nerves a-tingling—your blood leaping and thrilling through your veins and arteries—it removes the CAUSE!

VIBRATION will make you new and whole from head to foot! You will feel refreshed and invigorated from the VERY FIRST TREATMENT!

What This White Cross Electric Vibrator Will Do for YOU—

A few minutes use of the White Cross Electric Vibrator each day will put you in better health than you have known for years. Drugs may relieve but they seldom cure. The White Cross Vibrator attacks the cause. When the cause is removed the disease is gone forever. The White Cross Electric Vibrator gives you not only Vibration but Galvanic and Faradic electricity as well. It is not only an ELECTRIC MASSAGE VIBRATOR but also a complete electric MEDICAL BATTERY.

HERE IS THE WAY IT ACTS on a few of the most common chronic and acute diseases:

Headache—from whatever cause, can be almost instantly relieved by the White Cross Vibrator. However, headache is usually only a symptom of some other trouble. Find the cause and the Vibrator will cure it.

Catarrh—Clogged nostrils relieved after a few minutes treatment. Discharge grows gradually less. Time for complete cure varies only with the foothold which the disease has obtained. (Common "cold-in-the-head" or coryza can frequently be cured in one treatment).

Insomnia—A short treatment with the Vibrator and in the Vibration Chair just before retiring will insure a good night's sleep even in the most long-standing cases.

Indigestion—This common disorder yields readily to vibration. DYSPEPSIA, which is only chronic indigestion, is more stubborn but a complete cure almost always results in a surprisingly short time.

Rheumatism—is caused by congested circulation, resulting in inflammation and a deposit of uric acid. The worst case of Rheumatism can be instantly relieved by the application of Vibration and Electricity.

Here are a few of the other diseases which are instantly relieved by Vibration and Electricity: Asthma, Neuralgia, Earache, Weak Eyes, Nervous Debility, Constipation, Heart Trouble, Weakness, Deafness, Stomach Trouble, Skin Diseases, Scalp Diseases, Lumbago.

Genuine Swedish Movement

You do not have to go to expensive Specialists or to a sanitarium to get the genuine Swedish Movement. With a White Cross Vibrator you can give yourself the same treatments without cost.



Vibrating Chair

With the White Cross Electric Vibrator and a simple attachment you can transform any chair into a vibrating chair.

Send for the Free Book which explains all.

The White Cross Electric Vibrator

begins where doctors stop! Thousands upon thousands of people who have been given up by specialists as incurable are now well and happy through the aid of this marvelous invention. What the WHITE CROSS VIBRATOR has done for others it will do for YOU. No matter where you live or what your trouble is, you owe it to yourself to find out all about this WONDER OF THE 20TH CENTURY! Even if you are perfectly well now, you should investigate anyway! You cannot tell when the dread hand of disease will seize upon you or one of your loved ones. BE READY! POST YOURSELF! Don't let disease get ahead of you. Take the first step yourself.

FREE TRIAL We will send you the WHITE CROSS ELECTRIC VIBRATOR on absolute free trial! We will give you an actual demonstration of its merits without charging you one penny. Feel its marvelous power for yourself. Feel how it drives out disease.

This Valuable Book Now Sent FREE

The Famous book "HEALTH AND BEAUTY" will be sent to you absolutely free for just your name and address. No matter who you are or how well you are—YOU NEED THIS BOOK! It tells you all about the human body in health and disease so plainly—so clearly—that anyone can understand. It tells you how, with aid of the WHITE CROSS ELECTRIC VIBRATOR you can cure yourself without the aid of drugs and doctors.



Sign the Coupon

and get this free book TODAY! It will open the door to a new world to you. It preaches the gospel of health and hope. Thousands have benefited by its teachings—why not you?

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

A Wonderful Age at Hand!

By CHRISTIAN D. LARSON

THE PAST CENTURY has been the most wonderful of the history of the world, but it was only an introduction to the far greater century, the one we have entered now; and the present century promises to be the beginning of an age far more wonderful than the imagination has ever been able to picture.

A Great Future for the Human Race

There are many reasons why the signs of the times point to such a future for the human race, and one of the most important is the great mental awakening that is taking place in the world today. Prof. William James, of Harvard College, one of the greatest of living psychologists, recently said: "It is quite obvious that a wave of religious activity, analogous in some respects to the spread of early Christianity, Buddhism, and Mohammedism, is passing over our American world."

The New Psychology

At a recent meeting of the Congregational ministers of the city of New York, one of the leaders said: "The New Psychology's movement is leading the Christian church to get a hold of the imminently nearby God, and to discover the real soul."

A Force in Current Literature

This great mental awakening has become so powerful, that it is permeating the literature of the day. Editorials and articles are appearing constantly in the daily papers, while many of the popular magazines either have a department devoted to the work or are running a series of articles bearing on the subject.

In *The Ladies' Home Journal*, Rev. Elwood Worcester, D. D., at the head of the Emmanuel Movement in Boston, has an article each month. *Good Housekeeping* contains a department called "Happiness and Health" which is conducted by Rev. Samuel McComb, D. D., who is an associate of Dr. Worcester.

The Delineator, *Woman's Home Companion*, *McClure's*, *Munsey's*, *Everybody's*, and other magazines have occasional articles, while there is now appearing in the *American Magazine* an excellent series entitled "Spiritual Unrest," by Ray Stannard Baker.

Robert Chambers is writing some excellent fiction on psychic subjects for the *Saturday Evening Post*, and every little while *Collier's Weekly* presents us with a good strong "New Thought" story. On the stage during the past two seasons "The Witching Hour," and the "Servant in the House," both New Psychology masterpieces, have played to crowded houses.

Secret of Continuous Health

We are all aware of this great awakening, and it is not only our privilege but our duty to coming generations to take a personal interest in every phase of its many possibilities for good.

One of these phases is that of healing, and this is spreading everywhere with remarkable rapidity just now. The indications are that we shall learn the secret of perfect and continuous health, and what this will mean to the race is more than tongue can tell.

Paths to Greatness

We may all accomplish what we have in view; we may all bring out the best and the greatest that is within us; we may all develop exceptional ability, remarkable talent and extraordinary genius, no matter what our work or position in life may be.

Why not turn these wonderful powers to practical use and do great things in the world? Why live in a world of mere insignificance when we have the power within us to reach the greatest heights of which we ever dreamed?

A Beautiful Meaning of Life

This great awakening has given us a new interpretation of life, nature, the purpose of man and the meaning of existence; it is based upon a better understanding of eternal truth and makes life beautiful and rich with possibilities.

From the viewpoint of this new interpretation, life is worth infinitely more than it ever was before, and what is as important, the principles upon which this new interpretation is based are daily proving themselves to be true.

Live in Health, Happiness and Plenty

How to live is the problem; not in sickness, poverty, trouble and want; but in health, happiness, harmony and abundance. The new understanding of life tells you how.

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

Greatest Movement for Good in Ages

THE PROGRESS COMPANY is in the field to send the light of this new understanding into every home in the land, through its magazine, *Eternal Progress*, and its books, and though less than a year in the field it has demonstrated conclusively that it has the power to carry out this great work.

This company is not a philanthropic institution. It is not endowed and does not subsist on gifts. It is a great business enterprise based upon the laws and the principles of this new interpretation of life. It aims to promote, on the largest scale possible, the greatest movement for good that has appeared in centuries, and it aims at the same time to demonstrate the exact science of success in practical everyday life.

Practical Application

The large number of people who are joining this movement are not mere dreamers or faddists. They are practical, sensible men and women in all walks of life, dealing with living facts and vital principles.

How to Get the Benefits of the Movement

As a broad and open-minded person you are receptive to any new truth that may effect your life. For your own welfare and for the welfare of those you love, you should become interested in this movement and from it obtain all that it can give you in better health, a larger vision, a nobler life, greater prosperity and more perfect happiness. Do it now before it is too late.

You can get in real and vital touch with this great movement and begin at once to get all its benefits by simply purchasing a copy of our really wonderful little volume just published entitled

THOUGHTS ARE THINGS

By EDWARD WALKER

Here is a book that contains less than one hundred pages, but in it seems to be condensed all the vital information obtainable on the subject that

is now being discussed so much—The Power of Thought. The great question now is: Are the thoughts we think real, actual, living things with power to make ourselves over just as we please and to help or hinder others, or are they mere nothings without form and without power?

This wonderful little book answers the above question. But it does not stop there. It shows you HOW to make your thoughts full of power so that you can send them forth on a mission of health and strength for others; it shows you HOW, by your own thought you can reach your fondest hope, your greatest desire; HOW you can attract the good thoughts of others so they will help you, and also avoid or repel their bad thoughts so they will not harm you.

It is a book that can be read or understood by the college professor or the humblest worker, and it contains something valuable for each. It is a book for those only who dare to read and THINK. The first reading is hard; the second interesting; the third and those following are fascinating.

Here are the six chapters that reach the heart of things: 1. Thoughts are Things; 2. Thought Currents; 3. Thought Atmosphere; 4. The Magnet of Thought; 5. Creative Thought; 6. Your Latent Powers.

TEN CENTS BUYS IT

And for this ten cents we will also send two recent issues of our monthly magazine *Eternal Progress* and other interesting information bearing on this movement. *Eternal Progress* goes into the practical application of proper thought and shows what can be accomplished through right thinking. It presents new and valuable viewpoints on scientific thinking, right living, the science of success, the cultivation of ability, talent and genius. It shows how we can become successful with the proper development of the powers which we possess.

With this little book and *Eternal Progress* you can become master of your own life. Send the ten cents (coin or stamps) today before the edition is exhausted. Use the coupon below.

Send Ten Cents

in stamps or silver and we will mail you a copy of this wonderful book entitled THOUGHTS ARE THINGS and send you also two copies of *ETERNAL PROGRESS* together with other literature which will give a new hold on life and start on the right road. Mail the coupon today, sure! The edition on this little book is limited at present so be in time to get your copy.

THE PROGRESS COMPANY 950 Rand-McNally Bldg., Chicago, Ill.

Attached is ten cents. Please send me by return mail a copy of THOUGHTS ARE THINGS, and also two copies of *ETERNAL PROGRESS*.

Name

Address

Town State

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

Mme. N. FOULAIRE'S WRINKLE REMEDY

I have a remedy that will speedily eradicate any case of wrinkles on earth, no matter how bad or what the cause.

Makes Men and Women of 50 Look 25



TRADE MARK.

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

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

Here's what it will do:

**It Makes Old Faces Young.
Removes All Lines and Wrinkles.
Corrects a Flabby or Withered Skin.
Makes Thin Faces Plump.
Fills Out Hollow Cheeks.
Develops the Bust Full and Round
Without Massage.**

If you have wasted your time using massage creams, roller, plasters, etc., this remedy will prove a revelation to you, and I want you to test it free and judge for yourself. My remedy is never sold through agents.

FREE Full directions and sufficient of the remedy to show what it will do will be sent, plain sealed, to any one for 4 cents postage. Address:

MME. N. FOULAIRE,
Station B, - - - Cleveland, Ohio.

The WONDERS OF ABSORPTION

The Toxo-Absorbents are a Mineral Compress filled with Bio-Chemic life and wonderful Drawing and Absorbing Power. They have the remarkable power of collecting the poisons and germs from your body and absorbing them into their own.

WHAT CAUSES DISEASE?

Disease is caused by germs and poisons which attack the wasted and weakened tissues of the body.

NATURE'S CURE FOR DISEASE.

Nature makes a supreme effort to expel the poisons. Will you help Nature by drawing out the poisons, or outrage Nature by filling the system with poisonous drugs?

THE MIRACLE OF NATURE.

Absorption is harmless but far more powerful than drugs. Diseases incurable by Medicines have been promptly cured by Absorbents.

DISEASES CURABLE BY ABSORBENTS.

Absorbents have promptly cured Asthma, Bronchitis, Tonsillitis, Goitre, Pleurisy and all inflammation of the throat and lungs. They have cured Scrofula, Salt Rheum, Erysipelas, Ivy Poisons and all forms of Blood Poison.

They have cured Abscesses, Ulcers, Fibroid Tumors, Goitre, Swollen Glands and Abnormal Growths.

THE CANCER ABSORBENT

Is the most successful cure for Cancer ever used. It absorbs the Cancer poisons and makes permanent cures. It is painless and harmless and adapted for home use.

INVESTIGATE ABSORPTION.

Absorption is a complete Revolution in Medical Practice. Send for Free Books. Send names of invalid friends.

TOXO-ABSORBENT CO.,

83 State St.,

Rochester, N. Y.

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

LECTURE TOUR FOR PLEASURE

ANNOUNCED BY THE EDITOR.

Somewhere about the middle of April William and I are to start on a long Western tour, with a stop here and there where somebodies are gathered together willing to hear me talk. I'm fond of talking—to the right people. A pleasure trip would be no pleasure if I couldn't talk.

We expect to take some southerly route, making our first stop of a week or more at Los Angeles about the first of May. Then we shall take in all of California that shows a hankering to take us in, proceeding leisurely on up to Portland where our friends are expecting a visitation of a month or more. After that we shall see Seattle and its Seattle-Yukon Exposition, and cross over into Victoria, returning probably by the Canadian Pacific route on this trip.

I have to do all the speechifying for both of us. William won't talk unless he is cornered. And then he tells so many funny yarns that I can't get in a word edgewise. And if I did it would be lost in the giggles.

I have already promised to give a few lectures on this journey, but I feel that there ought to be two or three more speechfests on the way, or somebody will need to sit on the safety valve.

Do you know of anybody that wants to hear me talk on "The New Thought and How to Use It"? Or "How The Nautilus Grows—Up To Date." Or, "Some Little Lessons From Real Life," or "Salvation Through Combination," or "To Be Happy Ever After." Or how about a course of seven lectures to advanced and still-advancing students?

If your center wants anything like this have somebody write now for terms. Only a very few dates can be made, first come, etc.

I'd love to meet everybody and talk to 'em and with 'em, I'm not yet quite up to doing unlimited lectures and writing for Nautilus besides; not to mention the travel and visiting.

You see, I shall be writing every day I am gone—putting down for our army of readers all the inspiration and discoveries and news we find on that 15,000 or 20,000 mile journey. Our editorial work goes right along with us and we think Nautilus will be better than ever.

Already the office force is organized so things will run right along smoothly, while we are journeying—everybody on his mettle—mainly her mettle!—to show us he can run things beautifully without our assistance! If they do as well as we expect, we are planning to go to Europe next year, for four or five months.

Well, let us know if you want us this spring. Address Elizabeth Towne, Holyoke, Mass.

\$50 given for the best 4 verses ending with the words "Glad Songs of Praise," to advertise Dr. Watson's book: "Glad Songs of Praise," 31 Original Songs and Melodies. Illustrated, 25 cents. **University of Higher Education, 2317 Michigan Avenue, Chicago, Ill.**

Let Us Help You To



Be A Manufacturer And Factory owner

Under Our New Plan We Give You Tools And Equipment FREE

YOU CAN OWN A FACTORY LIKE THIS

We Will Start You in the Canvas Glove Business

and give you without cost the necessary tools, simply with the understanding that you buy supplies and material from us so long as our prices are as low or lower than you can get elsewhere.

Immense Profits are made in this fascinating business. The McCreery Brothers started only a few years ago without a cent. They actually borrowed \$100 to start with. Today they have thousands of dollars. They own their own large factory, have extensive interests in others, and do an enormous business. They have started a few other men in the glove business, and they will help you to start too, furnishing you with tools and equipments free, and teaching you the secrets of the business.

Unlimited Demand—There is no class of goods for which there is such a steady demand as for canvas gloves and mittens. They are the popular glove for the masses. Everybody uses them—the farmer, the mechanic, the doctor, the lawyer, the merchant, the laborer—in all sections of the country—from Maine to California, and from Minnesota to the Gulf. There is actually room today for ten canvas glove factories where we only have one now.

Seven Years Ago a canvas glove was hardly known, except a few made by hand by farmers' wives. Everybody then wore leather gloves. Today there are six pairs of canvas gloves worn, where formerly only one pair of leather gloves was used. You can easily see the tremendous field that has thus been opened up.

We Mean Business when we say we furnish tools free, we mean exactly what we say. All we ask is that you buy your cloth from us, but we don't even ask that unless we can furnish it at as low or lower prices than you can buy elsewhere.



Our New Plan makes it easy for any man to start in business for himself. We give you free the necessary tools, such as expensive handmade dies, cutting table, maple cutting block, turning machine, cloth rack, rawhide maul, knife, pattern and equipment. No matter how small or how large your town—no matter what section you live in—there is always room for a factory. Any merchant can make the gloves he sells himself, and soon be making gloves for other stores.

No Experience is required. We teach you the secrets of the business and furnish you tools and equipments free. We have taken men who had never had a day's practical business experience, and started them on the road to wealth. These men started in a modest way, but soon built large factories, work lots of help, have a big stock of cloth and machinery on hand and a good balance in the bank. What these men have done, you can do.

Don't Miss This opportunity, even if you have to borrow the small amount of money necessary to buy a stock of cloth to start with. You should be able to pay it back in a very short time and have money in the bank besides. There will be many fortunes made in the canvas glove business in the next few years. You can start a factory in any spare room at home, or small store room, and enlarge it as your business demands.

No Capital to speak of is required. We teach you the secrets of the business; we furnish you tools and equipments free. All you require is a little money to buy a stock of cloth.

This Liberal Offer Your Stepping Stone to Success

We Start You in a business of your own, right in your own town. Every man, no matter how humble, is entitled to at least the profits of his own labor. If you have the ambition to better your condition—to be somebody—to provide for yourself and family—to enjoy success, happiness and prosperity—we can help you.

Come With Us and let us start you in this profitable, legitimate business, which, with a reasonable amount of light work and attention, should make you a prosperous factory owner in a very short time. The small amount of money which is required to be invested (from \$50 upwards) is spent entirely for cloth, supplies and other necessities of the business. We furnish you the tools and equipment free. There is no waste material, no dead stock. Every yard of cloth can be turned back into cash.

OPPORTUNITY IS KNOCKING AT YOUR DOOR

Here is a Chance where you can with our help start on an honorable career as a successful business man. You cannot possibly lose anything by investigation, and it may mean great financial success for you. **Do not delay.** Today the opportunity is open to you; tomorrow may be too late. Our ability to assist others in starting factories is limited to our ability to furnish them with raw material, and just as soon as enough have become associated with us to absorb our capital, we shall be obliged to withdraw this offer. **IT IS SO VERY EASY TO GET THE FULL DETAILS OF OUR PROPOSITION. SIMPLY SIGN AND SEND US THE COUPON.**

McCREERY MANUFACTURING CO.

654 Dorr Street, Toledo, Ohio

CUT THIS OUT AND MAIL TODAY

McCREERY MANUFACTURING COMPANY, 654 Dorr Street, Toledo, Ohio

Gentlemen: Please send me without cost a copy of your book and full information about starting in the glove business.

Name

Address

DO YOU WANT A Paying Business AND Do Good in the World?

Men and Women of good character and small capital can build up a large and paying practice.

You can have it in your power to save more lives and make more cures than all the doctors.

You can learn how to cure Cancers, Tumors, Goitres, Ulcers, and other diseases incurable by drugs and medicines.

ABSORPTION has cured Appendicitis, Asthma, Bronchitis, Stomach, Kidney, Liver troubles, and nearly all other diseases.

Absorption of Disease is the **World's Coming Treatment** and good agents are wanted in every town and city to introduce it.

The Toxo-Absorbents are **Nature's Method of Cure**. They are an External Treatment and are absolutely drugless and harmless. They can do nothing but good.

Liberal Doctors, Osteopaths, Naturopaths, and Drugless healers and earnest men and women are wanted to introduce the Absorbent Treatment. Liberal arrangements will be made. Many have already joined in the good work.

Everyone should investigate the Absorbent Method of Cure. Books sent free. Send for "They who Inherit the Earth."

TOXO-ABSORBENT CO., 73 State St.,
Rochester, N. Y.

DEAFNESS

Successfully Treated by the Simplest Method yet
Discovered.

Ninety-five per cent of the cases of deafness brought to our attention are the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed relief is impossible.

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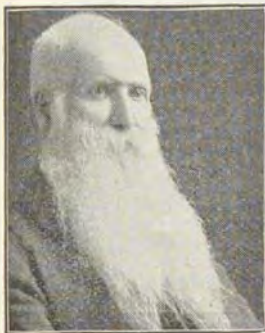
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chewed and mixed with saliva, then churned and mixed in the stomach and digested with acids, then mixed with the alkaline secretions in the duodenum, and then as it passes the little mouths along the intestines, each set takes some particular part out of the mass and appropriates it for the repair of organs and to replace wornout tissues everywhere. If, for some reason, like overwork, the little absorbents fail to take up the special elements they are designed to handle, then there is a shortage of that particular element. That is malassimilation and means ill-health. If at this time a specially prepared supply of elements is given the system, ready for immediate assimilation, so as to supply the unusual demand caused by the overwork, then the little absorbents can resume work as before, and the ill-health is gone. This is the sensible way to get rid of it. The usual way is to pour into the intestinal tract a lot of foreign substance, thus arousing the system to a desperate effort to prevent the absolute destruction of the body. This is called "stimulating" the body or certain functions, and the foreign substances are called "stimulants," "alteratives," "tonics," etc. Their so-called action is the reaction of the system against them. They are poisons, differing only in degree. Some kill at once, others more slowly, and others maim, cripple, and incapacitate. All injure, for it is a repetition of the overwork which brought on the original trouble. When you stimulate you cause the organ stimulated to do more work than it is prepared to do properly, so it is followed by depression as the system is not able to keep up the pace. Alcohol is not the only stimulant, nor the use of intoxicating liquors the only intemperance. Any element which stimulates, whether used as a food or a medicine, is intemperate, unreasonable and destructive. When your system needs help use the elements which it uses in health, and the result will be health. Such elements are found in the Ensign Remedies in form for immediate use for repairing the body. Find out about them by reading our literature. We have booklets on General Diseases, Women's Diseases, Varicose Veins and Varicocele, the Heart and numerous leaflets. All or any free for the asking. They will interest you. Address



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(Continued on page 68.)

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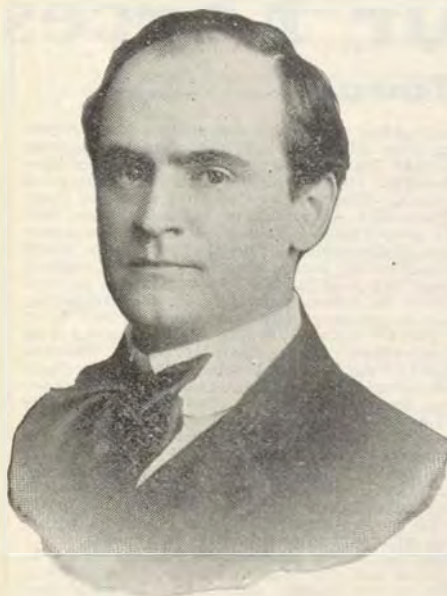
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(Continued on Page 74.)

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Discovery That Proves to Be a
Great Aid to Beauty

Broad Minded and Liberal, She Offers to
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Just state you wish particulars of her discovery and she will send them in sealed envelope free of charge.

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An undeveloped bust is brought about by poor nourishment, tight lacing, or run down health. Apply the Vibrator a few minutes each day and your breast, neck and arms soon fill out and become firm, round and healthy. It forces the blood through the famished parts.

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October 30, 1906.

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Prize Puzzle Contest

The advertisers represented in the puzzle contest in January *Nautilus* were as follows: Nature Cure Co.; Actina Appliance Co.; Bastian Bros.; Alfalfa Chemical Co.; Toxo Absorbent Co.; Ensign Remedies Co.; Life Electricity Institute; and Allen Tent Co. The number of correct replies received was somewhere near a thousand, so you will see that it was a much harder task for us to choose the winners than it was for you to solve the puzzle! The first prize, two dollars in cash, has been sent to Lila Downing, Albany, N. Y.; second prize, one copy of "Psychoma," to Mrs. E. W. Robinson, Concord, N. H.; third prize, one dollar's worth of merchandise, to Ernest F. Ayres, Kingston, N. Y.; fourth prize, a year's subscription to *Nautilus*, to F. R. Maurer, Chicago, Ill.; fifth to tenth prizes, each a set of *Nautilus* motto cards, to the following: W. F. Abbott, Sargent, Neb.; C. A. Douglas, Newcastle, Pa.; Ethel M. Thomas, Lawton, Mich.; Mrs. Phebe Becker, Rockford, Mich.; Mrs. R. O. Schlosser, Hartford, Conn.; Mrs. M. E. Carson, Chicago, Ill.

Winners in February contest will be announced in April *Nautilus*.

Now for the March puzzle! We have taken a motto and scattered all the letters composing it through the advertising pages of this month's *Nautilus*. Now find this motto, tell us what it is, and in whose advertisements the letters were found. As a hint to help you on your way we'll tell you that there are three words in the motto, eleven letters in all, and the first word begins with L and the last ends with K. Another easy one!

Answers must be addressed to Puzzle Editor, The *Nautilus*, Holyoke, Mass. Do not enclose anything for any other department. Answers to puzzles may be mailed to us any time after March first.

For your skill in solving this puzzle and for the neatness and general care shown in your answer we offer the following prizes:

- First Prize.—Two dollars in cash.
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Accidentally on camping trip have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars of this wonderful root. No drugs.

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Or any description **Free of Charge**. Let me buy for you here in New York the latest and best at lowest prices. Write for reference. **MRS. S. C. MOORE, 319 W. 58th St., New York.**

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to correspond, discuss, compare and exchange opinions on the thoughts expressed in Revelation 14th Chapter, 3d, 4th and 5th verses, and in 1 Corinthians 7th Chapter, 29th and 38th verses, or on other important subjects, to obtain more light and gain a better understanding of the laws governing the higher life. Write. Ladies and gentlemen under age of 30 preferred. **RICH. THIEMENS, Box 84, Ephrata, Wash.**

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To quickly introduce the celebrated Ideal Shaving and Complexion Soap which beautifies, removes pimples, blotches and all facial eruptions, leaving skin soft & clear & to prove what we claim is true, we will send a box of soap together with the latest new Improved Safety Razor outfit in a fine handsome case all complete for shaving. **ABSOLUTELY FREE** to any one answering this advertisement at once & enclosing 10c in silver or stamps to help pay boxing, packing, mailing, etc. Address.

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The statements of a few of our graduates below verify every claim we make. Read them carefully, and remember that what these men and women have done, you may do. The success they have made, you may make. We do not give the address of the people whose testimonials we print. Our graduates are meeting with remarkable financial success, and shrink from having their prosperity published broadcast. If you wish to communicate with any whose names are given below, write us and we will supply you with the address.

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