

IN THIS NUMBER | ASTROLOGY AND WILL POWER.

THE NAUTILUS

Easter, 1909



Published by
ELIZABETH TOWNE,
HOLYOKE, MASS.

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PRICE 10 CTS.

THE NAUTILUS.

Don't Be a Wage Slave

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



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

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

What is Mechano-Therapy?

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

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

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

CAN I LEARN IT?

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

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

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

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

A Personal Word

From the President of the College.

Have you ever thought of going into business for yourself?

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

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

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It is simply drugless healing. A common-sense method of treating human ills without dosing the system with poisonous drugs—that's all. We have taught hundreds of men and women who were formerly clerks—farmers—stenographers—telegraph operators—insurance agents—railway employees—in fact, of nearly every known occupation—old men of 70 years who felt discouraged and hopeless—young men of 20 years, who never had a day's business experience—salaried men, who could see nothing in the future but to become Olerized—laboring men, who never realized that they had within themselves the ability to better their conditions. Write for our FREE book, which explains all—today.

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My Post Office.....

R. F. D. or St. No. State.....
(Write name, town and state very plain)

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Dept. 725, 120-122 Randolph St., Chicago, Ill.

Read What Our Graduates Say

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.

Treating Physician for Diabetes

Dr. Ellsworth says: I have all I can do at very good fees, and am at present treating H. D. for Diabetes. It is impossible for me to speak in bettering terms of the wonderful success of Mechano-Therapy in the treatment of diabetes.

Considers Mechano-Therapy Better Than Osteopathy

Dr. B. E. French says: I consider Mechano-Therapy greatly superior to Osteopathy, and such a profession, so very interesting and one so easily learned, I am surprised that more do not take it up, especially as the course in your college is so inexpensive.

An Enthusiastic Graduate Says Best Paying Profession

Dr. Slagle says: Mechano-Therapy is one of the cleanest, best paying, up-to-date professions. One that is remunerative from the start—one that is practical in every way—one that is not built on theory—one that is progressive—one that will make you prosperous while you are making others well and happy.

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

TRANSCRIPT ORIGIN & LABEL HOLYOKE, MASS.

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NEW THOUGHT CENTERS.

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

- ASPEN, COLO.**—Matilda L. Ross, 116 East Cooper Avenue.
- BOSTON, MASS.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington Avenue.
- BOSTON, MASS.**—The Sholar Business Building Service, 101 Tremont Street.
- BOSTON, MASS.**—Smith and McCance, 38 Bromfield Street.
- BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.
- BATTLE CREEK, Mich.**—Philius Champagne, care Macfadden Sanatorium.
- CHICAGO, Ill.**—Anna C. Waterloo, 823 North Clark Street.
- CHICAGO, Ill.**—The Progressive Thinker, 40 Loomis Street.
- CHICAGO, ILL.**—The Progressive Co., (Edward E. Beals), 515-519 Rand-McNally Building.
- CHRISTCHURCH, New Zealand**—Ida M. Burges, Fendalton.
- DENVER, Col.**—J. Howard Cashmere, 1700 Welton Street.
- DENVER, Col.**—Dr. Alexander J. McL. Tyndall, 526
- FRESNO, CAL.**—Mrs. L. F. Sanders, 944 O. Street.
- HELENA, MONT.**—Mrs. Dr. S. J. Rummans, 105 N. Ewing Street.
- KINGSTON, JAMAICA, B. W. I.**—Hale's Popular Variety, 51 Luke Lane.
- LONDON, England**—Higher Thought Center, 10 Cheniston Gardens, W.
- LONDON, England**—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C.
- LONDON, England**—New Thought Pub. Co., Ltd., T. W. Henry, Mgr., Temple Chambers, Temple Ave., E. C.
- LOS ANGELES, Cal.**—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
- LOS ANGELES, Cal.**—The Ramona Book Store, 516 South Broadway.
- LOS ANGELES, Cal.**—Occult Book Co., 213 Mercantile Place.
- MELBOURNE, Australia**—Miss E. R. Hinge, 178 Little Collins Street.
- NEW YORK CITY**—New Thought College Free Reading Room, 1 Carnegie Hall, ground floor.
- NEW YORK CITY**—Roger Brothers, 429 Sixth Avenue.
- OAKLAND, Cal.**—Rest Reading Rooms, 719 14th Street.
- PITTSBURG, Pa.**—Dr. H. Lewis Belknap, Suite 701 to 705 Carl building, corner Wood and Ross Avenue, Wilkesburg Station, P. O. Box 174.
- PORTLAND, Ore.**—W. E. Jones, 291 Alder Street.
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- SAN DIEGO, Cal.**—Loring & Co., 762-768 Fifth Street.
- SAN FRANCISCO, Cal.**—Olivia Kingsland, corner Haight and Devisadero.
- SAN FRANCISCO, CAL.**—Occult Book Co., 114 Polk Street, near Sutter.
- SEATTLE, Wash.**—Thomas A. Barnes & Co., 1325 Third Avenue.
- SEATTLE, Wash.**—W. H. Wilson & Co., 903 Pike Street.
- SPRING VALLEY, Minn.**—Mrs. Rose Howe, Box 165.
- SYDNEY, Australia**—Progressive Thought Library Co., 5 Moore Street.
- TOLEDO, Ohio**—Progressive Book Co., 417 Adams Street.
- TOLEDO, Ohio**—Mrs. Anna L. Stoeckly, 622 Navarre Avenue E.
- TORONTO, Can.**—W. H. Evans, 488 College Street.
- WASHINGTON, D. C.**—Oriental Esoteric Center, 1443 O Street, N. W.
- WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 30 Emerson Street.
- WINNIPEG, Man., Can.**—Prof. R. M. Mobius, 494½ Main Street, Suite 1.
- WIMBLEDON, S. W., England**—Power Book Co.
- YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood Street.
- THE AMERICAN NEWS COMPANY**, through its various branches, supplies *The Nautilus* on a returnable basis to all newsdealers who request it. If your newsdealer hasn't it on sale please suggest that he request his branch to supply him.

LIST OF BOOKS

BY ELIZABETH TOWNE.

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

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

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By William E. Towne.

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ELIZABETH TOWNE, Holyoke, Mass.

Nautilus News.

BY THE EDITORS.

New Thought and Business.

One critic has suggested that *Nautilus* smacks too much of the "eternal feminine"—that we need more virile and masculine writers. So we introduce you this month to a new contributor—a man who writes for men, Mr. Thomas Dreier, two of whose articles you will find in this issue, is one of the editorial writers on "*The Business Philosopher*" and "*Salesmanship*." He is the best writer I know of when it comes to relating new thought and business. In our May number we shall have two splendid articles by Mr. Dreier which will bring out his ability in this special line. These articles are entitled "Going to Great Men" and "Your Imaginary Boss."

"Comrade Love."

We have an exquisite poem by Edwin Markham entitled "Comrade Love," which we shall present to you in our May or possibly June number. This poem reminds us of Whitman's writing anent "the institution of the dear love of comrades," but it also presents a beautiful, realistic picture of country life "here in the valley where the river bends." It makes you see the winding river, shimmering between green banks, the "great oaks standing like close friends," the horses and bees and grass which Mr. Markham so skilfully introduces into his delightful picture. It makes us feel the comradeship and nearness of all nature.

Mind, Will and Self-development.

Edgar Wallace Conable has written for us an article, which will appear in May, upon the higher development of man through the will and mind. It contains some valuable information about dieting, fasting and the control and direction of the emotions. "Your House In Order," by Paul F. Case, will give interesting information about the action of the subconscious and superconscious minds.

"Mental Attitude."

Katharine Quinn will tell us something about the power of words and of mental attitudes in our May number. One interesting illustration is taken from her personal experience. Adelaide Keen will give us another "habit" article—"The Habit of Joy and Gladness." "Some men," she remarks, "have no rebound, no rubber, in their nature. Therefore they sink like lead on the waters of adversity."

That Fun-Trip and Speech-fest.

We expect to leave about the middle of April for that long western trip.

The first address by Elizabeth Towne comes at Guthrie, Okla., on or near April 23. If May *Nautilus*, with the exact date and place, fails

(Continued on Page 2.)

The New Method of Drugless Healing

Diagnosis and cure from the spine, the most simple, the most positive, the most direct method known to Science.



We want a representative of the Howard System of Physiological Adjustment in every state and county in the United States, and will give a post-graduate course of instruction absolutely free to the first person in each county who enrolls for one Home Study Course.

Why Limit Your Earnings

to \$10 or \$20 per week, when you have the ability to enter a profession, by using your spare moments that will give you an earning power of \$50.00 to \$100.00 in the same time. Make capital of your spare time—don't waste it. Learn a profession that will be sure to give you efficiency and social promotion.

Read what Our Students Say Regarding our Course:

Mr. A. ZILLIGER says, "It is very thorough and practical. Nothing to compare with it in the art of healing. The course is entirely satisfactory. Is far superior to other courses I have taken."

Dr. WALTER RAY says, "I took in \$100 the first month after graduating, and \$474.50 the second, and \$500.00 the third month."

Don't Slave For Others

Learn the Howard System of Physiological Adjustment. It is positively the most advanced and scientific method of drugless healing. Study at home or in class. Easily comprehended by anyone of ordinary education. Start on the road to success today by sending for our free book "How to learn Chiropractic." Diplomas granted. Conducted under state charter.

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BY ELIZABETH TOWNE.



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

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

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

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

READ THESE LETTERS.

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

Gained in Success.

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

Healed Herself of Rheumatism.

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

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To get best results, use the following books with the lessons (these books you may include in the \$3.00 order): "Solar Plexus," "How to Concentrate," "How to Grow Success," and "Practical Methods." Price of books alone, \$2.00. Or for \$1.00 you may have the lessons and any of my books to the value of 50 cents. For list of books referred to see inside front cover of this magazine.

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

ELIZABETH TOWNE, Holyoke, Mass.

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

(Continued from Page 1.)

to reach you in time consult the daily papers in that vicinity, or ask Mrs. R. L. Finch, 614 West Logan avenue, Guthrie, Okla.

We are to land in Los Angeles the last day of April and May first will be the sixth annual Metaphysicians' May Festival, with Elizabeth Towne as guest of honor. I hope you'll all be there! At Blanchard Hall, 233 South Broadway, three and eight p. m. There will be other addresses too, including Sunday, May 2, at three p. m. We are very much interested to know Los Angeles, which is said to be the greatest new thought center on earth. We are to be there a week or two.

But don't send business letters to any place but Holyoke! We shall only have to forward them, and that means delay and possible loss. Our work will go on here in Holyoke as well and promptly as if we were at home, and anything we need to see will reach us in due time. Send all letters as usual, to Holyoke, Mass.

A New Vacation Plan!

This will be reserved for our June number. The "plan" is intended to show you how to take a real vacation that will recreate in earnest and not leave you tired and out of touch with your work. This kind of a vacation can be taken right at home, and it costs nothing but a little patient attention and effort on your part.

"The time is coming in this country for a readjustment between the wage earner and the drawer of dividends. The radicals are almost half right. Corporation cunning has developed faster than the law of nation or state. It is undoubtedly true that corporations have found ways to steal long before we have found that they were susceptible of punishment for theft.

"But sooner or later, unless there is a season of readjustment, there will come a riotous, wicked, murderous day of atonement. It is true that some great fortunes are being accumulated lawfully but dishonestly. It is true that other fortunes are being accumulated honestly but illegally. There must come, in the proper growth of this nation, a readjustment. If it is not to come by sword and powder and blood it must come by peaceful compromise. These fools in Wall Street think that they can go on forever! They can't! I would like to be elected president of the United States to be the buffer between their foolishness and the wrath that is surely to come—unless they sober up.

"It will be a thankless job. The president who attempts it will leave the White House more unpopular than even Grover Cleveland was when he left the White House. But I would like to be that president of the United States."—PRESIDENT ROOSEVELT. (Said five years ago to a Sun reporter.)

What is the use of feeling out and tabulating the pulse of the people when every good red-blooded American, in office or out, has a pulse of his own which tells him how the rest of the people feel?—THEODORE ROOSEVELT.



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Read this entire announcement carefully, select the offer that suits you best and send in your orders at once. You can't afford to overlook these wonderful offers. They cannot be duplicated later. This distribution is made to extend the circulation and influence of VICK'S MAGAZINE. We want you to read and enjoy this great family magazine. It has for over 30 years brought cheer, helpful advice, correct information and happiness to many thousands of American homes. It is better than ever, under the able editorial management of James Cousens Bartholf. Our Floral department is conducted by Eben E. Rexford, that Prince of Floral writers whose name and fame extend wherever the English language is spoken. VICK'S MAGAZINE tells you every month in the year just what to do to have the greatest success with flowers either out of doors or in the house.

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6 Carnations Free. Carnations are next to roses in popularity. With each subscription we give 6 fine plants of the following varieties: Boston Market, G. H. Crane, Mrs. Francis Joost, Enchantress, Harlowarden, Prosperity.

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THE NAUTILUS.

Vol. XI.

APRIL, 1909.

No. 6.

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THE NAUTILUS.

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

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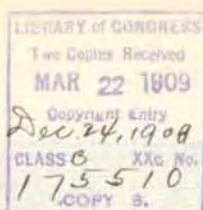
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"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thine outgrown shell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

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY,
One Dollar a Year.

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CAUSES AND CURE OF POOR MEMORY.

The secret of a poor memory is either (1) lack of interest, (2) hurry, (3) a matter of suggestion, or (4) thin blood. Generally, a confirmed poor memory is due to all four of these causes, and the last may have been first in order of forming.

William Hanna Thompson says that blood is to the brain what oil is to a lamp. This means that clear thinking and remembering are impossible with thin blood. So, if you want to think clearly and remember readily see that you supply your body with good food, and boundless oxygen, and give it exercise enough to make it manufacture good red blood and circulate it freely.

Fletcherizing and full breathing are indispensable to good blood; and without good red blood running clear and fast the brain cannot make clear, light thought.

THE ABSENT MIND.

Hurry and an absent mind keep you from Fletcherizing your food. The same hurried and absent mind keeps you from Fletcherizing the things you see, hear or read. You are too hurried to be fully interested in a thing, so you gulp it whole, and rush on to the next.

So the thing is never assimilated and

stored for future use. It passes through your mind with the waste.

If you are interested enough in a thing you don't forget it.

LOSING MEMORY. What most people take for the beginning of poor memory is merely mental bolting; too many things carelessly observed; a hurried mind, pushing ahead toward the next thing; a mind divided and gorged.

The life of a child is simple. In the midst of a world of new wonders his mind is at leisure and fully turned upon one thing at a time. Later he begins to hurry, that he may miss nothing!

THE CURE FOR OLD AGE.

The cure for hurry is the cure for old age—to take time every day, maybe several times a day, to become again as a little child, interested in one thing at a time as if that were the only thing. Instead of whirling all the time dizzily on the rim of life, we must take frequent times to get back to the center again for our bearings—back to the silent center whence we came. At that silent center we find all our child-faculties, waiting to be recognized and appropriated.

Many cases of failing memory are mistaken ones, due to unreasonable expectations!



How many grown-ups forget as many times a day as *any* child does?

The trouble is we expect, or try to compel ourselves to remember a great burden of inconsequent and irrelevant things that the brightest child on earth could not remember; and we are so pre-occupied trying to carry these things in mind that our minds are half-absent at least, from the *new* things that are happening *now* and that ought to have our *full* attention, as they would have a child's full attention.

This condition is due to lack of method. Nothing should be "carried on the mind" that can possibly be carried anywhere else. Why drop a book on the couch and then have it "on your mind" to carry that book upstairs to its book shelf next time you go? Why not have a spot at the foot of the stairs to place all odd articles that must go back, so that the articles themselves will do the reminding when you are ready to go up stairs? And another spot at the top to deposit odds and ends that must come downstairs. This one little bit of method I instituted years ago, and nobody but the methodizer knows the relief, the sense of *mental resilience* I enjoyed as a result of getting those little misplaced things "off my mind."

As life grows more and more complex we must roll more things off our minds onto "memory ticklers" of divers and sundry fashion.

It is out of the question to know everything or to remember everything. It is enough to *remember where to find* needed information. It is enough to re-

member the things that *cannot* be systematized.

The man whose mind is his only memory tickler is too worried to fletcherize the new things that are eternally coming up to be remembered.

The man who gets onto a memo the thing he remembers *now* that must be done later, is free to think of something more important or more interesting.

The things we must *try* to remember are the vampires that sap our mental forces.

The mind harnessed with "must's," with things to remember, becomes a drudge.

The creative mind is the free mind, with no past to nag, no future to urge.

And yet these little things *MUST* be done, and done at the right time—the lives of a train load of people depend upon it sometimes. Always and ever the success of business, the comfort of home hangs upon countless little remembrings.

MEMORY TICKLERS.

Beside my bed, and beside William's, hangs a pad of paper and a pencil. On our dressers and desks are others. Every time we think of a thing that can't be done *now* down it goes on a pad. Then in the morning we tear off the memo slip and attend to all these things at once. Anything that needs buying down town goes on a slip that is put with the coin in my purse—where I *can't* help seeing it when I am down town.

If it is something that needs attention very early in the morning the memo is pinned on my door where I



EDITORIALS

BY ELIZABETH

see it as soon as my eyes are open. When *every* item is attended to the slip is destroyed, not until then.

And while in use the memo is carried in my hand, or it lies under a weight in the *center* of my desk, where I *can't help being reminded*.

So, you see, instead of trying to remember the dozens of items I have to look after every day, I remember just one item, the memo slip itself. Every girl in our office has her duties systematized in this way. *Do it now or make a note of it*, is our rule. The "notes" are kept in a conspicuous place where they can't be overlooked when the desk is cleared at the end of the day. In this way everybody's mind is kept free for the work in hand, and very rarely does anyone have to say, "Oh, I forgot!"

Three times a day
MENTAL PATHS. our windows are thrown open for a good airing. Each time the thermostat must be turned back so the heater drafts will not open unnecessarily. After the windows are all closed the thermostat is turned again to the seventy degree notch.

The housemaids do the airing in the morning, one of the girls in the office does it at noon, and our boy Sir Perceval does it at closing time.

At first somebody was always forgetting the thermostat, or some window.

Then I systematized it! The thermostat, which is in my office, is turned back *first*; then the windows are

opened in *exact* order beginning in William's office, next to mine. Afterward they are closed in *exactly* the same order, beginning in William's office following around to the right through every room on this floor; which course lands at the last window in my office, right close to the thermostat. Since we installed this *system* we have no more forgetting. Instead of "remembering" every one of eleven windows, a door and two movings of the thermostat, the attendant remembers *one* thing—to *start right*. The rest follows in logical order that leaves the mind free.

To so systematize your work that each detail *reminds* you of the next step is to follow the natural process of mind building.

The mind is an orderly arrangement of knowledge, with definite thought-paths which it is easy and natural to follow. We can skip cross-lots to irrelevant things, but it takes special conscious *effort* to climb the mental fences and banks to do it. Why not follow the natural mind-paths and use that conscious energy for something besides routine work?

Remember what you *must*; let mind-system do what it can.

Form the make-a-note HABIT, and it will help you to build an orderly mind. It will save time and energy, reduce friction and forgetting, and leave your mental powers free and buoyant for flights yet undreamed of.

What joy or freedom has a mind that is fretted with forgetting and fear of forgetting?



EDITORIALS

BY ELIZABETH

LIKE PAT.

Poor memory is likely to be caused by "having things on your mind" in the way of petty resentments. Forgive your enemies, forget their shortcomings, send them your *Good Will* every time you are reminded of them.

Do this and you will find your mind and heart lightened and brightened by the disappearance of a load of which you are as yet only semi-conscious.

Nothing is so deadening to mind and memory as the carrying of troubles and resentments. Roll them off and be as a child.

Let *go* and they will roll off of themselves.

Why carry them anyway? In God you live and move and have your being—let *him* carry the burdens and wreak proper vengeance and be responsible for results.

The chief end of *you* is to glorify good and enjoy it forever—like a child that learns by playing, and turns always from unpleasant to the pleasant thing.

Why be like the Irishman who trudged along the highway with a heavy bundle on his back. A farmer driving overtook him.

"Hey, Pat, won't you jump in behind there and ride?"

"Sure and I will, an' thank ye kindly, sor."

Ten minutes later the farmer looked back to see if Pat was riding comfortably. The Irishman was sitting in the back of the wagon, feet dangling, with his pack still on his back.

"Why don't you put your bundle down and be comfortable?"

"Sure, sor, an' it's throuble enough for you to carry mesilf, sor, widout me axin' you *to carry me bundle, too!*"

Some of us are like Pat all the time, and all of us some of the time. Let's quit!

THE WORD FOR GOOD MEMORY.

Then there is suggestion, sometimes last, but never least.

The man who affirms for himself poor memory. When you affirm you literally *make firm* the state claimed.

But you can't say what you don't feel? And you *feel* that *your* memory is becoming poorer and poorer?

Your cart is before your horse!—feelings are results of suggestion and they are truth or lies according as the suggestion was true or untrue.

Your feelings are suggestible; your *words* govern them.

What you feel now is the result of Words spoken in the past.

The words you speak *now* are determining your feelings and conditions of tomorrow.

Your body is made of thoughts, or Words, and is *governed* by thoughts, or Words.

If you don't want poor memory don't affirm it. Speak the Word for good memory—speak it forth, positively, firmly, and *trust it to do its work of making firm your memory.*

Say, *My memory is perfect*, and trust the words themselves to create the condition. See?

Don't let your words be mere echoes of your present feelings; send them out.



EDITORIALS

BY ELIZABETH

positively as makers of conditions you desire.

A splendid practice
SPECIAL PRACTICE for good language is
FOR MEMORY. outlined in Sherwin
Cody's little book
on "Composition."

This same practice is also the very best I know of for the cultivation of good memory and concentration. If you want special exercise for good memory you can do no better than to kill these three birds at a time with Sherwin Cody's stone.

Keep at the practice, for a year or more, and you will be surprised at your improvement in good memory, concentration and language.

Now, to sum up. If
TO SUM UP. you would have
good memory do

these things:

1. Let go the mental burdens and become as a child, unhurried, unworried, interested, observing.

2. Whenever you catch yourself thinking "poor memory" deny it vigorously and affirm good memory and joy of living.

3. Take good care of your body; exercise, *breathe*; eat moderately of good food, fletcherize; keep your windows open, live outdoors all you can, drink plenty of pure water.

4. *Get out of the ruts* of living and thinking. A month's visit at a distance will often restore body, mind and memory.

We remember *interesting* things—a visit or a journey rests us from rut-thoughts and we come back interested and interesting—with tiptop memories!

5. Take up some special study and *master* it, as noted above.

Two epoch-making
occurrences of the
last month merit
special mention in

The Nautilus.

The first is President Roosevelt's message to move Congress to action, that the government may care for all dependent children. And Congress chimed in harmoniously.

The whole nation is waking up to the fact that it will not do to waste our children. The man in the pen was neglected in childhood. Now he belongs to all of us to take care of and keep out of further mischief. Somebody took care of Roosevelt in childhood and started him right. Now he belongs to all of us and helps us.

How many Roosevelts can we develop out of stray children, just by starting them aright? How many indigents and criminals shall we have to care for if we *don't* start them right.

Leaving all sentiment out of the matter, it is a straight business proposition.

Our most important national resource is our children, and conservation of child-energy for the public good is the most important and importunate need of this nation or any other. To take good care of all the children all the time, to give every one of them all the loving interest, and wise instruction, and **OPPORTUNITY FOR USEFULNESS** it can soak up is only common sense and self-preservation, not "charity" at all. All honor to Roosevelt and Congress for starting the needed national movement for the conservation of children.



EDITORIALS

BY ELIZABETH

At least one of the states is already doing for its children. Oklahoma has a new school law—projected by a woman, Miss Kate Barnard, state school superintendent—which provides for free books and the support of poor children and their mothers, too, while the children attend school up to sixteen years of age.

FROM MISSOURI. The second epoch-making incident of the month is that proposition from Standard Oil to take Missouri into partnership. Missouri may not accept the offer as it stands, but the Idea has been born and made its little holler.

It will grow, and by and by we shall see a lusty youngster that looks like its pa, Government Ownership, and acts something like its ma, the Trust. And this new youngster will do unexpected and splendid things for everybody.

Then will Uncle William Jennings B. smile smoothly and say, "He looks like me!"—and Uncle Bill T. will grin broadly at Uncle Teddy and say, "It isn't how he *looks* but what he *does*, and *we* brought him up!—on the publicity bottle."

The Idea is born—partnership between the trust and the people. That is better than anybody owning anything.

We are getting together!

True socialism is conjuring forth.

COMPROMISE. Theodore Roosevelt's greatest accomplishment is his ability to compromise without retreating and without relaxing his *push* for the goal.

There is no progress of the race with-

out compromise. The radical runs swift to outdistance the race; the conservative hangs to the coat tails of the radical; wherefore the in-betweens keep up and the race as a whole arrive together and on time.

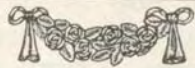
MOUTH BREATHING. Any physiology or any doctor will give reasons in plenty for using your nose to breathe through. Mouth-breathing dries and irritates the throat, besides admitting cold air and impurities to the lungs. If the breath is taken through the mouth the nasal passages are left un-aired, and impurities gather there. These are reasons enough are they not?

A physiognomist will tell you to beware of the man whose mouth is always open; he is a degenerate who goes where his erratic impulses lead him; he is unreliable, sensual. A firm jaw expresses will power, reason, self-control.

An idiot, a sick man, or a sleeping man, lets the jaw drop. A fat man stuffed full of meat-supper breathes loudly through his mouth. The same man will sleep on an empty stomach with his mouth closed. These are hints as to the meaning of mouth-breathing. Get rid of sensuality and irresponsibility—and unnatural stoppages in the air passages—and you will breathe through the nose, as nature intended.

Practice breathing through the nose and it will help you to outgrow sensuality, irresponsibility, and even stoppages. These nasal growths are probably due to generations of mouth-breathing and its accompanying evils. Nature is always getting rid of unused organs. Mouth-breathing would no doubt end in closing nasal passages and eliminating noses entirely.

The Pilgrimage.



I made a pilgrimage to find the God:
I listened for his voice at holy tombs,
Searched for the print of his immortal feet
In dust of broken altars; yet turned back
With empty heart. But on the homeward road,
A great light came upon me, and I heard
The God's voice singing in a nesting lark;
Felt his sweet wonder in a swaying rose;
Received his blessing from a wayside well;
Looked on his beauty in a lover's face;
Saw his bright hand send signal from the sun.

EDWIN MARKHAM.

Written for The Nautilus.

What Is Truth?

A BALLOON GOES UP; A STONE FALLS TO EARTH;
WHY? ONE FORCE IN NATURE—GRAVITY. CAN
SPACE HAVE BOUNDARIES?

By WALLACE D. WATTLES.

I.

TIME.

The science of theology and medicine are necessarily very closely allied, both having to do with the saving of men from the consequences of wrong living; and it follows that in religion and medicine we are always seeking for realities; searching the truth; seeking the ultimate, spiritual and physical facts upon which to base our theories, and from which to proceed in making our demonstrations of health and wholeness. And since our demonstrations must and will be complete or incomplete just in proportion to the completeness of our grasp of the realities, the importance of the search for truth becomes apparent; the very first thing we have to do is to penetrate through all the appearances of life, and ascertain the differences between what is really true and what is only apparently true; for there is often a vast difference between the appearance and the reality. The sun appears to rise and set, and to go around the earth; but it does not. A balloon goes up; and a stone falls to the earth; in appearance there are two forces at work, but in reality there is only one—gravity. The reality behind the going

up of the balloon and the coming down of the stone is the same. And to seek for the realities behind the appearances of life; behind its goings up and comings down, its goings out and comings in,—that is science, and that is what we are going to try to do.

The first of the realities with which we will deal is Time. It is the fashion with some metaphysical writers to assert that there is no time; but the arguments advanced in support of this claim are superficial. Time is not an entity having substance, but it is an existing reality, nevertheless. Time is not an idea; a fiction by which we measure and record the motions of the heavenly bodies; time would go on just the same and at exactly the same rate if the heavenly bodies were motionless. Do not misunderstand me in my use of the word "time." Many people suppose that time began when man began, and must end when man ends as a mortal and physical being, and that the periods before and after the earth life of the human race are to be called eternities; in other words that there can be no time except so long as there is a mortal man to measure it; but this is erroneous. Days, weeks, months and years must have gone on before man came on earth, just as they do

now; and if man disappeared from the earth, they would still go on. If the earth ceased to revolve around the sun, and to turn on its axis, the succession of the seasons and of day and night would cease; day would be continuous on one side of the earth, and night upon the other, but hours and minutes would go on just the same, and if the sun, moon, planets, stars and all else were to disappear and be succeeded by black, silent, formless chaos, hours and minutes would go on forever. Clocks do not make time; an hour would have the same duration if there were no clocks. In eternity there must still be time; time is duration in eternity. Eternity is endless time.

Time can never end. If you try to think of a point at which time should end, you can only think of it as a point beyond which there must be still more time. Also, then, time can never have had a beginning; for if you try to think of a point at which time began, you can only think of it as a point beyond which there must have been still more time. Do not say that endless time is unthinkable; you can very easily think endless time, if you do not try to think of the end of it. You cannot *comprehend* endless time, for that means to contain it in your mind, or to go around it; but you can know what it is, and you can know that it is.

Time is; and we must use it, whether we will or no. And the use we make of present time decides the use we shall be able to make of future time; just as the use we made of past time has fixed our place in present time. The use we make of today decides the use we shall be able to make of tomorrow. To be strong and wise is to be able to use time well; and to use time well is to become continually stronger and wiser. Success, growth and development are only attained by the right use of time; and we are failures to-

day in exact proportion as we have erred in our use of time past. To know the right use of the present moment is therefore of immense importance; and to have the will to make the right use of it is more important still. If man can—and will—make the right use of every moment of time, he must certainly become a being of marvellous power and wholeness. Oh, the wasted time! The mis-spent time! The lost time!

We close this chapter, then, by claiming the demonstration of our first fact; that time is a reality.

II.

SPACE.

Bear in mind that in the first chapter we prove that time is an existent reality; in this chapter we shall try to prove that space also exists. Space is the place where a thing is; and it is also the place where no thing is. Space is the place where the earth is; the earth's diameter being about 7,925 miles, it fills so much space; if the earth were to disappear, the 7,925 miles of space would still exist, but it would then be empty space whereas now it is filled space. The sun, also, fills space, and the distance between the earth and the sun is space; beyond the sun is more space, and beyond the earth still more; and so on. It does not matter whether space is occupied or unoccupied; empty or filled; it is space, all the same. Space is a reality. Distance is a portion of space between two given points. Endless distance would comprise all of space in one direction.

Space has three dimensions: Length, breadth and thickness. It could never have a beginning, and can never have an ending. If all created things, and all substance should disappear, space would still exist; it would be merely blank, empty space, where now is filled

space. Also, space can have no boundaries. If you try to think of a boundary to space, what will you think of as lying beyond the boundary? Something solid? Then that something solid must itself occupy space, while if there is nothing there, that nothing must be unfilled space. So, beyond any boundary that you can set for space, there must be still more space. Space is a reality; beginningless, endless, boundless. Time is a reality; and yet, neither time nor space are substantial things. They possess no power. They do not act, neither can they be acted upon. Time can be used, and space can be occupied; and that is what we do with them; we occupy space and make use of time.

Space is the field in which we must operate, and contain the raw materials which we must use. The claim has been made that space is non-existent to mind or spirit, because it does not require appreciable time for the transference of thought; but the validity of this deduction has not been proved. The distances with which we are able to deal are very limited; it might require a measureable time to send thought to the sun, or to the planet Mars, or for a spirit to travel those distances. Again, the argument is advanced that the moon "acts" on the earth; and that, as a thing cannot act

where it is not, there is no space between the moon and the earth; but this is puerile. The moon does not, and cannot act on the earth, because it does not touch the earth; if it affects the earth at all, it must act on something which is between them, and which in turn acts on the earth. And this something which is between the earth and the moon occupies space.

I have spoken of filled space and empty space. I do not know whether empty space exists or not, but it is quite thinkable that it should exist. There may be portions of empty space, surrounded by filled space; or there may be endless extensions of empty space, side by side with endless extensions of filled space; I do not know. I know that there is filled space, and that there may be empty space. But, if there is filled space, what fills it? The answer to this must be in one word—Substance. That which is not substance is not anything, and that which is not anything cannot fill space. Space is filled by substance, and cannot be filled by anything else; but what is substance, and how do we know that it exists? That we leave for the next chapter, closing this with the claim that we have demonstrated that we live in space, and that life consists in making use of time.

T'is March for Strength.

'Tis April rains in soft and gentle showers
And March that scolds and blows around for hours
And then spits rain in everybody's face
And wonders why it's hated by the race.
'Tis April gives the timid first spring flowers
And March that bars the way of spring's soft powers
And blows and snorts and whips snow in your face.
Then wonders why it's hated by the race.
But wise ones learn that softness does not grow
The strong full character that we would know
And he who scorns to buffet storms apace
Knows why March does not shield the tender face.

—Emma D. Chester.



MOTHER THOUGHTS



By Florence Morse Kingsley.

(for a "backward" child, one who walks and talks slowly, and who begins to attract attention from various well-meaning friends and relatives as "a dull child," a child who is "not like other children of his age," etc.).

"The Lord God in the midst of thee is mighty."

MY CHILD, I am not at all alarmed or afraid for you, because I know that back of all heredity, back of and at the root of all my love for you is the Eternal Love.

¶ Your life is now hid with Christ in God. You develop in beauty as God wills, and the perfect will of God is now manifest in the dwarfed, the imperfect, the unlovely. It is GOD'S WILL that you grow and unfold into a perfection of beauty and life beyond my fondest ambitions; and the life within you now responds to that will.

¶ You are alive to it. You are intelligent, strong, whole. And you now manifest that life perfectly. If in my ignorance I have fettered you in any way I now by my own will and volition set you free

¶ You are not bound in any way. All the cells of your brain and nerves are perfect, and all are co-ordinated in working out the will of God, who is, in truth, your Father.

¶ I free you from the false thoughts and words of others. I declare that you are, in reality, a perfect child of God. You are now and always have been the manifestation of the Supreme Intelligence. Nothing can prevent you from showing forth the characteristics of your true life. You are strong, wise, fearless. All the avenues of your being are open, and you speak, walk, run. You are joyous, happy, unfettered. So let it be in the name of Our Life, who has called himself Our Father!*

*Thoughts of this kind persistently held to in the silence by a mother have been known to work miracles for a backward child.

Mind, Electrons and Life.

ALL RAYS OF ENERGY ARE FLOWS. WHERE IS THE MIND'S MYSTERIOUS DWELLING? BRAINS ARE WORKING TOOLS, NOT ORIGINATORS OF THOUGHT.

By EDGAR LUCIEN LARKIN.



Positively the entity whose name in human speech is Mind was in existence before the second entity to appear—namely Life. Thus we cannot voluntarily move any part of our bodies without first thinking about the motion. Mind was the first entity in all that part of Cosmic space now occupied by what we call the Universe. This philosophy is difficult to express or to convey from one mentality to another by means of words. Terms in ordinary use must be employed. Let the word quantity be selected. Then there is a greater quantity of mind in existence than all other existing entities or things combined. Life as used in this psychology is a word that at once expands with new and most fascinating meaning. Thus mind is alive; so is its first expression, the beginning of a series of expression, leading to the appearance of matter—the electron. An electron is the most intensive center of life anywhere within range of the imagination of man. Thought, thinking, mind

in a state of activity preceded the first motion of any kind whatever. Primordial mind was quiescent; an infinitely wide, placid and shoreless sea of will and what may be called volition. The act of thinking caused the external universe. That is, the formless sea created debris which assumed the form of a shore. We call this matter. Nothing, no thing, no entity exists but electrons. Thought is a flow of electrons. So is a current of what we call electricity; both are flowing electrons, one after the other in any direction, except rotary. Matter is a rotation of electrons around a center. An atom may have an electron in this center; or the center may be empty. No motion exists whether of mind or matter, not a flow or rotation of electrons. Rays of energy such as rays of mind, thought, life, light, gravity, will, heat, consciousness, magnetism are flows. Stone, clay, diamond, tin, atoms, molecules, masses, worlds, suns, wood, zinc, helium, hydrogen are rotations. The chief flow in nature is at a rate called mind. The base of the universe rests in mind. The primordial force manifests in its highest expression in a manner best expressed by the word directivity. This is fixed, set and grounded in nature's bed rock—will. Mind can will that car-

bon, hydrogen, oxygen, nitrogen, phosphorous and sulphur shall approach each other and react upon each other and so modify rates of both flow and rotation of electrons, that protoplasm appears on the primeval cosmic scene. This is the original seat of a rate of flow called life. Where is the seat of mind, its mysterious dwelling place? In the electrons. These inscrutable entities are the throne of the mighty monarch—directivity. This sentence may be modified thus: Immanency of mind in visible nature. This is a weak expression; because the visible universe is a mere fraction of the universe of the unseen. The word visible should not be used in this connection. It is based on one of nature's little and almost insignificant rates of flow—light. Why base all our concepts on one rate only? There is a higher light, a real illumination, always shining for those able to see. This assertion that matter is an expression of mind, is difficult of comprehension, yet it is a rock-hewn truth. He who believes in it with the most intense earnestness, is the very one to whom it is incomprehensible. The astronomer who by use of the highest mathematics, during years of arduous research and toil, finally sinks plumb-lines into the appalling depths of space beyond all other workers, is he who cannot comprehend. He who has solved the most complex equations ever dreamed of by the highest mathematicians, is the very one who is totally unable to form an idea ever of the ineffable majesty of numbers. And he who has penetrated to the greatest depths into the mind of nature is always the person who cannot understand, and the one who is the best aware that he does not. Mind, then, is by far and away the most magnificent entity in existence. All others whatever are phases, facets, aspects of the one grand basic entity or existence. Mind directs itself into protoplasm and

life results. It withdraws; life in the plasma ends, but mind has not met with the slightest trace of change. A mind vibrating at a mathematical rate flows into and out of a series of cells in the human brain. The brain actuates a hand to solve an equation with pencil and paper. Another mind oscillating at a musical rate flows into and out of a series of cells when the hand seizes a pencil and puts the notes of a grand musical composition on paper. These are not brain expressions, they are mind expressions. The primordial sea of mind tosses, beats, vibrates and oscillates at an incredible number of varying rates. These are as in spirals, curves, whirls and vortices. They are thought-forms. These entities are perhaps as wonderful as any in the entire universe, that is, the universe which includes the seen, the less, and the unseen, the greater. The study and analysis of thought-forms open up a new psychology so vast, and a mind-realm so stupendous, that all imagination is submerged at once. It is doubtful if any of the sciences, as astronomy, electricity, electro-chemistry, electro-biology, electro-mentalism, therapeutics, botany, agriculture, metallurgy, ethics or mathematics, any one or the whole of them combined will furnish such a gigantic field for exploration. For no thing, object, atom, molecule, tree, stone, brain-cell, nerve, bone, muscle, grain of sand, blade of grass, mass of iron, lump of gold, crystal, gem, ruby, stick, flower, mass of rock, hairspring of a watch, spider's thread, world, comet or sun can appear without a preceding thought-form, mind-image or mind pattern or model. An organic cell may contain the thought pattern of a bird, horse, elephant, ape or man. A plasma filled cell may enclose the mind pattern or model of an oak, an elm, or a maple tree; or of wheat, barley, heliotrope, rose, carnation, or the deadly

nightshade, rice or nux vomica, whose essence is strychnia. Thus thought forms are by far the most important in the universe, visible and invisible, known and unknown. Thus no two oak trees or grains of wheat are mathematically alike; and likewise their patterns were unlike. To build a house, an architect makes a plan, pattern or design. These are made of thought. Nature builds thought models first and then works to plan.

RADIANT THOUGHT ENERGY.

There are rays of mind, volition, thought, will, love, gravitation, heat, repulsion, hope, fear, chemism, intuition and influence as well as light. All energy radiates from centers of radio-activity. And centers receive, thus keeping up a flux and flow of electrons. This flow is the life of nature; and science knows nothing of its beginning or end; in fact, the mind of man in its present rate of flow cannot even commence to think of the meaning of the words beginning or end. If energy did not radiate away and return, the sidereal structure would expire and likewise all things within. And the chief form or mode of radiation in existence is mental, and is of a greater antiquity than all existing things. None of these statements can be proved. But they are true. I simply ask the reader to accept them as true. Mathematicians say that two parallel lines never can meet; but state that they are unable to prove the assertion. The universe is therefore an edifice, a temple erected on rigid lines along a mental plan or pattern. Reason and the telescope, intuition and the telespectroscope, logic and the telecamera, brain cell activity and the sensitive photographic plate; introspection and the microscope, mental correlation and the chemical retort, mind-illumination and the unseen, alike reveal that the entire universe is

one vast homogeneous mental being. Created and controlled by mental entities, worlds, planets and suns, electrons, atoms and molecules have united into a unit, of which man is a Cosmic atom, a congeries of electrons, a mentality, a flow of electrons, a thinking entity, a highly specialized thought-form—a prototype, a pattern, a model of an entity still higher, more refined, elaborate and complex, yet to appear—the perfect human being. The idea that the present phase of mind called human is simply a thought-type of a higher being or entity yet to evolve, is one of the most inspiring in the new and late psychology. For we are in the midst of rapid evolution, an evolution now increasing its rate of activity with higher acceleration than at any epoch within range of written history. And what will the harvest be? No question is of greater magnificence or importance.

PERSONALITY.

The standing mystery of all the ages of the past, the inexplicable problem ever looming up over the horizon of mentalists, is the human personality, ego or real being. It is a thought-form. Electrons impressed by a creative thought assemble as a congeries and this similarly impressed body of electrical corpuscles is a human ego. Rates of flow of these electrons, through filaments leading to the cells in the brain, through the cells and out on other filaments of nerves vanishing beyond the limits of the most powerful ultra-violet-light microscope in brain mass, are thoughts. The entire series of flows throughout all parts of the brain constitute a human mind. Two human brains in their entirety may be exactly alike, or as closely alike as two grains of sand and be actuated by minds as unlike as black and white, and as wide apart in nature, attributes, faculties, qualities and

powers as the poles of the Galaxy. Sizes, shapes, chemical composition, number of fibers and filaments and every other particular of sets of brain cells in identical areas of the brains of two men may be so precisely alike that the most refined instrumental research cannot detect any difference. Yet, one set may convey or transmit to other minds by speech, or by writing, a profound mathematical equation, a poem or a book of wisdom, while the other set transmits the senseless words of an imbecile. Brains are working tools of mind, and cannot originate thought. Cells are receivers and transmitters only, those that act as such; while others store impressions—thought-forms, as in the inscrutable mystery of memory. Thoughts issuing from brains are caused by an internal thinker, or temporary "indweller."

INEXPLICABLE POWER OF THOUGHT FORMS.

The first form or phase of force manifested by a thought form is that of apparent attraction. The thought-form in an acorn attracts carbon and all other rates of rotation of electrons that enters the composition of an oak tree. The mind-form in the seed of a nuxvomica tree attracts not only the elements that make the trees, but the elements of the virulent poison—strychnine. But the two trees can grow side by side

in the same soil, be washed by the same rains and supplied with identical streams of electrons from the sun. Mind patterns attract all phases of matter, all rates of rotation of corpuscles to themselves, and builds them into material forms—precisely like the mental models. The thought-forms at work attracting matter from solutions to form crystals act with great rapidity, while the mind form of a plant or animal works with much less rapidity. This is because the form must build life-forms first. Not only a mind-form of an animal, but a life-form also must appear before the body of the organic being can commence to form through forces of attraction.

Matter of itself is inert; it must be actuated by mind and life before the general structure of nature can commence to appear in cosmic space. All material things now in the seen appeared and do now appear as emerging from the unseen. Activity manifesting as creating is perpetual and of an antiquity beyond the limits of imagination. From these assertions it may be seen that mind is the only reality as strange as this may appear. Mind can assume protean forms, however, and the word mind has an incredible number of refined and delicate shades of meaning. The entire universe, visible and invisible, is therefore a mentality.

A Starting Point.

By the Creator were we so created,
Thoughts, feelings, actions so related,
That a service-deed gives birth, unbought,
To tingling joy-thrills and true love-thought.

—Katharine Brainerd Miller.

Faith and the Unseen.

THE BIBLICAL DEFINITION OF FAITH DOES NOT FIT
THE PRESENT SCIENTIFIC AGE: THE RICHES OF
THE IDEALIST AND HOW TO HAVE THEM.

By HENRY WOOD.

It is not easy to interpret faith and its exercise in that which is unseen into modern expressive terms. To many the language of Scripture has become formal and rigid and thus its adaptability to the actual life of today is lost or much weakened. It seems so far away to the average consciousness that it needs a new translation to bring it into vital touch with the feeling of mankind. But as a real force faith which is governed by exact law is both scientific and cultivable.

Perhaps there is no other fundamental principle so lightly rated by modern and conventional thought as faith. No other important quality of soul is so little understood, whether viewed abstractly or in practical working. It is popularly estimated as a kind of unreasonable credulity, or perhaps simply as a vague hope for something which is distant. It was well enough for remote biblical times but has little fitting place in a scientific age. As a common term, until recently, it had largely passed out of use. It is no reflection upon "the scientific method" to suggest that the scope of its application should be greatly broadened. The deeper problems of the soul are as amenable to orderly investigation as those of chemistry and physics.

Psychology, subjective activity, the sub-conscious realm and spiritual evolution have their inherent laws which may be studied systematically and found coherent.

Spiritual development is an achievement rather than a gift. Everything has its purchase price and unseen verities are no exception. Even a positive conviction of the reality of spiritual values must largely lack immediate external confirmation. In the matter of fact atmosphere of the modern era, one may well ask himself how far it is practicable to "walk by faith and not by sight." Just here is the focal point where the Bible should become a mirror for the life of today.

Faith is the mainspring of all progress. It is the fountain of all joy, action and hope and its dynamic is exercised upon what is yet invisible. Faith in the infinite intelligence and rule is the great power which moves the world. Its relation to the growth and upliftment of the human soul is as intimate as that of the sun to the animate natural world. If doubt and unbelief are allowed to interpose, a chill takes the place of warmth and the glory of life departs.

To the average observer faith as a dominant force appears elusive and un-

real. Whatever there is of it seems like a harmless enthusiasm which is volatile, or perhaps a temperamental peculiarity. Rather it is a mystic energy, boundless in its resources and of wonderful utility and potential increase. One may naturally inquire: How can I have more faith or spiritual certitude than I now possess, except it be upon some new presentation of outward evidence? But its growth is from within. A prisoner who is wholly shut off from Bible, book or personal communication may cultivate and greatly increase it. Evidence which is external may be useful but it is not indispensable. The roots of faith are bedded in the recesses of being. On the contrary, trust in the things of sense depends upon observation or testimony upon its own plane.

Far above all dogma, theology and circumstance which men discover in Holy Writ, there shines out the towering principle of divine assurance and overruling good. A well-grounded confidence in the issues of life is the exponent of spiritual sanity. Jesus did not teach theology, but in season and out, he discoursed upon the value of vigor in the inner life. This formed the substance of his oft repeated aphorism: "Thy faith hath made thee whole," the truth of which was enforced with all the wealth of oriental imagery. The Pentecostal demonstration which followed his departure into the unseen was an object lesson of the force of faith over sight.

Any thorough study of the successive strata of the soul discloses the intuitive powers as higher in rank than those of the purely intellectual faculty. But this is no disparagement of the latter in its own province for there should be co-operation and an intermingling. With all the wonders of modern scientific development the present era is notable for unbelief and faithlessness. The conclu-

sions of the spirit seem like foolishness to the logician. Even "a sign from heaven" to find acceptance must pass through the retorts of the laboratory. Spiritual laws and forces elude us for they cannot be laid open for dissection.

The Primitive Church was childlike and technically unproficient, but there was the exercise of a far more prevailing faith manifested in corresponding "wonderful works" than this age knows how to command. In worldly lore it was but a low development but with all our feeling of great superiority we might learn much from it. The waning of the inner glow of the soul is a loss which is beyond estimate. Dogma may be recited and receive assent, but it does not furnish spiritual invigoration.

Almost the only reproof which Jesus administered to his followers may be summed up in the words so often repeated: "O, ye of little faith!" Like the world of today they were prone to walk by sight. Until the inner fountain is unsealed, spiritual assurance is feeble and formal. The lower currents of our mental environment chill and paralyze the higher life, while a cultivated faith will reflect back upon us all the warmth we put in, supplemented by a constant growth. In order to a realization of spiritual values, isolation from the world and conscious contact with the divine, at least at special seasons, is necessary. Divine intimacy is the grand ideal. To seek such companionship with an undoubting spirit involves a positive response and provides for its steady possession.

Our righteous judgment of any one must be in the light of his aims and not entirely based upon his completed attainments. He is the actual owner of the fruitage of his ideals even though they now be only in the bud. Correct spiritual accounting credits him with

what he has set his heart upon, for faith brings the treasures of the future into the soul's present assets. Contrary to general opinion the riches of the idealist are very real. Beauty is no more an abstract quality with him but practically his very own. God is not only God, but *his* God. Through the legitimate ownership conferred by faith, Paul's sweeping declaration, "All things are yours!" is sober truth. If such a realization appears like an impossible attainment it is of the utmost importance that we begin its cultivation now.

The spiritual realm is all about us, though intangible to our physical equipment. "For the things which are seen are temporal; but the things which are not seen are eternal." Our deepest and most real life, here and now, is within the realm of spirit. But the average daily life is almost entirely engaged with the things of sense. While Omnipresent Spirit is in and around us, we reason and converse almost entirely in terms of matter. The supersensuous realm seems distant or is relegated to the dim future.

Beneath the seething surface of the sensuous plane, the real life is lived in God. Our seen environment which appears so firm and enduring is like a shadow in comparison with that subtle energy which forms its basis. This orderly force builds up forms and blossoms in seen organisms, while its great current which is not now in manifestation flows on unspent and undiminished. That which is objectively solidified is but an infinitesimal part of the great Whole. No dust can be found which has not over and over again been seized, animated and shaped by its vital force.

O, how the world is bound and deceived by the limitations of the seen! Human traditions, institutions and activities are benumbed by materialism and

pessimism. Conventions tether us to innumerable hitching-posts and we are held to a little exhausted range for sustenance. But on various occasions and under certain conditions, glimpses of the supersensuous flash themselves upon us. The Bible often speaks of the awakening of the spiritual perception, as the "opening of the eyes." When St. Paul first experienced a vivid impress of spiritual illumination, we read: "And straightway there fell from his eyes, as it were, scales and he received his sight." Not literal scales, but "as it were" scales. How rich the Oriental illustrations!

The Church of the Past with all its complex machinery has been afraid of faith, and this fear has not been limited to the Roman establishment. When Luther proclaimed, "Salvation by faith," the whole structure of ecclesiasticism was shaken. He knew no indirection. The divine fire burned within his soul.

During the days of the Primitive Church, while a simple and strong faith prevailed, its exercise in healing demonstration was expected and taken for granted. When that spiritual energy was eclipsed by dogma, theological speculation and union with the state, it rapidly declined. Nothing would so revive confidence in its vital power in the eyes of the world, as a new demonstration of its healing and harmonizing dynamic. This is now coming into evidence both in the church and outside. The great exponents of faith in all ages have been those souls who lived in the universal strength and made their lives channels for the divine energy. In blessing themselves they have blessed the world.

An oft repeated ideal acquires momentum and becomes a living force. This is the fresh definition of faith. As we are now entering upon a new dispensation, let us drop the stagnant notions

which have been associated with it and clothe it with new meaning and life. Through its energy we are to create our souls instead of merely saving them. The new era imposes upon us the duty and privilege of the production of a quality of soul which is well worth saving. To simply preserve a soul's existence is but a small part of ideal salvation.

Look within and listen! As a micro-cosmic entity the whole creation works through and in you. You are a part of the life, essence and cause of things. You are part of that Primal Force in whom and through whom all things consist. You are a concrete manifestation of the law of life and growth. Faith is the means, and with its exercise the end will take care of itself.

The More Abundant Life.

By EDGAR WALLACE CONABLE.



Any effort on the part of the individual to the more fully perfect his body is a step in the direction of bringing the physical side of life more closely in touch with the inner, or Soul, consciousness. Every

effort in the direction of building up a clean, strong, healthy and wholesome habitation for the occupancy of the Spirit Self has a corresponding effect upon the Mind, which, in turn, exerts a corresponding influence upon the entire involuntary nerve system, over which the Mind exerts an arbitrary influence.

Physical disabilities bespeak mental disorder. If the machinery of the body is imperfectly doing its work, the Mind at once becomes clouded, dense and incapable of operating normally. An overloaded stomach has immediate effect upon the Mind and one no longer thinks clearly—not until the cause is removed. True, the body is, in a sense, the ser-

vant of the Mind, but the moment we misuse or abuse the body that moment is the Mind affected in precisely the degree that the body is mistreated.

When we overeat or fill the stomach with indigestible or wrong food combinations, we lower the rate of vital activity of every bodily function. In other words, there is an enforced slowing-up of the vibratory activity of the entire nerve system, which, if persisted in, would produce paralysis of some one, or all, of the working parts of the body. The nerve centers are overcharged, not with vital energy, but are made to perform duties beyond their ability or normal capacity; hence the slowing-up, not only of the vibratory activity of the entire nerve organism, but of the circulatory system as well. The blood currents become sluggish and are more or less obstructed.

By the way of parenthetical explanation, the writer would like to say that he uses the words "nerve system" and "nerve organism" advisedly. Irrespective of the authorities on this subject, he is bold enough to contend that there is no such thing, properly speaking, as the "nervous" system when the

nerves are in normal condition. It can be a "nervous" system only when the nerves are shattered and cease to perform their legitimate functions. One is said to be "nervous" as the result of a disorganized *nerve* system, not *nervous* system. The expression is both a misnomer and technically incorrect.

The writer calls to mind several experiences which recently came under his observation. They were cases of excessive eating and of overloading the stomach. Inside of a half hour after the meals were concluded, prickling sensations were felt in the region of the hands and lower forearms, and both the arms and hands immediately began to feel cool—as if the flow of blood to these parts was gradually diminishing. This was the first warning that if this sort of intemperance were long persisted in, the "slowing-up" process would continue until the victims of the overfeeding would become paralytics.

Complete paralysis is due to the slowing-up of the vibratory activity of some portion of the nerve system to the estoppage point. Death takes place whenever the vibratory activity of the entire nerve organism slows up to the point where it is impossible to longer perform its necessary functions. Improper mastication, will, in time, act just as disastrously upon the bodily working parts as overeating. But, it should be added, in the presence of proper food mastication, overeating is an impossibility. We overeat only when we fail to satisfy the appetite. Then, with the appetite unsatisfied, we crowd the stomach to the danger, and even past the danger limit. Still, the appetite remains unsatisfied and we are at a loss to comprehend the reason.

Those persons who partake largely of purely stimulating foods, such as meat,

tea, coffee, etc., become temporarily satisfied before the stomach feels crowded, but these are practically just as badly off in that they do not give the body the sort of food which builds for permanent health and longevity. The stimulant is temporarily satisfying only. It is short-lived, thus the collapse comes at a premature period. During the living days of these people, however, they are very active; that is to say, active for a brief period following the taking in of the stimulant. There are many of us, you know, who cannot go to our duties in the morning until after we have had our cup of coffee. Many of us, too, must have our cup of tea before the internal forces will respond to our demands. Again, before many of us will undertake the duties of the day we think that we must start out with a "reinforcement" of broiled or fried steak, a bit of ham or bacon, or something else in the meat line—all high grade stimulating foods, but not long-sustaining nor life-giving in comparison with other classes of foods which Mother Nature has provided for man's consumption.

The great majority of the race is in possession of bodies which have been poorly fed and mal-treated in many ways. Before the Mind can possibly grasp the full significance of all the beauties in life, the clouds which obscure its vision must be dispelled. This leads us to the first step to be taken in the direction of bringing our own infinite resources into manifestation, to the end that there may be a full realization of not only our present ideals, but that those loftier ones which are at present beyond the reach of our powers of discernment, but which are ours to come, shall still linger in the midst of the unconscious realm, ready to fulfill their mission the moment we have builded for their reception. With all the working

parts perfectly adjusted, we will be in readiness to touch the button which shall bring every working force operating the human structure into harmonious relationship with the Divine Plan.

The writer is fully aware that very few of the men and women who have come into the full consciousness of their own absolute Divinity—at One with the Infinite Creative Energy—who have evolved into the Cosmic Consciousness, as some of our friends phrase it—will be seriously interested in the primal instructions which the opening articles in this series contemplate, but it is believed that there are a sufficient number still “without the gates” who are awaiting the first opportunity which presents itself to ally themselves with any systematic and rational school of thought whose ultimate will insure the achievement of the highest aspirations which it is possible for even the soul to contemplate. With this in view we shall proceed.

In all ages, at least, ever since the man Jesus made his debut upon the scene of the semi-civilized, every person who has desired to come into closer touch and relationship with a recognized existing power which was supposed to be guiding the destinies of the world of created things, it has been thought necessary to first cleanse, purify and perfect, so nearly as was possible, that portion of man's organism known as the physical

body, before undertaking the solution of any of the serious problems of life. It was known that every physical and mental faculty must be brought to the zenith of acuteness before consciousness could realize the existence of anything outside the mere physical sense realm. To bring about the desired state of mental acumen, all physical obstructions must be removed. The speediest and most effective method by which this might be accomplished was by undertaking periods of fasting and dieting, and living upon the simplest foods which nature provided and in an uncooked state. It was known that, with the elimination from the body of all effete substances, disease and diseased conditions could not exist. It was known, also, that in the presence of perfect health, all bodily functions would work perfectly. The first step, therefore, was to restore normal health conditions. To this end long and short periods of refraining from every form of foods, except pure water, were undertaken. The length of the fasts was determined by existing bodily conditions. Jesus went into the wilderness and fasted for forty days and forty nights, knowing that the eliminations of all obstructive elements would bring him in closer touch with the Father which was within.

Through the purging of the body the Mind is cleared and made receptive and thus are we transplanted into the New Kingdom.

Astrology and Will Power.

By ADELAIDE KEEN.

There are certain people so ill starred that nothing but new thought will lead them into Success. You must and can so change your personality and hence, environment, that Joy will come, instead of sorrow. If you have not the

"gumption" to do this, you will drift miserably all your life, but once you *consciously* unite with God, who rules the stars, you become a god, also, you create, because you rule, and rule because you have created order from chaos, beauty from ugliness, and wrested victory from defeat.

Let me tell you the man who plays a losing game is the only one who "wins out," because he alone draws every bit of his strength for his efforts, from God's infinite power, as well as from his own will power. Intelligent effort, ceaseless, cheerful and undaunted by defeat, overcomes bad luck. Freedom to enjoy is man's birthright. Saturn keeps us in a shadow of disappointment, Uranus suddenly upsets our plans, Mars breeds quarrels among the best of friends, Neptune maliciously blasts our hopes. These are the bad planets among the many good—but good predominates. Venus may give you beauty, or sweet manners; Jupiter, especially in the twelfth house, gives influential friends; the sun or moon brightens our path, or Mercury gives us quick wits, that precious insight, in emergencies. The twelve months are ruled by as many signs in the zodiac. These are divided into four elements of nature. Fiery, or quick tempered, earthy or material, watery or variable, like the tide of the sea, and airy, or visionary. Our great poets and philosophers were all born in the latter. Good or correct horoscopes are never cheap, for it is laborious, exact work, to even erect a map, as they call it. And to foretell the future, year by year, is far from easy. In the middle ages this was a great science, and astrologers were feared and respected. To this day, in China and India, two old, wise countries, parents and match makers insist that the horoscope of both man and girl be shown, and no marriage is under-

taken, money and beauty aside, if these do not tally. For certain souls are born for other souls, and happiness or luck depends on their union. Even great men realize this. Napoleon never prospered until he met and married Josephine, a few years older than he, but able, as no other woman, to appreciate and inspire him with the confidence he needed for success. Even Christ needed those who believed in him, in order to heal and teach. When Napoleon set his wife, or true mate, aside and married another, he began to fail and to die. He had sold his soul for ambition, for love is the holiest thing on earth, and Josephine was really part of his own soul, his other half. Swedenborg believes in conjugal love, on the ancient theory of two halves, in a whole; these will unite if adapted, mentally, and will turn away, if not congenial. Napoleon was born unlucky, but he *believed* he would succeed. He was born of poor and plain people, sickly and so ill nourished, during his years of struggle that he carried to the throne a skin disease which doctors labored long to cure. Perseverance, will power, faith in himself and a sharp insight into men, hence an ability to rule them, helped him to down bad luck. His wife's faith completed the miracle. Either masculine strength needs feminine gentleness, or else, as before said, souls cannot be complete, hence successful, all alone. Elbert Hubbard says, "Single file is barbarism," and that no lasting work is done by celibates and priests, in any land, that the Puritans took root, because they were aided by their mates. Martin Luther united with Catherine Bora and left a great, pure religion. Most all great men have Saturn in their horoscopes; it seems to crush weak men, and to inspire strong ones to further efforts. And these efforts give success! It is all the

way you take defeat. The sun and moon badly aspected give weak eyes, but common sense and suitable eye gymnastics prolong the sight. And compensation rules in astrology, as elsewhere. If Venus does not aid, Jupiter of the sun may. Everyone wants to know if their love matters will succeed. Look to the seventh house, if you have your map, as Saturn gives a single life with marriage later, Venus or Jupiter give an early, happy marriage, as with Queen Victoria, and Uranus gives divorce and unsettled conditions, and finally, Neptune brings many bad ventures. Lillian Russell has Neptune in her seventh house, and has had many husbands, none of them much good.

An astrologer will take the maps of two people and see if they can agree. Of course, anyone can agree, with effort, but this means with ease and joy. If he finds the combined aspects favorable, eight in all, four in each, he says, "Go ahead." If the moon is in the same position in both, love results and lasts. If the sun and moon are both well set, and the man and woman each has Venus in the same good position, it is especially favorable. And so on. But, suppose we have unlucky planets, our efforts fail, or that we have already a wrong mate, nothing but will power and cleverness, faith and work, can help us out. If the stars give us disease, and the bio-chemic doctors claim to cure you with the aid of your horoscope, then deep breathing, simple, nutritious food, well chewed, happy energetic thoughts and perseverance will win. As the Scotch say, "It's dogged that does it!" and he that tholes, wins." Thole means endure. And wherever the Scotch settle, provided they leave whis-

key alone, they conquer. It is utterly impossible for a drone, a drunkard, a thief, to prosper. Life is a game, and we need all our wits to conquer the handicaps.

All the signs of the zodiac have power, however, to a certain extent. For instance, Sagitarius, the archer, and his children, shoot straight at the bull's eye of truth, they hate lies and deceit. And they detect it by their great insight. Scorpio stings with his tail, is ungrateful and selfish. Gemini is double, never satisfied, likes changes and travel, but grand people have been born here. Leo is courageous, Virgo is gentle, as a young girl, Capricorn is obstinate, like a goat, Libra is variable, like the balance, while Taurus is headstrong, like the bull, and Acquarius, Pisces and Cancer, like water sports. And all the planets have their attributes. But for all this, one must not be fatalistic; if your stars are bad, despair will never help you. Rather, buckle on all your armor and insist on getting success, in spite of that. And if your stars are good, laziness will not help them or you; you will lose even the best of luck, if you do not show gratitude and energy. By changing your thoughts, you change your aura, you attract what you need and want, and then nothing can keep you in darkness. You may not be young, but while there is life, there is hope, and some of the greatest souls on earth, like Christ, accomplished their work after thirty years of age. Indeed, the right sort of a man or woman goes from strength to strength, throws off defeat and disease, and is absolutely undaunted amidst the wreckage of their hopes. For all great souls are at one with God, "to whom nothing is impossible."

Common sense in an uncommon degree, is what the world calls wisdom.—Coleridge.

The Master Keys of Power.

BIBLE TRUTHS ARE ONLY TRUTHS WHEN PERFECTLY UNDERSTOOD: LIFE'S PARADOXES: A GOOD RULE OF LIFE.

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

NO. 4. SELF-EFFACEMENT.



"Whosoever will be chief among you let him be your servant," said the wisest philosopher that ever lived, the simple, gentle Sage of Nazareth.

To millions who have read the passage it has seemed merely a senseless

juggle of words. They have received it, quoted it "because it was in the Bible," but that it had a meaning, real, practical, far-reaching, never occurred to them.

And yet the words express—or rather imply—a truth which is one of the deepest in all philosophy. Christ knew it and expressed it over and over again in no uncertain terms. "The first shall be last; and the last shall be first." "Take the lowest seat in the house." "Blessed are the meek." "For I am meek and lowly," and in a hundred other speeches. The Galilean Sage voiced the same thought.

Lao Tse, the greatest Chinese Master, says: "Put away your small wisdom

and then your great wisdom shall be bright." Make yourself the least of men; then shalt thou become the greatest." "Behold, I show you a paradox. The voluntary servant is master; the master serves."

In the beautiful story in St. John's Gospel we are told how Jesus in spite of their protests, insisted on washing his disciples' feet—a most menial task. The act was symbolic—symbolic of that attitude of true self-effacement which is the very quintessence of personal power.

"If I wash thee not, thou hast no part with me. * * * What I do thou understandest not now, but thou shalt know hereafter. * * * For I have given you an example that ye should do as I have done to you."

Here is one of the many paradoxes of life. He who serves is master; he who effaces himself becomes conqueror. He who commands the most is he who demands the least.

And how shall we reduce this to practice? Well, let us take an example of the social application of this principle? Which is the popular girl in society? Is it the one who holds her head high, who considers herself somebody, who prides herself upon her beauty, her gowns, her social position, her beaux; who exacts

adulation as her right and is always angry and disagreeable unless she is standing in the limelight, the observed of all observers? Or is it the quiet, unpretentious, sympathetic girl, always willing to give advice to another, always willing to advise and help, always anxious to serve where she can? Which is the more popular one? Which receives the greater affection of her friends? Which is the more likely to appeal as a fitting life partner to some worthy level headed young man? Is it not she who has learned the difficult and important art of self-effacement?

And among men, also, who is the popular one. Who is he that is sought for most often as a counsellor, confidant

and friend? Is it the bumptious, egotistic, arbitrary fellow; or is it the quiet, helpful, non-assertive one? The latter always. A clever woman said to me several decades ago, "Conduct yourself in society so that people shall never notice you when you are present, but shall miss you like a lost limb when you are absent," "which is a good rule in society—and in life.

So much for the gentle art of self-effacement. To master it one must know himself and control himself. Those two alone, self-knowledge and self-control, give sovereign power, and when in addition the man or woman has achieved self-effacement, that man, that woman, has become a true master.

Responsibility for Our Thoughts.

YOU CANNOT HIDE YOUR THOUGHTS: HOW CRIMINALS ARE CREATED THROUGH STUBBORN WILLS:
WE CANNOT EVADE RESPONSIBILITY FOR ONE'S
THOUGHTS.

By WILLIAM E. TOWNE.

No one can hide himself from the world.

Affectations, tricks of manner, dignity, assumed democracy, will not conceal the real man.

You proclaim what you are every hour of every day.

You cannot afford for one moment to be otherwise than strictly honest with yourself.

You are responsible to the laws of the universe and your account is being kept with the utmost exactness.

Every thought that you entertain has its effect upon yourself or upon others.

It is foolish to think that we can hide

our thoughts. Why, they leave their trail upon our faces, in our actions, in the movement of our bodies, perhaps in the lines of our hands and in innumerable other places.

If we strike a false note it is bound to jangle in the harmony of our lives. We cannot do violence to our ideals and not pay a penalty.

Is there ever a criminal who is indifferent to repentance at some time in his career?

I do not think so. Criminals are made such by reason of a stubborn will which leads them to resist the conventions. Then when disgrace comes they grow

hardened, because they find the world, as they come in contact with it, is not looking for any good in them but is only too willing to condemn.

So they grow reckless and hardened. And yet I believe the great majority of criminals experience the strongest longing at times to become once more a part of what is called respectable society. They would like to feel that they were not outcasts.

The work of Ben Lindsey, and the other judges of juvenile courts, is to make tough boys (embryo criminals) feel that they are really a part of humanity, that they are not outcasts, and that society wants them, for their own good, to remain within its fold.

Society has been largely responsible for its criminals. It has been, and still is, suggesting, by the most powerful means, to the transgressor that he is an outcast. Instead of trying to reform it is pushing him further away.

The tide is turning, however, and the criminal who really desires to reform has a better chance today than ever before.

We are beginning to learn that we are responsible, in degree, for our mental attitude toward the wrongdoer; that his crime is in part our crime.

Thought carries far. If you condemn only in silence it may yet have its effect.

It is a new idea that man may be responsible, in degree, for the thoughts he entertains as well as for his acts.

Lincoln Steffens has an interesting little story in one of the current magazines (*Everybody's*) about a negro who grew jealous of a girl and allowed the fiercest hate toward her to accumulate in his mind. Then one night he drew his revolver and emptied its bullets into her body, as he supposed. Frightened, and once more sane, he ran to an officer, confessed that he had killed the girl and that he was glad he had done so. It so happened that not one of the bullets from his revolver had taken effect. The girl was unharmed. Yet so far as the negro was concerned he had committed murder. In him nothing was lacking to complete the elements of murder.

The real point of responsibility in such a case surely begins back of the act itself.

Thoughts long held become built into character; and character cannot be concealed from the world.

We can no longer evade, altogether, responsibility for our thoughts.

The thought life of one person may be so harmonious and filled with good will towards all that you instinctively unfold and expand and feel at ease upon coming into his presence. Another will repel in equal ratio because his thought life is filled with pride, coldness and perhaps envy and ill-will towards the rest of humanity.

It is a pretty good plan to entertain only such thoughts as you would be willing to have announced from the rooftops.

Sing A Song of Laughter.

Sing a song of Laughter,—pocket full of Smiles,
It's what the World is after,—beats all other Wiles.
Life's too short for grumpiness,—spend your little while
Looking for the Beautiful,—wearing of a Smile.
See the many Roses,—blooming by the Way;
They'll cover up the thorns and stones,—if you say they may;
You've no time for Anger,—Life's too short for Guile;
Look out for the Beautiful,—smile, smile, smile.

—James S. Carter.



FRANCES STARR.

More New Thought Plays.

BY THE NAUTILUS'
NEW YORK OBSERVER

Silman Jay Kaufman.



ELEANOR ROBSON.

"The Dawn of a To-Morrow," "The Vampire," "The Third Degree," "The Easiest Way,"—these titles suggest what? Things plus or minus? "Kassa," "The New Lady Bantock," "The Barber of New Orleans," "Kitty Grey," "The Fair Co-Ed," "The Girl from Rectors," "Havana," "This Man and This Woman," "A Woman's Way," "A Stubborn Cinderella." What do they suggest? Of these groups, all productions almost within a fortnight—each of the former caused much favorable comment, each of the latter much lukewarm comment. Necessarily, favorable comment does not mean *New York* success—and vice versa.

The recipe for a New York sensation is known, but like the painter and his pigments just how to mix is the trick. New York wants something more than a well-constructed costume play or a funny farce or a spicy comedy or a musical comedy star with a college background. It must be unusual, unexpected, superbly written, and acted, and produced. If these things so essential are missing, a novel theme may bring about a forgetfulness of their absence and in this way we account for some of our first group. And to carry the idea on a step, the novel

theme added to these essentials is a sensation superlative.

The introduction of metaphysical—a novel theme—into dramatics results in a marked melodramatic tendency. This is a matter of course. Attempt at demonstration of things occult must be melodramatic since melodrama depends on effect not cause. Metaphysics are largely speculative. We know little of cause. We think we see many effects. As Edgar Saltus defines temperament: "The art of holding your own on the subject of nothing at all with experts who have devoted their lives to it."

Go back to Trilby and the Witching Hour, and their success implies that this tendency is not deplorable, and now come the new thought, "The Dawn of a To-Morrow," "The Vampire," and "The Third Degree." Hypnosis has been discussed for years. The converse—stealing a thought from the brain instead of putting one there, is comparatively new. The occasional human vampire is called coincidence. Five years later, "The Vampire" might have been timely. The idea will sometime make a big play. Many of the lines are inconsistent and others read like tracts which should have been between boards instead

of on the boards. Out of New York, people will enjoy it, because they think.

"The Dawn of a To-Morrow" simpler than the others, is simpler because—as a character aptly puts it, "the advanced is the very old." It is being called the new thought play and its theme is, "ask and believe and you shall receive." The auditor may be an atheist or a believer—there is a belief in an intangible something, a Supreme Being, a conscience, the brotherhood of man, a higher intelligence, right, or God—call it what you will. This play puts all beliefs on a common basis and its appeal is being answered. It is real, fascinating, charming and thanks to Miss Robson's convincing art, you leave the theater happy and content. She gives you two bits of advice that are worth recording. Here they are: "Jest keep movin' and thinkin' somethin' else," and "There ain't nothin' as bad as wot yer tho't it was."

"The Third Degree" is a variation of "Trilby," and "The Witching Hour." Hypnosis in the form of a police captain's suggestions to an innocent man brings about his confession of the murder. Several of the incidents are incredible, but it is so well acted and worked out in the main, that it is a well deserved success.

And now "The Easiest Way." Writing about this play is like taking a pill—"let's have it and over." Of course if you are a Christian Scientist you say you do not take pills; but to me it is not a pill—it's a capsule of concentrated superiority. It has caused more discussion than any play in years and it will continue doing it. Why? It is the greatest play written this side of the Atlantic. I am not a "Plot-er," and if you want to know what it's all about write six weeks in advance for seats. But this, I will tell

you. A review of the play said this: "Young boys and girls go out into the world and meet its dangers, and it is the mission of plays like 'The Easiest Way,' to remind those who treat these dangers lightly and carelessly that one day they will be called on to pay the penalty." The prudish ones who object to this genuinely artistic production of an unusually written drama which will accomplish this mission, are killing the ambitions of men like Eugene Walter of whom theatrical America may well be proud. The foremost manager in America said: "A play that is primarily a fine drama and secondarily represents an unfortunate side of life justifies its production on the score of its fine drama. But a play that is primarily suggestive and only secondarily dramatic can never justify its production. 'The Easiest Way,' blunt, perhaps suggestive to many, naturally, but true always, is primarily a fine drama. Elbert Hubbard says something to the effect that if you focus on a thing to the exclusion of all else, it becomes repugnant. Clyde Fitch says the same when he says that conflict of opinion makes life worth living. If all agree the conflict is gone and you stagnate.

Of the musical plays of the second group, "Kitty Grey" and "Havana" scored most. Both are a good evening's diversion. Mr. Huntley in "Kitty Grey" is the funniest comedian England has sent us—the other was from Scotland. "Elsie Janis" imitations save "The Fair Co-Ed." "Kassa," with Mrs. Leslie Carter is scenery and no play. It was written with her former successes as models—the essence omitted—the Leslie Carter moments poorly copied. "The New Lady Bantock" is the usual late winter farce.

"Stubborn Cinderella" shows what

Jack Barrymore might do with better material. "This Man and This Woman" should have been presented at occasional matinees. It is near—Ibsen, Americanized. The one exception to all these aimless attempts is "A Woman's Way," and it is truly the most delightful little comedy one has seen in many a moon. Let it be quickly said that it was written by a man, a young man, a young American reporter. And it is irreverent

to say that he has taken Grace George's last year's success and turned its story the other way about. He has written a splendid modern comedy that will not be soon surpassed. Miss George has "arrived." Her methods are without a blemish and as she trips lightly through her three acts you somehow enjoy going along with her without that strained feeling which usually attaches to this sort of comedy.

The Fires Unquenchable.

By S. BLANSHARD.

Someone received more than his due of renown once for saying: "*The more I see of men, the better I like dogs!*"

A spurious popularity still attends this phrase which is not in itself either wise, natural, or true.

It might be well amended thus: "*The more I see of men, the better I like books!*"

Are we grateful enough, do you think, to that art of printing and binding which gives us fellowship with the great ones who have lived and worked, thought and written, here?

Can we ever be sufficiently grateful for books?

I know a man who can and does get drunk upon Emerson. An enviable intoxication, this, which carries no sorrow with it.

It is not given to all to feel this exaltation of the intellect, which comes from the identification of the reader with the thought of the writer. Not to all, perhaps, but surely to many, and, in some degree, to most.

Would it not be wisely done if our Boards of Education barred the study of the Dead Languages from the School

and substituted the Noblest Thoughts of the Classics, in modern English?

One finds so much of beauty, so much of purity, so much of wisdom—such clear good sense—contained in the writings of such men as Goethe, Hegel, Thoreau, Emerson, Carlyle and Seneca, that it would seem as if a general familiarity with their writings should of right constitute the basis of all popular education.

Who among you has read Thoreau, for instance, and has not felt the nearness of a pure soul? "*Sweetness and Light*" are the words I would choose to define his influence upon the mind. I like to think of what Emerson said of him. "There is a flower," said Emerson, "called by the Swiss *Edelweiss*, meaning *Noble Purity*," and he likens Thoreau to this Alpine blossom.

Four hundred years before Christ was born, Confucius, the Chinese philosopher, taught and wrote, "*Do not unto others what you would not they should do unto you!*" and in his Maxims he returned again and again to this as the basis of all right conduct.

Among Goethe's sayings I like well that which runs, "*We are always*

anxious to sweep our neighbor's doorstep."

It is a joyous thing, too, to compare the manner in which two great minds, such as Emerson and Hegel, the German philosopher, voice the same thought.

"*Man,*" says Hegel, "*executes what he thinks is his own will, and knows not that he is but fulfilling God's intent.*" There is much more than this to the passage, and it is beautifully expressed in Hegel's devout way.

Now mark the incisive keenness of Emerson in putting the same thought in seven words:

"The dice of God are always loaded."

Wonderfully done. It is a sword-thrust: it rings like steel.

There is a passage from Seneca which I should like to quote to you, but it will keep for a future *Nautilus*. It is a thought too long for this article. Let us take instead a line from that bitter old cynic, Schopenhauer, which fitly embodies the gist of his philosophy; wise, self-contained, witty—but cramping:

"Never tell a friend what you would not tell an enemy."

And this, from the same:

"Your friends will tell you that they are sincere; your enemies are really so."

You are not required to embrace his

philosophy, but you should know him, and you will enjoy his bitterness. He is a mental quinine, and therefore a tonic.

There are so many of these immortal souls; so many deathless dead; so many fires unquenchable, that one scarcely knows where to choose, or with whom to begin.

But first and last and always there is Emerson, our best beloved.

To Emerson alone I dare apply the word "*Radiant!*" He seems to me a very Lucifer—the light-bearer. He is so sane, so serene, so glad at heart. Remember his line:

"The intellect is always cheerful."

Although we are strangers, I am conscious of writing these words down with William Towne in mind, because I feel that William is himself something of an artist in words, and he will enjoy with me the good work of others. That you will, too, I may hope.

Most of you know Coleridge only as the author of "*The Ancient Mariner.*" Listen then to this morsel from his "*Table Talk*": "*Prose is words in the best order. Poetry is the best words in their best order.*"

Concise, thorough and profoundly true.

That's genius.

Graphology and Young Hearts.

By MRS. FRANKLIN HALL.

WHEN HEARTS ARE YOUNG.

Are the hearts of those who count each new year as an opening petal upon the flower of Life, a creation of beauty, fragrance and development, ever old?

Good and bad angels write the history of our lives upon our faces to be interpreted by those who understand the sign manual.

The mystical "*Fountain of Youth*" if its

waters were analyzed, would show equal qualities of unselfishness, love, kindness, hope, charity, compassion and self-sacrifice. The Master dipped in this fountain and still lives symbolical of all beauty and strength; Genius has fluttered its wings therein, soared to the heights and become glorified.

Hearts ever young are the magnets of nature attracting all that is sweetest and best, each unto its own, unless Fancy comes between.

Without the heart, life ceases; without love, joy ends, hence from a sentimental standpoint we intertwine the two with romanticism.

In olden days the word "affinity," applied to those between whom was spiritual and psychological attraction, whether man for man or woman for woman, or mental and soul attraction between those of opposite sex, but today it has become debased to a matter of sex allurements alone, which should be made a secondary consideration in all pure love or friendship.

*now on a vacation
the need of it. As my*

*Just a line to let you
see I have not forgotten
you but it does seem*

*leisure. Wouldn't it be fine
if you might either rest a
time here and then go abroad*

To be young, to be youthful, which is synonymous, is to be vigorous, especially mentally, which to my mind also means spiritually, and youth of the mental faculties keeps the blood circulating and the body alert and we speak of man who with accumulation of years still retains "youth," in the words of Milton,

"Such as in his face,

Youth smiled celestial."

As the wireless telegraph flashes myriad messages from one station, so certain natures attract unconsciously varied temperaments, making it sometimes difficult to decide where there are lurking dangers and antagonistic elements; hence the great value of Graphology which sees through a glass clearly and prevents blunders for those hearts that are young no matter what the years they have registered in the book of Time, thus cheating the divorce lawyers of many goodly fees.

As an aid to those who figure in this class, I am placing before you a few specimens for consideration. The top line of each specimen is that of a man, as he came first into being if we believe our Bible. The next two are of women, one an irritating element in his life,

the second harmonious, or else with the tonic qualities that enthuse to higher ambition and perfectness.

Of course in so limited a space it is impossible to enter into the finer delineations and details of the characters, but enough will be shown to aid and interest you and make you more careful in entering into life partnerships. For marriage is a partnership, try to evade it as we will, and its golden capital should be, but seldom is, trust and forbearance.

The writing of the first line given in first illustration is that of a gentleman with imitative qualities as shown in the appearance of the writing itself which is of the Spencerian order. His ideals are high as depicted in the high dots of the "i's" which also show some measure of temper by the comma-like shape. He is slow in making decisions for the letters and some of the words are joined, but as the letters are widely spaced he is also a fluent talker when he

gets started. He is lacking in secretiveness for all the "a's" and "o's" are open at the top. There is great firmness and persistence in the crossings and keen penetration in the letters sharply pointed at the top. Activity of movement is not marked only in the final to the "y" in "my." This final shows forceful determination when aroused and that the writer needs a very active life mentally and physically.

Now suppose this man married to one with the temperament of the second line whose letters turn both ways implying a dual nature and vacillation; carelessness of detail, forgetfulness, selfishness as indicated by the incurve of the many initial strokes; mediocre intellect, yet strong affection, as many of the letters slope strongly to the right, and some sensuality as indicated by the shading upon many letters. The man is so far superior to the woman that he would either deteriorate or else rise above and grow away from her, his life a failure, so far as happiness is concerned.

In the third line there is forcefulness, energy, thrift, as displayed in the crossings and finals with the activity to stir him up and make him

all he is capable of becoming. The intellect is good, the will firm and sometimes positive, but rarely stubborn. She will stand up for her rights but at the same time be just, and with her refined intellect would be appreciative of his mental qualities. She supplies the vigor lacking in him; is selfish enough, (see incurves on a few letters), to demand her rights that

generally finds it whether she has reason or not, for such women are unreasonable and illogical, never trying to ascertain the real facts. She is decidedly of the earth earthy with little intellectual strength. It is not necessary for me to tell you what two such people would realize if bound in wedlock.

In the third line we have intellect, firmness, candor, confidence, patient persistence and the humor that sees the amusing in everything with also a harmonious love of the beautiful that could appreciate this same quality in a husband and not doubt his loyalty to her because he happened to think some other woman attractive. Had this writer just a little more nervous energy and quickness of thought and action they would be almost ideal comrades.

In the first line of the third illustration we have a nature keenly sensitive and very

proud; see many of the sensitive lines, the slope to the writing and the height of the first part of the "N." Yet this pride is simple and refined, in fact in accordance with the sensitiveness. This person is like a highly attuned instrument that only patient, gentle hands can awaken to melody. Only one who possessed

*Will not be able to see you
until Thursday night or Friday
afternoon, and will
mail myself of the*

*Confessions, later, so
can be detected.*

otherwise he would be slow to recollect. She also has a redeeming sense of humor that would turn discord to a laugh instead of sulking or whining.

In the next illustration we have in the first line the writing of one who is impressionable without disloyalty. There is the tender slope to the letters, the sensuous (not sensual), shading to the turns that gives a love of beauty. This man would look upon beautiful woman as a garden of flowers to be admired and still left to bloom. High ideals are in the lifted crossings above the capitals and the "F" in "Friday" is original, artistic and ideal. Observation, penetration, concentration of thought are all shown in the pointed letters, rather small and somewhat close together. There is also marked secretiveness and reserve with great sensitiveness, but reluctance to give expression to personal feeling. One who lives much within himself.

In the second line we have the woman of intense jealousy, impatience, irritability, vacillation, who is always looking for trouble and

*184-160 East 91 St. Street
New York City -*

*160 East 91st St.
New York City.*

*Introduction I hope I did not offend her. I
tried to interest her with best wishes.*

I am Sincerely

AB.

many kindred thoughts and feelings could ever cause him happiness or be in harmony with him and this very delicacy of feeling and pride would make him hesitate long before slipping his head into the matrimonial noose. The im-

patient crossing of the "t's" shows he has a temper, too; while the joining of words and letters show logical reasoning from cause to effect. Such a nature under unfavorable conditions could be cynical and sarcastic. There is keen penetration that makes him a good judge of human nature, thrift with an energetic desire to attain wealth, but not at the cost of love.

Such a person may have many infatuations but love in its truest, noblest sense will come to them but once and they will hold it fast with miserly devotion.

If through some prank of fate one of the earlier infatuations should bind upon impulse to one like the writing in the second line what warfare there would be upon the field of domesticity. Intellect of a high order and refinement are shown in this woman's writing, but look at the triangular crossings, implying argumentativeness and obstinacy still further strengthened by other crossings with tenacious hooks. She would be obstinate and argue while a word was left in the vocabulary and

he would be stung to biting sarcasm and bursts of temper and so there would be an ever widening chasm between them.

The third line is harmonious for it is intellectual, refined, patient, well poised with clear reasoning faculties. There is both the intuition that grasps the meaning of a subject quickly,—see some of the letters are separated and some joined,—but the patient calm reasoning that solves problems and smooths them out. There is grace in the formation of the letters, spirituality, high ideals, nobility of purpose and the magnetism always possessed by those with this temperament. The simplicity of taste and refinement accord with that of the man, while her tactful will, shown in crossings and slight variation in size of letters calms his more easily aroused temper. While charitable and unselfish, she also shows thrift in her short finals. There is deference in the well proportioned letters, a sort of worshipful devotion to those whom she loves and trusts that is blind to their faults or seeing ignores and idealizes the true worth. She bears with her the sunshine of her western plains.

"Farewell, Teddy."

By WILLIAM E. TOWNE.

There is mourning throughout the land.

Friends and foes of Theodore Regnant have, since March the 4th, been conscious of an aching void—a void which can only be adequately likened to the one we feel when the curtain rings down on the final scene of an especially good comic opera.

The rotund and rather elephantine Mr. Taft offers meagre material for the newspaper cartoonists, compared with that afforded by his gyroscopic predecessor.

Teddy has disappeared (temporarily) from the stage amid a gorgeous, spluttering, bewildering blaze of red, white and fire works, and the memory of his career takes the gloss off his understudy.

Yet, I wot not we shall still find amusement in watching the paralyzed ones return to life.

Even race suicide may ere long rear its much be battered hydra head from the tall grass—who knows? And if so, we shall soon be listening to a feeble shout in favor of quality as well as quantity for the coming generations. Of course, this will proceed from some misguided individual who hasn't yet fully realized that the steam roller has passed over him.

Those really predatory buccaneers of wealth are gathering their tattered rags about their emaciated forms and striking out for the hilltops where they will spy out the country to see if, perchance, it is safe to venture back to their old stamping grounds.

Old maids and bachelors are sucking in deep, full breaths of free air. Some have even appeared in public without embarrassment. No longer will their sleep be haunted by hideous fears of marriage or social ostracism.

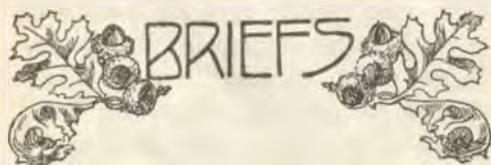
The sentinel before the Standard Oil fort once more crys, on his nightly rounds, "oils well."

The trust promoters are returning grateful, heartfelt thanks that the open season for stock watering is thought to be once more at hand.

Railroad presidents are getting their spectacles changed for those which will magnify more powerfully. This is preparatory to establishing new rates of profit which shall be considered legitimate on their lines.

It is reported, however, on very good authority, that nervous prostration will continue to be quite a fashionable complaint during the next four years among the enemies of the Public Good.

The Taft steam roller is highly recommended as a dandy and efficient pulverizer, though not quite so pliant in its action or so easy to get under way as the original model.



By WILLIAM E. TOWNE.

* * * Heard in stageland:

She: My father used to be a fine singer before he went to prison.

He: What's his going to prison got to do about his singing?

She: Well, since he's been in prison he's always behind a few bars and can't seem to reach the key.

* * * We are in receipt of many letters from people who want to know if

we advise investment in this, that and the other stock company which is being widely advertised. Most of these letters come from comparatively poor people, who cannot afford to lose any money. We get pathetic letters, too, from those who have invested their savings in some worthless stock and lost all. Since the election, many stock investment schemes have been launched, especially in the publishing line. The advertising put out, paints a glowing picture of the enormous profits earned by some of the great publications. The would-be investor is not reminded that competition is ten or twenty times keener in the publishing business now than when these big successes were started. Where there was one good magazine then there are twenty now. The cost of labor, white paper, engraving, and everything in the line of raw material has greatly advanced in the past nine years. Of course, I do not mean to say that *none* of these advertisers will succeed. Some of them may. But my experience and observation leads me to advise *no one* to invest in a stock which is advertised widely *unless* the investor can afford to take a large sized risk of losing his money. In most cases it is a gamble. A really sound and paying concern, *one which already has a basis of property and business established*, can usually find men with money who will back the business, without advertising the stock publicly. Among twenty or more advertising stock companies which have come under my notice in the past few years, *not one* is paying dividends and nearly all have gone out of business. Too many of these companies which advertise stock for sale are depending upon the money received from such sales to build up a paying business from the very foundation. They are not firmly established, but hope to become so with

the aid of money received from the sale of stock. In nearly every instance it is a big gamble, with the odds heavily against the investor. I would earnestly advise every small investor before he parts with his money to read "Modern Speculation," by David Graham Evans, in *Success Magazine* for October, 1908; also "Good and Bad Bonds," *Success* for March, 1908. Personally I think the safest and best way to invest surplus money, upon which you can afford some slight risk, is to go to a reliable and honest investment broker, some one in your own vicinity whom you know personally, and buy stock in an established business which is already upon a paying basis.

Keep your money in savings banks until you can pick up some really sound investment. I am not a financier. This advice is the result of my own experience and the use of whatever common sense I may possess. Think it over carefully, apply *your* common sense to the problem, and if we agree, it will be safe, I think, for us to act upon our conclusions.

* * * Those who enjoy Edwin Markham's splendid poems which appear in *Nautilus* will be interested in this bit of autobiography by Mr. Markham which appeared in *Success* some months ago:

"I began life as a shepherd boy, and even in those early days I felt the lure of poesy. Many a time I stretched out on a rock, my sheep scattered about me on the hillside, and spent hours pouring over Byron's 'Cain' and 'Childe Harold,' dreaming delicious dreams of a rosy future when I should have nothing to do but to read books and to write them. Since that hour of boyish vision I have been a man of-all-work—a cattle ranger, farmer, editor and teacher. * * I would recommend every young man to set his heart upon some wise central purpose, and to cleave to it to the end."

* * * The sick person or invalid identifies himself with his symptoms. He becomes, for the time-being, a living expression of rheumatism, pneumonia, cancer or whatever his affliction may be; he allows all the forces of his body to be directed by the mind to the seat of his trouble. By keeping his mind centered upon the disease he builds up the disease instead of the health which he desires.

* * * The surplus life force in the body goes just where the will directs it. The mind controls the disposition of this life force. If you will that it shall be dissipated through fear, dissipated it will be. If you recognize that the disease is not the real you, and let go so that nature can take her course, the surplus life force will be used to eliminate the disease.

* * * There is no fate but law. It is true that we cannot at once wiggle away from the consequences of our past acts, but we can stop creating much undesirable karma for future delivery. There is more absolute truth than poetry in the slang phrase, "You'll get all that's coming to you." The originator of that sentence must have been a Theosophist in disguise—only he probably didn't know it.

* * * The great cause of unhappiness and inharmony in the world is that we are all too anxious to get something for nothing. We try to squeeze the juice out of fate and then squeeze some more. We want what we want but don't like to pay the price. We want to apply high finance methods to gaining our good. We try to palm off watered stock upon the great, eternal laws of the universe. And we get all that's coming to us—no more, no less.

Resurgam.

UP AGAIN! Out of the night!

On! On! Into God's good sunshine!

Tears? Heartache? Betrayal?

The Scourge, and The Cross, and Golgotha?

Yes. All these, and the parted raiment.

The cold and the dank of the sealed sepulchre!

BUT JOY THOU HAST! Not dead—but that sleepeth.

Listen then, for the faintest whisper.

Hermes cannot entomb it!

It swells and bursts in A MIGHTY GESTATING TRIUMPH!

OUTWARD.....UPWARD!

ANSWERING.....ANSWERED!

GOD LIVETH.....HE KNOWS!

And there rolls from the ages primeval

THE CALL FOR THE RESURRECTION!

STAND FORTH!

For THINE...and MINE

IS THE KINGDOM

AND THE POWER

AND THE GLORY

AND THE JOY!

FOREVER AND EVER

AMEN!

—By Josephine Day Nye.

The Antics of Mortals.

By THOMAS DREIER.

If the orthodox religionists are right, their God with his John Alexander Dowie whiskers must have a glorious old time laughing at the antics of the humorists with whom he has peopled this earth. The most humorous humor is unconscious humor. We are all humorists—those of us who are most serious being the most humorous of all. Most of you have attended performances given by professional hypnotists, and undoubtedly you remember seeing some solemn old bachelor persuaded to come upon the stage to serve us as a subject. And you may remember how the audience fairly howled to see that bachelor, with his solemn face, impersonating a fond father walking the floor at two o'clock in the morning with his first child afflicted with the colic. Now it strikes me that many of us must be just as amusing in the sight of an orthodox God. We are so serious pursuing our little work that we cannot see the funny side of life, just as the hypnotized bachelor has permitted the hypnotist to di-

rect him to concentrate his mind upon an imaginary youngster. Of course life is serious to this extent that, as some brainy philosopher says, "few of us get out of it alive." But I do not believe that any commandment was ever given on any mountain or in any valley which compels us to take ourselves too seriously. Most of us lack perspective. Our mental eyesight needs the attention of an oculist. We magnify the work in hand too much. And that fault of ours, I believe, is what keeps so many of us from accomplishing as much as we might. A man who murders another does so with the belief that there is absolutely nothing else to do. The bank cashier who migrates to Canada with a grip filled with the depositors' greenbacks does so because his mental vision takes in too little territory. We do not see enough. Our mental eyes lack that stereoscopic quality. I once canvassed among the mining camps of Colorado for a house that made stereoscopes and stereoscopic photographs. Thousands of times I have pointed out the superiority of a photograph which makes the objects stand out over the photographs which show but one side. Too many of our mental photographs are flat. Our senses are not cultivated to get the truth. We are as blind as bats. And some of us add to our natural blindness by permitting designing persons to "pull the wool over our eyes." Salesmen out of a job often corner as much of the wool market as possible before approaching a sales manager to sell their services. Some men are like our country cousin who walks along the city street with his eyes riveted on the cornices of the skyscrapers and neglects to see the man at his side who picks his pocket. The fun in playing blind-man's bluff comes from watching the antics of the one blinded. Too

many of us play the game for God's amusement.

CLEANING CITIES.

The women are responsible for more than one civic movement now well under way in this country. We are told that women are impractical, that they lack civic pride and are centered on homes and fluffy-ruffles society, that they should not take part in the rough affairs of government, that women have no right to compete with men, and many other amusing things like that. But the women are cheerfully trampling under foot those objections raised by apparently sane and at least semi-wise men. They are mixing in. They are undertaking work which would have startled the world a few years ago. I know of one woman who gave a little talk at a meeting of a woman's club one afternoon. She pointed out that what was known as "the pond bank" should be cleaned up. The women decided then and there to spend one day with rakes and hoes and other implements that are so much in style in the springtime. They talked of what they intended to do at home. The men laughed at them at first. But the women were in earnest. They showed it in every word and movement. They pointed out to the business men husbands that they were bound to clean up their city if all the work had to be done by their own little club. The men were shamed into helping. And they did help. The schools closed for a half day and the boys and girls helped clean up. It was a fine sight. The pond bank was cleaned. But that was just a start. Many thousands of dollars have been spent in beautifying that city since that time. And the women should be given credit for starting it. In other cities women are fighting the smoke nuisance. In others they are asking for better side-

walks and better streets. Everywhere they are helping just a wee bit toward making their homes better by making their city better. They are trying to make their cities better for their children to live in. They realize that environment

plays an important part in education, and they know that clean homes and clean cities will help much in producing clean people, just as clean people will produce in even greater degree better cities.

In The Loom.

By F. O. EGGLESTON.

The most notable spiritual tendency of our time is toward the enlargement of faith; a growing assurance that there is about us a spiritual atmosphere available in the measure of our lung capacity. Deep breathing in this atmosphere is productive of spiritual red blood, and this has a physiological overflow by which the channels of the physical organism are flushed out and its disordered metabolism set right. The machinery of thinking and that of physical functioning are, so far as we can see, organically united. The dividing line between psychology and physiology is not clearly marked and the line between physiology and pathology is equally indistinct. Disease is a surrender of the vital to the non-vital, or lower vital forces and a spiritual "revival," sending stronger currents from the power-house—the central nervous system—over a nerve line carries the day—disease surrenders to reinforced health. It is not necessary to deny that a chemical *ion* or *opson* may supply at a point of need an available aid—for the line between vital and chemical action is but a hair line, and the interplay of elements here is as real as at a higher point—where thought and physical function are in fellowship. It is not necessary to deny the reality, whatever that may be, of material things or the actuality of causation in the vital and chemical realms. As speculative ele-

ments we might spare them, but in practical life we are compelled to deal with them *as they appear to be*. The supremacy of spirit over matter is best seen in a real world of cause and effect. Indeed, it cannot be seen in any other sort of word.

The simplest cure for drowning is to come out of the water; of starvation more food. A clogged system needs cleaning out as much as a clogged kitchen-range; all that goes to the making of a wholesome environment for body, mind or heart is to be sought. It may well be thought that the physical laws are as divine as the spiritual, but it should be known that health is incompatible with a way of thinking which is out of harmony with the spiritual order.

The excesses of men are often an attempt to satisfy a demand half spiritual with a physical element alone. Excessive eating is not infrequently the result of unsuitable food—badly served—making no appeal to the spirit. Men mated at every point are not so intemperate as those not so mated. An alcoholic stimulant is a counterfeit inspiration. This makes the strength of its grip. The remedy for excess is the opening up of a wider and higher range of interests. An unhappy woman is soon a sick woman. A discouraged man is quickly ill. The grind of life soon wears away the soul. It is wholesome for the whole man to come to wholeness (or ho-

liness) by the spiritual route; it tends to maintain the supremacy of the spirit in a world where it is easy to fall under the dominion of the flesh.

A saving faith is one which discerns that the spiritual is the fundamental and not the incidental. To see that this is true in the Cosmic Order is to believe in God—to see that it is true in man is to believe in godliness. Kindness without competency is not salvation, as competency without kindness is not mastered. It falls short of true accomplishment, while competent kindness is the goal of the human. To master the world in the interest of spiritualized humanity is the business of man in the world, and the secret or method of this is good news or gospel. Paul's greatness appears in his belief that the dream of a prophet could be the procedure of a practical man; that one might live on the upward slant and still be a man of the world, or rather that he could be a man of the world in no other way. It becomes difficult for a man living in some considerable measure of realization of the bigness and richness of life to become sick or to remain sad.

Faith, as a point of view,—a quickening principle in the mind, can have no final, authoritative statement for all the thinking of faithful minds is its expression. It deals with measureless things, in rich and delightful expressions, but in no way of completeness or finality. The true city of God is built without walls. It sits in restful splendor at the crossing of many human highways.

The glory of new thought is that it is also old. It keeps open house to ideas. It does not revolve about any authoritative finality but swings freely out among the constellations. Its face is toward the future. It is youth with the morning sunlight on its face, walking in the open ways, with a song on its lips and

with the stride of Miller's sower. It does not think that the last word has been said but it knows that the first, at least, has been. The doom of any great movement has struck when it camps in some valley and becomes a cult. For mutual helpfulness men must be banded in fellowships and herein lurks an enemy to be faced. One crystallized finality is as good as another in principle—and Rome holds here the primacy among many rivals. The movement which nature will adopt and own as hers must be one of perpetual child-likeness, gathering to itself the wisdom of the East and the West—building upon the ancient foundations the Cosmic Temple of Truth, open to the stars above with all her doors unbarred.

Every day the world grows larger—but simpler as the Time Spirit sits at her loom and weaves—gathering for her paternal web the threads of truth, which draw out the far and near—and we, as we look upon her work, see pictured there—a wholesome, health filled sunlit world—the kingdom of brotherly men, and seeing we are glad of heart.

The spirit of Jesus, that splendid effervescence of divine humanity, breathing peace and good will in a world of desiccated, juiceless legalism, finds in the nineteenth century a new spiritual atmosphere in which it seems very much at home. This Renaissance of the first century has won its way through two thousands years of hard fortune—its original enemies—the Pharisees and Sadducees of ordered artificiality and unseeing materialism to join hands with the awakened sonship of the modern world. It is the glory of any way of thinking that it does not dispute for place and precedence but blends in happy union and fellowship with all kindred thought. There is but one Truth—for there is but one God and one Humanity.

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. 170.

Precipitance, undue haste, impatience for results, and a desire to reach an end before one has had time to fairly make a beginning, is a defect in the American character; a trait that defeats the very purpose desired. It is not haste or industry that we need but patient persistence in the one purpose. The tortoise in the fable won the race from the hare. The direction in which we are going is of more importance than the speed that we are making. Remember that you can walk further in a day than you can run. Remember also that the real purpose of life is the development of character, or the unfoldment of the latent powers of the soul. All of the experiences of life are but the means to that end, and are only valuable in so far as they call out the potentialities of our nature. Self denial and self control is the grand lesson that all have to learn. But some need it in one direction, and some in another. Some in the overcoming of indolence, and some in the direction of a superabundance of activity. Impatience of results, excitability, and over-activity are just as much a weakness of character as is indolence. It was the quiet, persistent rays of the sun that made the traveler take off his coat; not the blustering, fitful efforts of the wind. Perhaps you were born with an organization that it deficient in recuperative power. If so you will have to husband and economize all of your vital forces if you expect to keep agoing and win.

There are none who know so well the rocks

in the sea of life as those who have been stranded on them. The writer has been there, and his advice is, don't waste your forces needlessly in any direction. Have a fixed purpose and then make haste slowly towards its accomplishment. If you do not you will find, like thousands of others—that just when you think that you are about qualified to live, and that success is almost within your grasp you will either be laid on the shelf or planted where the woodbine twineth.—HENRY F. HUGHES.

Success Letter No. 171.

The only true success is life abundant and everlasting, and this means to become a pure and free channel for Infinite Love. To attain this when engaged in active work, keep that love flowing out continuously to the life of those to whom you are ministering. When quiet, hold your soul open and receptive to the great ocean of love in which you are engulfed and from which you are filled. When the bliss and joy of this life dazzle, and roads cross, cling fast by the ten commandments and the sermon on the mount. So shall temptation flee, and you be given the victory over the world, the flesh and the devil—and with the serpent under your feet, wield the dominion that is yours.—G. E. A.

Success Letter No. 172.

"And when the morning with its fresh beginning comes, all yesterdays should be yesterdays with which we have nothing to do."

For two years this motto has hung over my desk, and for two years I have been happy, and that is success. Ralph Waldo Trine wrote it, though each one who ever attained to true success lived it and radiated it forth to all about him. It divides our dark yesterdays from our bright todays. It helps us to forget, and that is success. In two years (I am a singer) my voice has come to me, though I had all but given it up. New knowledge has come as I have had need of it in my work.

Prejudices which I have been able to forget have made way for new thoughts—I am re-born mentally, morally and even physi-

cally, because I have forgotten. Forget your yesterdays! Forget yesterday's bad habits and wrong thoughts! Forget yesterday's blues and failures and despondencies!

Forget to blame anyone or anything but yourself for anything that happens to you, and then as soon as you can, forget to blame even yourself! Forget to close yourself against the divine inflow from the eternal supply. Forget everything but that life is good and that good is love, that love is happiness and that happiness is success! And there you are!—GURDON A. FORY, Arriba, Col.

Success Letter No. 173.

I would define success as the realization of our ideals, and I wish to give an illustration. A lady with whom I am quite intimate gained a great victory over adverse conditions and environment. Having lived for several years as a pioneer on a farm in Oklahoma she had endured with patience and fortitude hardships, privations, anxieties and worries innumerable. Through a misconception of her mental condition she was sent to the asylum by some neighbors and friends. After a short stay in that unclean, unspeakable and vile institution she was released and returned to her home. During her hours of solitude much time was given to silent communion with God, prayer and meditation, and great truths were revealed to her mind which turned the tide of her whole life. After her return, seeing the dilapidated condition of the house, farm and outbuildings, she determined that this must all be changed. But there was the husband, unwilling and opposing all suggestions, and his mental attitude must be changed before anything else could be accomplished. So she set herself about the task of reformation, but how was it to be done? Had she not prayed, plead and preached with him for years, and all to no avail? But a new thought came. "Just pray and believe that your prayers will be answered, and leave off the pleading and preaching. Just let him be." Thus spoke the inner voice. This she did and was soon rewarded by a change in his manner. He became more gentle and talkative, pleasant and companionable. Then came a consultation as to the best plan for improving their condition. He proposed renting the farm for cash and moving to town. It was done. There was more time for reading. Good literature came their way. Then came new thought! With the earnest perusal of the first magazine there came a complete change in the character of the man. Then finances began

to improve, and a nice, new six-room house now stands in the place of the little two-room tenement, a new barn, good fences and besides they own a neat little property in town. Thus success was attained and greater are coming.—SARAH L. STARR, Stillwater, Okla.

Success Letter No. 174.

This time last year I was morbid and discontented and found life a burden. I was a failure in my business and the future seemed to hold little in store. Now each moment is filled with pleasure; my work is fascinating; I am an unqualified success. This change was brought about by various methods. First, I took an inventory of my shortcomings. I shall give in detail several of these, and the means I took to overcome each one.

First, I was nervous. This was a chronic state and was at the bottom of my troubles. I exercised freely, adopted the two-meal-a-day plan and started to Fletcherize. The latter practice I found of great help; by means of it I overcame indigestion, to which I had been subject. During my meals I also held the thought of poise and power, as by so doing the food goes to building up the faculty desired.

I always suffered from "that tired feeling." This weariness I found was lessened when I rose earlier; a cold sitz bath each morning helped wake me up. I had been sleeping eight and nine hours a night. By experiment I found that this was too long. Now I rise as soon as I wake, even if I have had only seven hours' sleep. If I sleep too little, I make the loss up the next night.

I always, or almost always, had the blues. To cure these I began telling jokes and laughing heartily at them. When alone I would laugh loud and long, even when I had nothing to laugh at. If things started to go wrong I would stop work and laugh.

To cultivate poise I tried new thought methods. While walking I would hold the thought of poise and power; I would repeat to myself: "I am master of any situation that arises." Each night before retiring I took ten or more long breaths, holding, as I inhaled, thoughts of power, confidence and poise. By resolving thus to be fearless I almost eliminated fear.

I was a failure in my business because of one fault. At every convenient time during the whole of the summer I would repeat to myself that I must become a success and must grow strong where I had been weak. I concentrated on this thought each night just before going to sleep.

As a result of these methods I am especially successful where I had formerly failed. Each day means new conquest and progress. The thought I would impress is: Eliminate your weaknesses, and when you come to a hard situation, smile.—FRANK CARSON, W. Philadelphia, Pa.

Success Letter No. 175.

How can you succeed? How can I succeed? Not in the same way as another. You are you and I am I, and any rule or teaching must be specifically applied, or adapted, to you, or to me, or to another. Every tub must stand upon its own bottom. Therefore, don't lean, stand. Don't look to see whether your neighbor topples or not, attend to your own affairs. Don't whine, keep your mouth shut. Don't growl, put on your muzzle. Meet every occasion in your life as its master, placidly if possible. Someone has voiced rightly in saying, "I would have everything esteemed heroic which is great and uncommon in the circumstances of the man who performs it." Study and cultivate the good teachings of new thought, whatever your religion, sect, or cult. It makes good better in every instance, and it makes it practical. It teaches you to adapt things—circumstances, environment or what not—to yourself, and yourself to things. Don't draw comparisons, what is small in another's life may be great or grand in yours or mine, and what is great in another's may be infinitesimal in yours or mine.

And again, Marcus Aurelius this time, "Adapt thyself with the things with which thy lot has been cast, and the men among whom thou hast received thy portion, love them, but do it truly." Live your own life, open it to the wealth of the good and beautiful persons and things abounding near you. Think and study broadly, absorb, grow. This you can do, and I can do, and another can do, each in his own way, and thereby success is yours, and is mine, or another's, and without capitulation.—HARKNESS, Waterville, Me.

The prize for the best success letter in the March *Nautilus* goes to the writer of Letter No. 165, A. E. Farnham, Russell, Minn. Congratulations! Almost every vote went for this letter. Please let us know where to send the subscriptions which are your due.

Diligence is the mother of Good Luck—Benjamin Franklin.

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

*Ye are not bound! the Soul
of things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will:
that which was Good
Doth pass to Better—Best.*

—Light of Asia.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contain little straws that show it! Here are a few the editors and some of their 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.

State Board of Health puts ban on sale of patent medicines which are said to contain opiates and narcotics. Holyoke druggists were greatly surprised today upon receipt of notices from the State Board of Health that they must not hereafter offer for sale Mother Winslow's soothing syrup or a preparation known as rock, rye and honey. The Health Board declares that a large number of patent preparations sold under different names contain opiates and narcotics and a crusade has begun to prohibit the sales. The druggists will, however, be allowed to sell their present stock. The wholesale drug firms have been served with like notices.—*Holyoke Transcript*.

Starting with one original state, the George Junior Republic has become a nation. Last month a national organization was formed to found and unite juvenile democracies in all the states. The first colony was at Freeville, New York. Others followed in California, Connecticut and Maryland. Fifteen more states have applied for admission to the union. As each "republic" is a community modeled on an American town, so the George Junior Nation will be a miniature imitation of the federal government.—*Youth's Companion*.

Physicians and nurses, as adjuncts to the teaching organization, are recommended by New York's superintendent of public schools. These would serve a more distant but more important purpose, in addition to the immediate end of caring for minor ills, if they should teach as much medical knowledge as stops short of what is dangerous for laymen. And the section of knowledge recognized as safe is rapidly enlarging. Certainly it includes all of personal hygiene, and personal hygiene is a constantly increasing fraction of the whole that doctors practise. Quacks and patent-medicine swindlers, in voluminous and frequent books and pamphlets, labor diligently to spread information which is distorted, false, and morbid, and always, to make their efforts commercially profitable, they give it that twist which will convince the reader that he is ill. Why should not physicians, by school lectures and otherwise, make public practically all knowledge except that of dangerous drugs, and whatever is liable to tempt to dangerous self-diagnosis and self-medication?—*Collier's*.

The Shaker settlement at Shirley, Mass., forty miles from Boston, was established in 1793, with a membership of twenty-four adults and twenty-two young people. For many years it flourished; then it began to decline rapidly. When the population, at one time nearly one hundred and fifty, had dwindled to five, the survivors resolved to join the colony at Harvard. The land they occupied, eight hundred acres or more, has been sold to the state, together with the buildings thereupon, as the foundation for an industrial home for wayward boys.

Such lads have been provided for heretofore, although somewhat inadequately, by three institutions. The Lyman School at Westboro has taken boys under fourteen, and either kept them until they were of age or placed them out on probation. At Rainsford Island, in Boston harbor, boys belonging in Suffolk County have been received and disposed of after somewhat the same fashion. Bad boys, which in many cases mean boys who are misunderstood, have been sent to Concord Reformatory, where the liberal age limit is forty years, and where all are behind high walls and prison-guarded. It is now planned to send to Shirley all boys of fifteen who would otherwise go to Rainsford Island; and it is provided that the older boys from the Lyman School may be transferred to the Shirley School, and that the prison commissioners may send to Shirley the boys who would evidently be better off if removed from association with their more "knowing" elders.

The new school was established by an act of the Massachusetts Legislature which Governor Guild approved of June 13th last, and is to be directed by seven unpaid trustees, two of them women. "Liberty under supervision" is stated as their policy. The boys will live in dormitories, each of which is to be in charge of a man and his wife. Work and schooling will be the rule of the day. The boys will learn farming or be taught a trade; and in the general conduct of the school, the development of character, self-reliance and self-respect, in short, the restoration of the boy to wholesome activity, will be the main ideal. In all probability, some sort of self-governing scheme, not essentially dissimilar to that employed by the "George Junior Republic," will be introduced. The main recommendation of the Shirley School, in any event, will be that it will obviate the danger which continually exists at Concord, of the association of boys with adult offenders.—*Youth's Companion*.

Massachusetts is taking steps to establish two new hospitals for the insane where psychotherapeutics, or suggestion, will be the principal treatment. All but the most hopeless cases of insanity and imbecility are to receive the new treatment. One building site in consideration is a fine one in Brookline, worth \$100,000 for land alone. The other hospital will probably be farther out of Boston, at Lexington. Both hospitals are to have plenty of ground space with the surroundings.—E. T.



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.—Bless your heart, I don't wonder you "nag" sometimes, with a husband who will eat sweets and eschew exercise even unto a day or two of fierce headache every week, and who will buy \$200 sets of books while a seventeen-year debt goes unpaid and his wife walks miles to save carfare! But of course the nagging does worse than no good, and you can't expect two such conscientious, responsibility-bearing persons as yourself in one family! So what's the use? Take a lesson from Shakespeare's "Taming of the Shrew" and treat your husband to a little of his own medicine. Get reckless when he does. Spend more money for what you want! Let him feel that he must be the prudent one to balance a reckless wife! Sure cure if administered with enthusiasm. As to his headaches nobody can stop them as long as he persists in stuffing and being lazy. Why cook desserts at all? Let him cook 'em if he will have 'em. And every time he shows up with a headache do you put on your things and go off for an all day's visit—or two days—leaving him with no cooked food in the house except bread. Headaches "indicate" fasting, rest and the silence. See that he gets 'em!—promptly, persistently and every time. Abstemious living and vigorous exercise will dissipate the headaches and the catching cold habit along with it. Systematic breathing exercises will hasten the cure. See "Solar Plexus" booklet. Nothing like letting a man work for his dissipation and then stand their consequences all by their lonesomes!—without nagging, mind you!

A. W. W.—First, get rid of that superstitious belief that a thing is so because it is in the Bible! The Bible has more truth in it to the page than any other book I know. But it is a book: It is a book, too, with a shady history, translated by more or less biased students of dead languages. Things are not true because they are in the Bible. They are in the Bible

because they are true. And no statement in the Bible is true FOR YOU until The Spirit that inspired the writers of the Bible inspires YOU to UNDERSTAND the particular statement. "Read, desiring to know the truth, and you shall understand." But don't accept a single statement from any source except as you can understand and prove it. There! Now you have read Bishop Ireland's version of the Bible on divorce. Go and read mine, in *The Nautilus* for April, 1907, pages 9 to 12. And read the Bible passages themselves, asking the spirit to teach you the truth. Jesus never condemned either divorces or the divorced. He did condemn the turning off of a woman without a divorce. Women were mere slaves in those days, you know. And he said marriage laws were given because folks were too hard hearted to do right always unless compelled by law! Jesus came not to do away with any law; not even divorce laws; he came to fulfil all laws, thus making them unnecessary! Read your own soul, trust your own judgments and have the courage of your convictions.

E. L. Y.—As long as you harbor the idea that your husband and his people need "reforming" you might as well stay away. As nearly as I can make out from your letter it is you who are in need of reforming! Here is the way it looks to me: Your husband is a practical, unsentimental man bent on "getting ahead" in the world. His people are doubtless like him. He wants a woman who will work too and help him get along—a sensible, steady woman who will take good care of the little girl and train her up to help along the family fortunes, and will do her share of housework and other work, and live as the other women of the family do. It looks to me as if you are a very wilful, headstrong woman, untrained to work and disliking it, and determined not to work and to have your own way even if you have to resort to hysterics to get it. It seems to me your ideal is strongly at variance with your husband's, and that you two should not have married unless you were willing to make yourself over to fit his purposes in life. And it will be useless for you to go back now unless you have learned to appreciate the family point of view and will do your best to adjust yourself to work with them and in their way—and do it with real friendly good will to all. If you can see things as they see them,

and can sympathize and work *with* them, then your lesson is at least partly learned and you can go home. If not, you are in for more suffering. Suffering comes to those who get stubbornly crosswise with a larger will than their own. You are crosswise with the family will, so you must give in, *or die on the cross*. See? This is right—no individual has a right to marry into a family and then try to break it up by imposing her personal will. Even if your ideals of life are better than theirs you have no right to *force* them upon the family. But you can depend that if you *live* a higher and better ideal than theirs they will eventually be drawn to it and you. Remember the fable of the Sun and the Wind and the Man—the wind blew his fiercest and the man hugged his coat the closer; then the sun smiled out and the man laid his coat aside of his own accord. If you can be content to just shine, and do your share of the work faithfully, and *cut out nerves*, then go back and help. As long as you are self-centered and wilful and *won't* help the family the sanitarium is the place for you. It is built for just that kind of people! People who work and think for others don't stay long in such a place.

J. M.—Oh, friend, don't take yourself so seriously! *Breathe deep* and sail in! Cut monkey shines! *Whoop* 'er up if you can't talk! Grin! Giggle! Guffaw! Anything but sit mum and think how you *feel*. Say something if it's only gibberish! Never mind how it hurts—clinch your fists and *spit it OUT!*—feelings or no feelings. It is no disgrace to *feel* bashful, but it is sheer idiocy to lie tamely down with your feelings. Fight for your tongue and with it—say *something*, if it's only the a b c's!—or a string of cuss words. Do something desperate a time or two and your feelings will disappear. Keep practicing until your tongue and jaw are limber as anybody's. Remember—you are as great as anybody, *only different*. Be proud of *your-self* and be yourself.

W. Y.—Yes, it is possible to heal one of the drink habit without his knowing it—if you have faith enough and persistence plus. To see clearly the ideal and affirm it persistently in the face of all appearances, spells success. To wobble means delay, if not total defeat. No man but in his heart *wants* freedom from all bondage. I can see no reason why a friend should not by absent treatment help a drink-slave to this freedom, and I know numberless cases in which it has been done. If it were wrong to "invade the personality of another without invitation," in this way, what should we do in cases of sick infants, imbeciles and the insane, not to mention the criminals, who don't know what they *do* want, or are incapable of inviting help? A hard drinker belongs to the same classes, and should be helped or even restrained at times, until he *comes to his senses*.

J. C. C.—Los Angeles, Cal., is said to have more new thought people of every imaginable shade, than any other city on the map. Kansas City, Mo., Seattle, Wash., Chicago and Boston and New York are also great centers for advance thought people.

Told and Retold.

E. LOUISE LIDDELL.

A DIFFERENT POINT OF VIEW:

Scene, "Painless" Dental Parlor.

Irate Victim, who has just had tooth extracted:—"Thunderation! So you call this painless dentistry, do you?"

Knight of the Forceps, blandly:—"Certainly, entirely painless—to the dentist!"

MISPLACED SYMPATHY:

Sentimental Susan:—"Poor fellow, you must have trembled with emotion, when that dreadful burglar pointed his revolver at your head."

Practical Peter, who has been "held up":—"I trembled with *motion*, ma'am; I took to my heels lively, you bet."

THE JUVENILE CONCEPTION OF A GOOD TIME:

Fond Mother:—"Did you have a good time at the party, Johnnie?"

Johnnie, stuffing his mouth with candy:—"Tip-top!"

Mother:—"What games did you play, dear?"

Johnnie:—"Games! We didn't go there to play games. We went there to eat!"

APPRECIATION:

"What I gives, is nothing to nobody," declared the Penurious Man.

"And nothing to *anybody*, either," observed the Appreciative Listener.

QUITE A DIFFERENT MATTER:

Nice Old Lady:—"And so your little brother got cold in *the night*, sleeping by the open window?"

Precocious Elder Brother:—"No marm, he got 'n orful cold in *his head*!"

HE HAD A PREFERENCE:

"Now, Sammy," said an indulgent father, a short time before Christmas, "if you are a good boy, a *very* good boy, Santa Claus will bring you a baby brother for a Christmas present."

"Boo-hoo!" bawled Sammy. "I don't want a baby brother. I want a GOAT!"

HANDSOME IS AS HANDSOME DOES:

Friendly Englishman to American Tourist: "Haden't you better take a hansom cab, sir?"

Wealthy but verdant A. T.—"Wall, I ain't so all-fired partic'lar 'bout it's bein' handsome, long's it gits over the ground lively."

Little Visits

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

Defends Esperanto:—

Re your editorial about Esperanto, page 7 of February *Nautilus*, I have always thought that those of the "New Thought Belief" were broad in their ideas and advocates of anything that tends to the betterment of mankind and to the promotion of harmony between nations. You have a perfect right to question whether Esperanto does the above, but you have no right to say that Esperanto is already going the way of Volapuk, and I would like to ask you where you got your authority for such a statement, which according to the latest official records, is not correct. There were forty more Esperanto societies in December than in November and about seven more journals. The number of societies both here and in England, is continually on the increase. Two hundred and seventy-one new members joined the Esperanto Association of North America last month. The technical words of the language are rapidly being formed by a body of linguists of various nations, and there never was a time when the future of Esperanto is better than now.

Formed as the language is of stem words common to the different European languages and Latin and Greek, an educated person can very soon acquire a good reading and writing knowledge of it. Esperanto is an auxiliary language and is not intended to supplant any of the existing languages, therefore, the last paragraph of your Editorial does not apply because we do not translate Slang from one language to another.

Esperanto is used to translate ideas, not idioms.

Much as we might desire to see English the universal language, this can never happen without one of the most disastrous wars imaginable, because other countries would not allow England and the United States to obtain so great an advantage as this would give in trade and commercial enterprises.

There is no reason why any nation should be jealous of Esperanto. Japan realizes that the European nations will not learn Japanese, and persons of authority in the government are anxious that Esperanto should be used at the peace conferences where misunderstandings have arisen through the diversity of the tongues spoken.

The United States Government sent Major P. F. Straub as its official delegate to the Esperanto Congress at Dresden last year. A report based on his trip has just been printed in the *Army and Navy Register* of January 16. Esperanto is emphatically endorsed in this report and the following recommendation is made:

"The study of Esperanto in military service should be encouraged, as it is believed that the

proposed international language is destined to play an important role in international intercourse. It is recommended that the attention of the American Red Cross Association be called to the subject."

You probably know that the language has been adopted by the Red Cross Association. Two of the Pittsburgh papers are printing weekly articles or instructions in Esperanto and another is going to do the same soon. In June, 1908, there were 928 Esperanto societies in the world; in December there were 1,170 societies, or an increase of over twenty-five per cent in six months. This does not look like decay. If there were time, I could give you many instances showing how Esperantists of one nationality have done things requiring personal sacrifice for Esperantists of another nationality. This shows a general feeling of good will which exists between Esperantists and which originated with Dr. Zamenhof, the author of the language, whose great hope was that his creation would draw mankind closer together in the bonds of peace and love.

I might multiply details; I think the above is sufficient to support my contention. Yours very truly,—HENRY W. FISHER, Vice-President of the Pittsburgh Esperanto Society.

The above protest was followed by much interesting advertising matter concerning Esperanto, including Tolstoy's commendation of it.

My authority for the statements made in that item in January *Nautilus* was no less than the editor of the *Springfield Republican*. This daily paper has a record for accurate statement and conservative opinion that makes it the authority in New England and adjoining states. It is for this reason that the *Republican* is probably the most widely quoted paper in our country. A long editorial in a recent issue on "French as the World Language," gave full data for my statement, with names of Esperanto societies which have recently disbanded.

Prior to this it published a news item that gave more facts but no comment. The long *Republican* editorial, which appeared after our January number was in print, confirms my intuition that English will be the world language and that no made to order language can fill the bill.

I shall have to acknowledge that I don't know much about Esperanto, but I have an instinct or intuition or something (maybe it's prejudice!) that no made to order language will ever become the world language. My intuition may be partly due to the fact that all other such things have failed.

That does not prove, however, that the study of Esperanto is altogether useless. I saw the statement in a little advertisement sent me, that one could learn Esperanto and two other languages in the same time that it takes to learn one of the other languages alone. If this is true it is a good reason for studying Esperanto whether it is ever the world language or not.

Mr. Fisher seems to think that Esperanto is spreading rapidly. But it looks to me as if Esperanto is being *tried* for a time by new people, as a result of the very extensive salesmanship system which the Esperantist society has instituted.

As to Esperanto helping world-peace, I don't doubt that it is possible. If I know a little German and go into Germany I make friends, and if a German knows a little English when he comes here he quickly makes friends. Any fad that I may have helps me to make friends among those who court the same fad. But all this does not prove that Esperanto will be the world language, and I don't seem to be the only one who thinks it will not.

As to English never becoming the universal language without a disastrous war, I think Mr. Fisher is very badly mistaken. English is becoming the world language, through the American assimilation of every brand of foreigners. This is the process by which English will become the world language—through its becoming the most widely spoken language, the most convenient. Foreigners who come here have to learn English, and in order to keep up with them their own friends in the old country also take up the language more or less. In time, so many will know English that it will be a common language in every foreign school. It may not be called the world language, but it will be the world language. All without war.

You say the United States government sent Major Straub to the Esperanto congress. But how much clever salesmanship did it take to get this man sent, and to get that report? Of course I realize the weight that his recommendation has in influencing the common run of people to take up Esperanto! The same clever salesmanship could get a recommendation for all the army to study French or Spanish or phrenology or new thought! And it would mean *business* in either case.

As I said before, any touch of interest makes foreigners kin. Esperanto may be commended as one more of a million interests which bring people together, but I can't see that it is much more important than the studying of French or German or Hottentot or Biology. But Esperanto is to be commended for having a most clever business push behind it.

It seems to me that you Esperantists harp on "the betterment of mankind and the promotion of harmony between nations," and that like charity it covers a multitude of shortcomings! People are induced to take it up who afterwards find that it has nothing for them after all.

New thought *does* stand for anything that pertains to the betterment of mankind. As a business proposition we would be willing to advertise Esperanto! But when it comes to parading it as *the* great world language for the betterment of mankind and the promotion of harmony between nations, with the business left very much in the background, it does not seem to me wise to "stand for it," when my own intuition, and some authorities, tell me that it will not do all that is promised!

Nevertheless I have said nothing against Esperanto all this time, because I respect it as a fad which pleases a great many of our readers, and I don't care to show contempt or disapproval of anything which anybody gets pleasure out of, and certainly no harm with it. But Esperanto would not let me alone! I kept getting letters asking me to say something

for it, and in answer to letters most urgent I wrote the little item that I did.—E. T.

About Music, by a Teacher:—

A great many music teachers and students of music have talked to me of the exhausting, nerve-racking effect upon them of their work. Seeing that I can teach eight or nine hours a day, and am fresh for an hour or two of practicing in the evening, they either predict a speedy collapse, or ask how it is done. For the benefit of such as these I am going to reveal my secret.

When I first started to teach, evening found me absolutely limp and dejected. A little thought on our modern lines led me to try commencing each lesson with a little prayer for strength and guidance, and to end with a little silent thanksgiving. This helped so much that I have gradually fallen into the way of silently singing the scale, or study, or composition, to helpful words. For instance, an ill-humored child comes to her lesson, and commences with a scale. Silently I sing with her, "You are God's own dear, happy child," or some such simple words. By the time the scale has been played, she responds, and we spend such a pleasant hour together that she is sorry to leave.

Nervous children respond readily to peace and harmony; lazy ones to life and energy. For teachers and pianists who "think" they are tired, the word *Life, Life, Life*, repeated over and over, thrill and vitalize to a wonderful degree, as readers of *Unity* already know. Certain music suggests its own thought, as Chopin's first Prelude, which seems to say, "Praise Him!" "Praise Him!" all through; or Beethoven's Moonlight Sonata, which says, "Peace, be still, and know that I am God;" or the Schumann Toccata, which says, "Nobility," so plainly.

Another way is to work technically through words; for instance, if a child has weak fingers say, "Fingers firm and strong," or some such suitable words, and, if possible, get the pupil to say and realize this, too.

Much of the modern music seems too sensuous, and I find that using the words, "Love Divine," one realizes something very beautiful and helpful, and that it's all in the thought we give it.

If these suggestions help any one, I shall be glad, for they have meant much profit and great joy to me.

(The above, quoted from *Unity*, may interest *Nautilus* readers.—A. P. L.)

Re Bridges Without Piers:—

There is more truth in Edgar Larkin's writing than he himself knows. Nearly a year ago in *Nautilus* for January was an article about the Science of the Mind, which told of a Mr. Murd Roger Becon, who foretold the most marvelous discovery 650 years ago which has nearly been fulfilled, except the last two, one of which science already has grasped, and the other I suppose nobody ever will believe, namely, that he says bridges cross the waters without piers. I will now let you know it was discovered 77 years ago and reported to the

Commissioner of Patents, and I have the return letters, bearing the record number yet. And the professor of the academy here that time sent in a description of how he saw it work. I have found a power in any kind of material to hold the joint together without bolts, nails, or glue. They are miserable means and can be exploded or fall apart at any moment if desired, and the same power will hold up spans of a bridge (my model for the trial had four spans without piers to rest on).—GUNTHER SWAINSTREE, Albion, Wis.

Not Right to Tax Education:—

When I renewed my subscription rather more than two years ago, I wrote that when it expired I would have passed my 80th birthday, but that if I could read without specs the dollar would be ready. Well, I am writing this at night, far from the lamp, consequently having a poor light. Although at my age I earn very little still I would renew for *Nautilus* and other books, but when I look at my well-filled book-shelves and remember that I had made up my mind to boycott, not your book, but the inquisitor's tax on education, i. e., the increased postage to Canada, I feel loath to renew. Remember that not only must I remit 24 cents extra for postage, but must pay duty on the books. I do not blame you, but if all readers on both sides of the boundary were to strictly boycott all publications, paying extra postage, publishers would soon find a way to get this arrangement altered. I know that the Canadian government have a right to complain that the old system was one-sided, but surely the United States government can find other and better means than taxing educational matter to set off the difference in the postal revenue. I shall use what little influence I possess to convince our Postmaster General that although he has done a great deal to facilitate communication, there is something yet to do.—W. H. TAYLOR, Canada.

About Telepathy:—

Considering the amount of space devoted at present to psychic manipulations and telepathy it is no doubt in order to offer to the laity an explanation of telepathy. To deal in far reaching terms telepathy is exhibited in at least three common ways. First, clairaudience, in which the percipient comes to hear voices after the example of history, which is entirely different from the delusion of the insane, as clairaudience in a measure can be said to be allied to clairvoyancy. I write from personal experience. The true clairaudience is not a neurotic or pathological condition of the auditory nerves as in the insane. It is on a case of greater susceptibility to outer not inner impressions, a more sensitive condition that affect and pertain to the psychic's whole nervous system. In other words it is not a localized condition of diseased auditory nerves. The psychic in clairaudience is in direct communication with higher intelligence or powers. Psychology speaks of it as the subconscious talking to the conscious in man, and Moses has oftentimes been used as an instance in his "And thus saith the Lord." With hypnotics we have examples

of induced clairaudience or seeming hearing of words, songs or sounds. The second case is the one wherein we find the whole conversational powers of man can be used, every thought in words, phrases and sentences being freely projected with clarity, neatness and dispatch, and these thoughts in some cases projected for miles fluently and distinctly heard or received by the "sensitive" and supernormal psychic. In this case there must be a certain form of personal acquaintance to first establish a sympathy or community of interest.

The second case of telepathy we call conscious as we use it as consciously as we do speech. The third case is where we find certain emotions projected and the percipient may get them in the form of a phantom of an absent friend, alive or dead, and these cases are more frequent than suspected by the public at large. There are numerous instances of this third case attested in Scripture. Students of the occult will readily recognize in the few notes the physical, actual and mental planes of progress, and let me say from the mere standpoint of evolution the occult is well worthy of study and thought. Our great master and teacher, Christ, was and is one of its highest types, and an intelligent reader of the New Testament soon discerns the fact. This is an emotional form, transference; so you see emotions are to be considered thought, as well as word forms; in fact, "Broca's convolution" plays small part in telepathy in general.

There are some natures so sensitive that they laugh, cry, feel sad or happy, wake or go to sleep at the same time that I do, and no mental command is given. A case of almost perfect synchronism and all this pertains to the soul of man. That part of the cosmos that never sleeps is ever active, and at all times is striving for higher expression. The great life forces are outside and man, matter and nerves are only mediums for expression. Life's energy comes not from food digested,—it is taken on from without. Food only replaces wornout tissue or cells.—H. S. LE VALLEY, Kankakee, Ill.

A Little Story:—

I wrote you more than a year ago, that my husband was a materialist, and awfully material at that, and also said that I had no money of my own, and was not able to earn any, though I am capable and in my young womanhood days have at different periods earned money enough to subscribe for all the new and attractive literature that I saw advertised. Alas! my health failed and, of course, I did not know what to do, but "dope" on physic. We had no *Nautilus* then to teach us what to do, and how to live, so I kept up my high living, till I at length succumbed to a bad attack of stomach trouble, but I didn't stop the "high living"—kept on "eating cholera and taking cholera medicine."

One winter while visiting at my son's in Texas, I fortunately got hold of the *Nautilus*, which I read with much interest and very faithfully. This literature came my way through my progressive daughter-in-law who has been for ten or twelve years such a faith-

ful patron of the Townes. She is lovely, and has been kind enough to give me the benefit of her new thought books. I live and move and have my being right in that atmosphere, and my health is much better since I began to learn the why, the how, and the when through your experience. Spiritually inclined? Sure! Why then did I marry one so opposite? As I have no substantial reason I shall answer you with the little story of the ten-year-old girl, who ate the green blackberries, in spite of her mother's threats and protests. "Now, Annie," she said, "as you pass the blackberry patch, if you feel tempted to go in, just go as fast as you can, and say, as you go, 'Get thee behind me Satan, Get thee behind me Satan'—three times." When she came home and the telltale stain was on her lips, the mother said, "Now I see you've been eating those berries and I shall have to punish you. Why did you not say, 'Get thee behind me Satan,' as I bade you do?" "Mamma, I did," she answered. "Said it three times, and he got behind me and pushed me right smack into the blackberry bushes." Enough! I have lived to the age of sixty-five—been married four times. If I am ever so lucky as to catch the fifth one, I do hope he'll be liberal enough to subscribe for *Nautilus* for me.—E. H., Arkansas.

Re that Poem:—

Regarding Mrs. Wilcox's poem in March *Nautilus*. If everyone, in the doing of life's task, waits "Until with *body, soul and mind, He seeks, himself, life's gifts to find,*" then he will never call on any higher power, than just himself—for therein resides all that we were erroneously taught in youth was only found in God. Emerson expressed it, "We all lie in the lap of a great Intelligence," and certainly all the height, depth, greatness and goodness of life depends upon preparing oneself to appropriate that Intelligence for even the most infinitesimal task that may come. The other thought in the poem is perfectly splendid! —MARY LOUISE ELWELL, Pittsfield, Mass.

Helping Standard Oil:—

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—Anon.



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(Continued on Page 58.)

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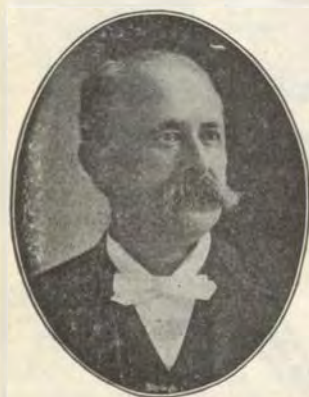
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(Continued on Page 60.)

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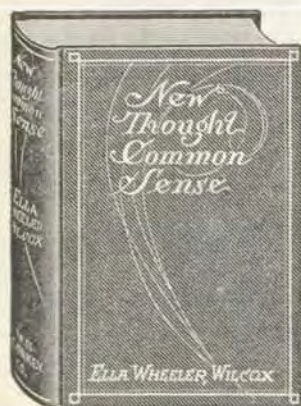
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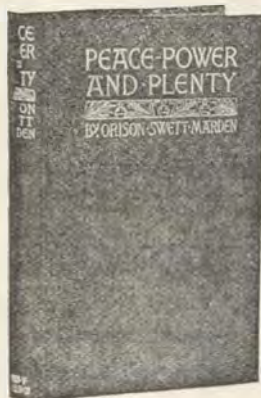
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