

THE NAUTILUS

May, 1909

A Spring Tonic.



Get into the sunshine!

Drink it in.

Absorb it.

Radiate it.

The rays of happiness, like
those of the sun are color-
less when unbroken.

Be a PRISM!

Let the purple of nobility—

The red of warning—

The yellow of spirituality—

The blue of health—

And the violet of peace—

Shine through YOU.

—Edson Parker Hadley.

Published by
ELIZABETH TOWNE,
HOLYOKE, MASS.

Don't Be a Wage Slave

Make \$3,000.00 to \$5,000.00 a Year

Be a Doctor of Mechano-Therapy



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

THEN SEND FOR OUR FREE BOOK

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

What is Mechano-Therapy?

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

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

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

CAN I LEARN IT?

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

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

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

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

A Personal Word

From the President of the College.

Have you ever thought of going into business for yourself?

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

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

We Teach You in Your Own Home

We can teach you an honorable and profitable profession in a few months, which will insure your financial independence for life. We can make you master of your own time—to come and go as you will—an honored and respected citizen, with an income of \$3,000 to \$5,000 a year. We teach you this pleasant, profitable profession by mail, right in your own home, at your own convenience, and without interfering with your present duties. It makes no difference how old you are, any person—man or woman—with just an ordinary common school education, can learn Mechano-Therapy. It is easy to learn and results are sure.

It is simply drugless healing. A common-sense method of treating human ills without doing 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 Oakerized—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.

Cut Out This Coupon and Mail It Today

AMERICAN COLLEGE OF MECHANO-THERAPY,
Dept. 746, 120-122 Randolph Street, Chicago, Ill.

GENTLEMEN—Please send your book, "How to become a Mechano-Therapist," free of cost to me.

My Name.....

My Post Office.....

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

FREE BOOK

Try to realize what this opportunity means TO YOU. If you are contented, and willing to drudge for others all your life for a mere pittance, our proposition may not interest you. But if you have a spark of manhood or womanhood left—any ambition whatsoever to improve your condition socially and financially, learn this pleasant profession. It will make you independent for life. It is so easy—so VERY easy—to get all the details—without trouble or expense. Simply sign and send us the coupon now.

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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, and at very good fees, and am at present treating an M. D. for Diabetes. It is impossible for me to speak in belittling terms of the wonderful success of Mechano-Therapy in the treatment of disease.

Considers Mechano-Therapy Better Than Osteopathy

Dr. B. E. French says: I consider Mechano-Therapy greatly superior to Osteopathy, and as it is 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. Stagle 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.

SIMPLY SEND THE COUPON FOR THIS

FREE BOOK

Illustrated
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TRANSCRIPT UNION LABEL HOLYOKE, MASS.

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TRANSCRIPT HOLYOKE, MASS.

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NEW THOUGHT CENTERS.

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

- ASPEN, COLO.**—Matilda 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. McI. 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.
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 703 Carl building, corner Wood and Ross Avenue, Wilkensburg Station, P. O. Box 174.
PORTLAND, Ore.—W. E. Jones, 291 Alder street.
PROVIDENCE, R. I.—S. C. Dunham, 104 Olney street.
RICHMOND, Va.—M. E. Davison, 1002 E. Clay street.
SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.
ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.
ST. PAUL, Minn.—Ida Willius Goldsmith, 419 Iglehart street.
SAN DIEGO, Cal.—Loring & Co., 762-766 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.

THE LIFE POWER AND HOW TO USE IT.

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

JOY PHILOSOPHY.

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

YOU AND YOUR FORCES, or The Constitution of Man.

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

HOW TO GROW SUCCESS.

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

EXPERIENCES IN SELF-HEALING.

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

HAPPINESS AND MARRIAGE.

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

JUST HOW TO WAKE THE SOLAR PLEXUS.

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

JUST HOW TO CONCENTRATE.

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

HOW TO TRAIN CHILDREN AND PARENTS.

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

JUST HOW TO COOK MEALS WITHOUT MEAT.

Paper; price 25 cents.

HEALTH AND WEALTH FROM WITHIN.

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

PROSPERITY THROUGH THOUGHT FORCE.

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

PSYCHICOM, or Soul-Sleep, by Helen Rhodes.

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

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

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

NEW THOUGHT PASTELS.

A volume of the latest and some of the best of Ella Wheeler Wilcox's beautiful poems. Paper, 50 cents; silk cloth bound, price 90 cents, postpaid.

THROUGH SILENCE TO REALIZATION.

This is the latest book by Floyd B. Wilson, author of "Paths to Power," etc. Handsomely bound, green and gold, 200 pages, price \$1.00.

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

Ninety-six pages, heavy paper binding; price 50 cents.

THE EVERY DAY BOOK.

Compiled and portions of it written by Suzanne Wardlaw.

A "birthday book," "year book" and "every day book" combined. Gives zodiacal sign, precious stones, colors, flowers, musical composers, and special sentiment for every month, with appropriate quotation for each day of the year. A little beauty, heavy finished paper, rich red silk cloth stamped in white leaf, 130 pages, and blank pages for further sentiments. Size 4½x8 inches. Price \$1.10 postpaid.

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

ELIZABETH TOWNE, Holyoke, Mass.

Nautilus News.

BY THE EDITORS.

Cosmic Intelligence the Origin of Life.

Professor Larkin up on his mountain top overlooks the world, and through the great telescope on Echo Mountain he studies countless other worlds. Naturally he views things from the cosmic side. In our June number we shall print a master article from his pen entitled, "Cosmic Intelligence." He will present the very latest conclusions of psychologists and scientists regarding the nature and origin of thought. He will show how thoughts build the universe. He will show us how "the substance called life was brought to earth and caused plants and animals to appear." He tells us that "The night side of nature is the negative side," and "it has been discovered that negative electrons are the carriers and workers and builders of the entire universe and all it contains." (Does this mean that woman is the chief spoke in creation?) "We are to become aware, or conscious, that the Creator exists," is the summing up of this remarkable article. And that, simmered down, means that cosmic consciousness is now dawning upon the race. See "Cosmic Intelligence" in our June number.

Other Good Things for June.

Florence Morse Kingsley has furnished a "Meditation for a Child who has been Exposed to Infection." This will be a comfort and of practical help to many a mother. The mental attitude of the mother plays a tremendous part in the character, actions and experiences of the young child. This "Meditation" will help the mother to hold thoughts of health, strength and freedom for her child. In June *Nautilus*, Wallace D. Wattles' article will treat of "Consciousness." He will show us that the brain is not the source of consciousness and quote the latest utterances of eminent scientists to prove his assertion. (I like this growing tendency among new thinkers to produce a logical reason for what they believe. We know there is truth in our philosophy; let us now try and explain *how* and *why* we know it. It will help us if it doesn't help "the other fellow.") Mr. Wattles winds up by proving logically that we are all sons of God. Edgar Wallace Conable's article for June is entitled "The More Abundant Life." He speaks very interestingly of the use of uncooked foods, explains why they are preferable and incidentally gives some valuable facts for those who wish to adopt a fruit, nut and vegetable diet. "Non-Interference" is the title of Dr. Latson's paper for June. He tells us the cause, as he conceives it, of "practically every case of marital infelicity." Don't you think our June number will be well worth looking into?

(Continued on Page 2.)

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Learn Chiropractic

The New Method of Drugless Healing

Earn \$2,000 to \$10,000 a Year

Mr. A. ZILLER 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. WATKINS says: "I took in \$100 the first month after graduating, and \$174.50 the second, and \$500 the third month."

Howard's System of Physiological Adjustment—the new and wonderfully successful, natural healing system. The only real discovery in the art of drugless healing in the last half century. Easily learned by any man or woman of ordinary intelligence. You can earn while you learn. If unable to attend our school in Chicago, take our most thorough and practical home study course. Can be acquired in spare time. You receive the personal attention of the entire faculty.



Read what Mr. Walter says. He has proven how wonderfully profitable a profession Chiropractic is. You may do as well as he.

Don't Slave For Others Any Longer

Improve your social prominence and financial standing. Enjoy the profits of your own hands and brains. Start today on the road to honor and respectability in your own locality.

Howard's System embraces positively the most advanced and scientific methods of drugless healing. Health without drugs. Based on unerring natural laws. If undecided as to your business career, if dissatisfied with your present occupation, you cannot do better than to study and practice Chiropractic. Read enthusiastic letters from graduates—write today for our Free Book "How To Learn Chiropractic," and for our special scholarship offer to first student in your town.

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618 W. Congress St., Dept. 42 Chicago, Ill.

MRS. GERVAISE GRAHAM

MRS. GRAHAM'S

Quick Hair Restorer.

Restores gray hair to its original color in a few days, making it glossy and beautiful. (Best for brown, dark brown or black hair not more than one-third gray. Absolutely harmless. Price \$1.00. At dealers, or by express prepaid. Send 10c for a trial bottle and booklet "About the Hair.")

MRS. GERVAISE GRAHAM
1475 Mich. Ave., Dept. N., Chicago, Ill.

(Continued from Page 1.)

"Our Clarence."

Bruce MacLelland has written an interesting study of the career of a real live newsboy of his acquaintance. Incidents of successful achievement drawn from personal observation of real life, seldom fail to interest, and we think "Our Clarence" is especially good. See June *Nautilus* for this article.

"His Works Do Follow Him."

Henry Wood, the well-known metaphysical author, died at his residence, 11 Evans Road, Brookline, Mass., Sunday evening, March 28. Mr. Wood was the author of thirteen books, which have gone through from three to fifteen editions each. His best known book is, perhaps, "Ideal Suggestions Through Mental Photography," which has even been translated into Chinese. He was the pioneer author in the system of mental healing which has culminated in the so-called Emmanuel Movement. Dr. Worcester, whose name is most prominently connected with this movement, received much of his inspiration from Mr. Wood and repeatedly sought his counsel. Mr. Wood's last book, "The New Old Healing," was brought out in 1908 by Lothrop, Lee & Shepard Company, his exclusive publishers.

"Two Crickets and a Reminder."

By the time this *Nautilus* reaches you, we shall be somewhere between Guthrie, Okla. and Los Angeles, maybe enjoying the Metaphysicians' May Festival. You shall hear all about it in July and August and September number, with maybe a foretaste in June.

There are all sorts of perfectly delightful things planned for us in several cities en route not to mention two weeks' festivities at Los Angeles. I think we shall have some very interesting things to tell you.

In the meantime send your letters right along to HOLYOKE, MASS! Remember that the *Nautilus* office is staying right at home and tending to business!

Don't slight the girls, please!—send your orders right along to Holyoke and they will show you that they can run this business just exactly as well with us four thousand miles away! Give them the chance to prove it!—"satisfaction guaranteed or your money back" when we get home! See?

And the more orders you send the better the office will run, and the more good things we can enjoy and write about for the good of all!

REMEMBER—address everything to Holyoke, and rest assured that we shall see everything we ought to.

We shall be skipping about like two lively crickets, and Holyoke will be right here ready to serve you!

Those Suggestion Letters.

The prize suggestion letter was written by George W. Flanagan, of Key West, Fla.; to him goes the \$5 cash prize. The letter is a model of neatness and concise expression, shows close observation and considerable gumption. But it is too full of personal items to be printed in full and we are too busy now to print it at all. But we shall act on it just the same!—and you may hear more of this letter and several others after we get home.

Rest assured we shall profit by every suggestion made, and please accept our most cordial thanks for the interest and helpfulness shown in the matter.

And I want to tell you we felt quite complacent over the fact that nearly all of the letters sent were letters of commendation instead of suggestion. Perhaps we valued the few suggestions all the more for that!

If you were to look it up I think you would find my name has been upon your subscription list almost from the very beginning of your publication of NAUTILUS. I have taken great pleasure in watching its growth and development from its babyhood to its present stage. I have rejoiced in its messages of strength and good cheer. It helped me through the most trying period of my life.—MRS. LENORE MARCY, Hartford, Conn.

FOURTY GREAT SPECIALISTS TELL

Just How To Heal

Describing the methods they have used with success for half a lifetime. They have put their advice and experience in the form of Lesson Books and Papers.

This is the first Course of Home Study ever offered whereby the wonderful truths of Mind Control are made simple, easy, practical—and of absorbing interest.

The Men who prepared this Course are Scientists. They have no use for theories. They are famous for doing things, in medicine, psychology, neurology, religion. The problems that confront you they have solved. And the answers are here.

The Diseases cured by Psycho-Therapy in the hands of these experts run the whole range of human affliction: including nervous and functional disorders, indigestion, sleeplessness, morbidities, bad habits, irregularities, tendencies to crime, many deep-seated complaints—especially those that "baffle" the old-school doctor—and all phases of worry, inharmonious, despondency. No drugs or paraphernalia.

The Benefits to be gained from this Course are unique and exceptional, appealing to all advanced thinkers. Nurses, healers and physicians must have it to modernize their practice; parents need it to help them train their children; sufferers, invalids, seekers after joy, health and power of conquest will secure from it the thing they want most.

Get our Little Book for Thinkers. It is full of great ideas, big achievements, vast possibilities. Send your address on a postal—or just write on the margin opposite, cut or tear out the quarter-page, and mail at once.

The Center Foundation

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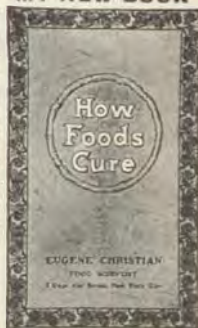
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THE NAUTILUS.

Vol. XI.

MAY, 1909.

No. 7.

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YEARLY SUBSCRIPTION, \$1.00.

SINGLE COPIES, 10 CENTS.

Copyright, February, 1909, by Elizabeth Towne.

Published Monthly.

Holyoke, Mass.

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

THE NAUTILUS.

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WILLIAM E. TOWNE

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

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

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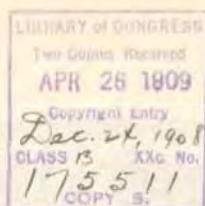


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"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thine outgrown shell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

THE NAUTILUS.

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MONTHLY.
One Dollar a Year. }

MAY, 1909.

}{ VOL XI
No. 7



The New Devil.

The latest medical devil is the public drinking cup, around the unscrubbed rim of which ten million bacterial imps ram-page seeking whom they may inoculate with tuberculosis, diphtheria, grippe, typhoid and common colds.

Just why *everybody* isn't inoculated every time he drinks from a public cup is a miracle no medico talks about if he can help it. Why discuss what one can't explain?

It remains then for the quacks and the ignored new thoughters to point out the truth that *if* you live clean, thinking freely, breathing fully, drinking plenty of water, fletcherizing, exercising, all the armies of bacteria devils extant will choose drinking-cup "culture" to your insides.

Bacteria can't repeat Mormon history on clean, healthy human tissue.

Clean the individual, and he cannot be hurt by the public drinking cup.

Nevertheless, the public cup must go. It is dirty. I don't like the looks of some of the mouths that touched it ahead of me. I let the water run into and over the cup a minute or two before I fill it to drink, but still I see that row on row of dirty mouths, many of them bewhis-

pered and tobacco-dribbled. I put the rim of the cup *under* my lips, too, so that my whole mouth touches the water not the cup; but, still—I see those unclean mouths that came before. I don't enjoy my drink as I ought, though it is a long way more satisfying than bacteria-frighted thirst.

Clearly, it is not enough that I keep my own self clean and positive to germs; I must have a clean drinking cup to match. I am not germ-frighted, but cleanliness-attracted.

But there are others. Probably a good share of them *need* the new medical devil to scare them into abhorrence of dirt.

Anyway, the clean drinking cup must come to match the clean drinking water and the clean individual.

To supply the need a young man named L. W. Luellen, of Boston, has invented a neat contrivance whereby you can (with or without a drop-a-penny-in-the-slot device) touch the button and receive a new, little paper-and-paraffine cup full of ice-cooled water. The New York Health Authorities have already adopted it for universal use in its municipal hospitals and schools.

By sanitary regulations New York has reduced its yearly death rate from twenty-five per thousand to eighteen; where-



EDITORIALS

BY ELIZABETH

fore it was optimistic enough to adopt promptly the new clean-cup device. Let us all stir up our communities to follow this New York fashion—that came from Boston.

Hard Feelings. The secret of your not getting on better lies in that one little sentence, "*I have a hard feeling towards my employer.*"

Don't imagine for a moment that your employer does not *know* that you have "hard feelings" toward him. And he knows that because of this hard feeling you can't do your best for him nor yourself.

If he were not pretty kind hearted down underneath his "tyrannical and overbearing" surface he would say to you: "*Get soft on me and on your job or get out quick—there is no room here for a man who cannot ADJUST HIMSELF to the business as he finds it.*"

It is your place to NEVER MIND the failings of your employer; or to *get out*.

It is his place to decide what salary fits your grouchy services; it is yours to take it *with a cheerful will*, or take it not at all.

You are wildly foolish to expect more pay and more honors from an employer toward whom you "feel hard."

The *first* step toward the success you want is a revolution in your own heart. The king-thought of that revolution is the decision to *accept cheerfully and good-willingly whatever comes to you*.

Resentment poisons the resenter and explodes his opportunities.

I know a wealthy woman who used to be stenographer for a large corporation, of which her husband and a brother were

managers. They say the man she married took notice of her first because she was always unruffled and cheerfully obedient when his brother raged around the office because things went wrong. Her predecessors entertained "hard feelings" toward this same fiery brother. "Thus do we see that virtue has its own reward."

Don't *fool* yourself with the notion that YOUR FEELINGS have no weight in determining the size of your salary.

First of All. New thought faithfully applied *does* really change conditions.

But the first principle of new thought is readjustment and resignation to the old environment.

First, new thought "only helps us to be more patient and cheerful under disagreeable circumstances," as a correspondent says.

After we are *thoroughly* readjusted to the old we find unexpected avenues opening out of that into the new.

But the readjustment to and acceptance of the old, with firm resolve to make the best of it—all this must be *real* and *whole-souled*, WITHOUT EXPECTATION OF REWARD. It must be a genuine *resignation* to the Will of a Good greater than your personal spirit and will; a resignation that will keep you in perfect peace and steady good will even under the knowledge that the thing desired is placed *forever* beyond your reach.

Evidently this is not the case with my correspondent—the fact that she "burst forth" as she did indicates that she has



EDITORIALS

—BY ELIZABETH—

merely been "being good" in hope of reward!—*not* that she has *resigned* her life to the workings of a great spirit that has at heart her best good and everybody else's.

To Want What God Wants.

Not until you can truly resign yourself and all the details of your life to an overruling spirit of wisdom, my friend—not until you can do this will you begin to find yourself and God wanting the same thing every time! So your first problem is to convince yourself that you want what God wants, man or no man!

Loose the man in your mind and let him go! He is evidently the *wrong* one; or you are wanting him before he is ripe! Or before *you* are ripe!

Cut him out of your calculations and set yourself to work out the ideal self that is in you, to make ready for the true mate which *God in you* causes you to desire; the true mate which this man may be but probably is not.

Your real ideal of a mate may come around the corner tomorrow.

I've known several girls who cried their eyes out over men who had their hearts set on *other* girls, and afterward the true knights came and they laughed their eyes in again.

The New Thought Movement.

New thought is a very elastic term, and every man who answers to it has his own definition. Of course you understand that new thought is entirely unorganized—that it is made up of individ-

uals and coteries, each of which is a law unto himself or itself. It is only in the broad and universal principles underlying new thought that all these people really agree.

To me, the new thought includes all the super-church movements, beginning, perhaps, with spiritualism in the time of John Wesley, or earlier; finding an epoch in Quimby; then reaching its chief organization in the Christian Science Church, and flowering into the thousand and one shades and organizations of new thought of the present day.

To me, new thought is one great movement of spirit-in-practice; which is destined to flow into and through all organizations and all interstices between. You can easily see that it is taking this course—a course which I have prophesied for a number of years—through the latest indications of the Emmanuel Church movement, Pragmatism, the Chicago School of Philosophy, and the widespread interest shown in articles in current magazines, together with many other straws which show how the wind is blowing. There are many journals and magazines that have blazed the way for new thought; which have taught it to the world.

I surmise that the time will come when there will be no distinctively new thought journals, but when all magazines, all newspapers, will recognize new thought and publish departments or articles which will appeal to the spiritual and religious side of their readers.

In times past, religion and secular matters have been kept strictly separate. The office of the new thought is to bring the religious end into the secular, to obliterate the dividing line; to help peo-



ple realize the ideal. When this commission is accomplished it seems to me there will be no need of special new thought magazines. I may be mistaken in this regard—and at least there will be room for new thought magazines for a generation or two to come; but it seems to me that the only logical outcome of new thought is for it to *come out* into every magazine and newspaper in the land.

The time was when the world needed magazines to convince the people that the world is round and not flat. But no one would think of publishing a magazine now for the express purpose of teaching that principle.

Time was when we took our practical life on six days of the week, and our religion on Sunday, and the new thought movement has come to convince people that every day is Sunday. When people are convinced of this, where can there be need of special magazines to teach it?

How Many New Thought People?

How many people espouse new thought here and now? Judging from the fact that Mrs. Eddy's "Science and

Health" is sold to every Christian Scientist who joins her church (this is a requirement of membership), and that the book is now in its 450,000, I should say that the communicants of her church number somewhere in the vicinity of a half million. But there are a great number who believe in Christian Science and practice it who do not join Mrs. Eddy's church. I know many of them.

Of course, Christian Science is a distinctive branch of the new thought.

Outside of Christian Scientists, I think there must be close to a million

people who recognize the principle of new thought. These people are in all the other denominations of new thought and in the little coteries that do not consider themselves denominations.

So I conclude that altogether there are somewhere in the neighborhood of 1,500,000 new thought people in the world today, and the number is certainly growing.

And then on the very fringe of this million and a half, there are perhaps a million or more people in the churches who are just taking up new thought under the guise of the Emmanuel movement.

And touching all these new thought people in the church and out, are many millions more who are catching the spirit of new thought and are practicing it more or less in their daily life without acknowledging the name.

It is rarely that I meet a person today who does not know about new thought in some form, and who says that he is not a new thought person, but that he sees there is truth in it, and he tries to put that truth into practice. How many people can you find today who do not acknowledge that mind is a tremendous power in making health and sickness? All these people are tinctured with new thought.

Jumped at a Conclusion.

It is funny how we get false notions into our heads that persist through years, in spite of contrary evidence that lies daily before our eyes.

Whether a man can tell a lie until he believes it, may be a question. But it is a fact that he can jump at a false con-



EDITORIALS

BY ELIZABETH

clusion and then stand with it as serenely and everlastingly as if he had *proved* his conclusion a fact.

Ever since *The Nautilus* changed to its present form I have received letters and letters lamenting the change on the ground that the magazine gives less of the editors' writings, that we hide ourselves under a bushel of contributors.

I always smile over these letters—when I don't feel a bit nettled! I've had hundreds of them, dating clear up to the present time.

All these good and editor-complimenting friends are mistaken—with the evidence right under their noses.

Under mine, too. I have always known these old friends of *Nautilus* were mistaken, and this morning I took time to count the words and make sure just how much the difference might be.

The March, 1903, number of *Nautilus*, in the old eight-page paper form, contains a little less than 4,500 words of mine, exclusive of advertising.

The February, 1909, number, magazine form, contains 6,500 words of mine, in editorials and *Family Counsel* alone, besides some *Nautilus* news and other matter which I write.

This is the minimum that I give our readers every month, written straight to and for them—6,500 words. From 6,500 words to 8,000 words I have written for each number since we changed to magazine form. And 4,500 to 5,000 words (exclusive of advertising) was the most I ever wrote for the eight-page paper; and 2,000 to 2,500 for the four-pager started November, 1898.

And I think I give you *better* words as well as more of them!

You don't have to take my word for this. Prove it. But don't keep on building a mistake into your calculations!

And look over other magazines of all sizes and styles and see if you find an editor high or low that writes as much per month. I know of only one that even approaches my "stint." Count words, as well as pages.

And William, too, writes far more for the magazine than he ever did for the paper.

Now will you be good!

Following the Law Unconsciously.

Those who "follow the law unconsciously" are the ones upon whose "hearts" the law has been written.

through past incarnations or through heredity; or both.

The Paderewskis and the Rockefellers and Carnegies are of these. They are born with the *instinct* for their special arts. All their lives they follow the instincts and their success is easy to them.

But suppose Rockefeller had decided in youth to be a Paderewski. He could have worked twice as hard at music as he did at money-making and still fall far short of the Paderewski mark. And Paderewski might have failed as a money maker, though money making is less of a fine art than music making.

A *knowledge* of the law would not make up for lack of instinct, any more than a knowledge of *how* to play the piano will make up for the lack of *instinct* which is gained through long hours and days and years of *practice*.

Our lives are periods of thinking and



EDITORIALS

acting according to the law of truth and harmony; by this practice we make instinct for the next incarnation or the one after.

The man who is a "natural financier" is only doing in this life what he has learned by practice in some previous state or states of existence. He keeps on doing the thing that practice has made easy—keeps on until he abhors the thing and turns to develop some other power.

Life is continuous, you know—what comes easy in this little day of existence was hard in days gone by; what is hard today will be "instinct" tomorrow or the day after.

Not until one gets to the stage where he can do the thing instinctively, almost unconsciously, is he a real success in his line.

If You Are Rushed.

Until you make up your mind that these new thought practices are *the most important things in life for you just now*, you will continue to let yourself be interrupted.

When John Wesley had extra work to do for that day he allowed himself extra time for prayer. *Three hours* of prayer and meditation in the morning were quite the usual thing with him when he had a specially hard day ahead. He found that he could double or treble his capacity for good work by going into the silence.

Are you laboring under the idea that *expending* energy is all there is to a good day's work? Not so.

The *hustler* does poorer work and less of it than if he *gave himself time* to get quiet and *take in* energy and wisdom

and love. Through prolonged effort he becomes tense, his movements agitated, and his mind like cold molasses in January.

Tenseness and cold and slow action go together. *Let go* and the Spirit of Love and Wisdom flows through you, warming heart and brain to quick co-ordination.

The Idle Words.

Man is an organization of ideas, and not so much as one idle word of his fails to find its place

and do its work in his organization—in his brain and body.

And the size and style of brain and body puts its limitations on the soul.

The life-urge through the soul builds its body by thought and exercise. It rebuilds and refines its body by thinking and acting through it.

The better the brain and body, the higher the thought that the soul can express.

Just as great a life-urge pushes for expression through a poor imbecile as through a Jesus, but somewhere there has been a hitch in building brain and body of the imbecile, so the body must be sloughed off and a better one built to think through.

But the average man's body and brain were started right, and will go on rebuilding and refining if he feeds himself on RIGHT THOUGHT and exercises it in useful, creative work.

All service ranks the same with God; there is no last nor first. — Browning.



Self Conquest



By Ella Wheeler Wilcox

There is a room, serene and fair,
All palpitant with light and air;
Free from the dust, world's noise and fuss—
God's tower room, in each of us.

Oh, many a stair our feet must press,
And climb from self to selflessness,
Before we reach that radiant room
Above the discord and the gloom.

So many, many stairs to climb;
But mount them gently—take your time.
Rise leisurely—nor strive to run—
Not so the mightiest feats are done.

Well doing of the little things;
Repression of the word that stings
The tempest of the mind made still
By victory of the God-like will.

The hated task performed in love;
All these are stairs that wind above
The things that trouble and annoy,
Up to the tower room of joy.

Rise leisurely—the stairs once trod
Reveal the mountain peaks of God;
And from its Upper Room, the Soul
Sees all in one United Whole.

Mental Attitude.

WHY SOME PEOPLE ARE COLOR BLIND; WHEN IM-
PRESSIONS ARE TELEGRAPHED TO THE BRAIN;
WHAT HATRED DOES TO THE HATER; WHAT FEEL-
INGS TO CULTIVATE.

By KATHERINE QUINN.

Science tells us that color is not something inherent in the object with which it is associated, but that it is dependent on the eye of the observer. Consequently different people see things in different ways and even the same people see things differently at different times. What is seen depends on the impression which is made upon the eye, and that impression depends in turn on where the observer stands and whether anything intercepts his line of vision.

Then may we not consider that goodness and badness are not qualities inherent in that of which they are affirmed? May we not reasonably believe that things are neither good nor bad in themselves, but that they are good or bad according to the mind that passes judgment on them? One person finds good what another person finds bad and vice versa. Our sensations depend on the attitude we adopt towards the objects which cause them.

When the eye takes cognizance of an object an impression is made upon the retina, which impression is telegraphed to the brain by means of the optic nerve. The brain in turn declares upon the nature of the thing observed and sends back its decision by the motor nerves.

When the mind takes cognizance of a

condition it receives its impression through thought vibrations and sends back its verdict in the same manner.

But here is the difference between brain and mind. Brain is unintelligent, inactive. Brain can only register and act upon the impressions which are made upon it by the sensory nerves. It cannot control the nature of those impressions. But mind is intelligent, all-powerful. It decides what brain and nerve and bone and muscle shall be and do. And because of its omnipotence it not only records and acts upon sensations but it controls the nature of the sensations as well.

How often we hear the expressions, "I hate," "I despise," "I abhor," "I cannot endure." They are used in almost every manner and in relation to almost everything. We can go up the scale from such simple statements as "I hate to go out in the rain" or "I hate to wash dishes" to that quintessence of prejudice culminating in the remark, "I hate the Jews." Over and over we say these things, many times each day, no doubt, sometimes maliciously and sometimes thoughtlessly. Yet every fear or hatred or aversion points to a break in our armor. It cries out that in such or such a place we are vulnerable. Every dis-

like is an avenue by which annoyance can enter to destroy the peace of the soul. And every affirmation of dislike increases the width of the avenue and makes it so much easier for the enemy to enter to do its deadly work.

And the pitiable part of it is that most of us are rendered unhappy not by great or strong aversions but by small dislikes and petty prejudices. I know a woman who dislikes very much to have anyone use her pen. This seems a harmless foible and one in which her household might easily indulge her. But dislike carried to extremes becomes "obsession." If perchance some luckless member of the family should sign his name with the aforesaid pen the owner would thereby be thrown into a paroxysm of distress. All for the cost of a penny point and the fraction of time it would take to put in a new one were the old one unfit for service. And I know a man who likes half a dish of meal for breakfast but who dislikes more than half a dish. The consequence is that if a spoonful over the desired amount be served to him he flies into a rage and all who are breakfasting with him are made uncomfortable. One might multiply these instances many times. Every fire-side has its representatives. The psychologists have found a name for the afflicted ones, but the doctors seem unable to find a remedy. It seems we might be left a few foibles were it only for the sake of our identity. That were well enough perhaps did we live in a world alone. The trouble begins when we try to get people to sympathize without idiosyncrasies. This is such a bootless task that it seems a wiser thing to lay the ax at the root of the evil and get rid of the idiosyncrasies themselves.

Almost all conditions contain the germs of happiness and misery and it is in our power to develop whichever we choose. I remember an experience of

my own which illustrates this very well. I had taken a position and after I had worked for several months the proprietor requested me to do some work which had not been stipulated in our contract. At first I was very indignant, not because I particularly disliked the work, but because I thought he was taking advantage of me. As I was desirous of holding the position I did the work but I did it unwillingly and accompanied the operation with a storm (mental) of protest. Of course, approaching it in that frame of mind I did not like it. I hated it because I hated the idea of doing it and because I hated what I believed was the injustice which exacted it of me. I did it half heartedly, letting my mind brood over my fancied mistreatment instead of keeping it on my work. The result was that I lived for weeks in a state of misery. At length I saw the folly of my ways. The thought came to me that since I was in the position and desired to stay in it for the time being I was foolish to be made miserable by it. I resolved not only to do the work but to do it willingly, *lovingly*. Hitherto I could not let my love out into my work because dislike had closed the avenue by which Love makes its way from the unseen to the seen world. But with the change in my mental attitude the gate opened and good will flowed out unimpeded. From the moment of forming my resolution I never found the task especially irksome and in time I came to have a genuine pleasure in it. But if I had gone on mentally protesting all that while, telling myself I was being imposed on and that the work was not rightfully mine to do, I would have abhorred it always. The change in my feeling towards the work came as a result of my change in attitude, as an effect of that one act of will whereby I ejected dislike from my mind and put good will in its place.

We are all open on the unseen side to

the One Great Source of Love. Love flows into us and through us into the world beyond. But Love can flow in no faster than it is pressed out. Whenever in the performance of a task or in association with a person we express Love, so much more Love flows into us from the Great Unseen Source; but whenever we hate, or despise, or abhor anything or anybody, the avenue by which Love makes its exit is stopped. Where there is no outflow there can be no inflow. And where there is no flow there is stagnation and the things that dwell therein. But when the avenue is open, when we are free from prejudice and hate, Love flows through us freely and our souls are sweet and clean.

Don't clog your mind with petty prejudices. Don't be at the mercy of trifles. When a thing has become necessary to you it is your master, and whether it is a great thing or a small one, it is undermining your self-control.

Throw away prejudice and hatred and let Love flow unimpeded through you. Cultivate tolerance and sympathy instead of dislike and see how quickly the channels will fill. Then shall Love play in you and through you and joy dwell in your heart. You shall love all things and as you come to love them they will lose their power to hurt you. For perfect Love overcometh evil; yea, rather, perfect Love seeth no evil but in all things seeth good.

The King's Palace.

By F. MILTON WILLIS.

One day a devoted pupil came to his teacher, a sage, who was known never to have left his native village, and said to him: "Master, the Palace of the King which they have for so many years been building, is to be completed today, and great numbers of people have come to witness the celebration and share in the feast. Many times have I seen the palace, and its beauty and grandeur can surely not be surpassed even by the glories of Svarga. May I not lead you thither?"

"Son," replied the old man, "can the King's palace dart through the water, propelled by an invisible something within?"

"No, master."

"Or can it soar aloft and float in the yielding air, animated by an invisible something within?"

"No, master."

"Can it gracefully glide o'er the ground? Can it bellow like an elephant, roar like the king of beasts, sing like a bird,—moved by an invisible something within?"

"No, master."

"Can it talk, can it reason, can it discourse upon the lore of the ancients—stirred by an invisible something within?"

"No, master."

"Then, son, while the King's palace has its use—and long may the King reign therein—it belongs not to the class of tenements which alone are worthy the thoughts of the wise. And they are worthy the thoughts of the wise merely as being abodes of the hierarchy of lordships, the invisible something within, ever the wonder of the wise."



Mother Thoughts

By Florence Morse Kingsley.

II.

(For a child who is apprehensive in view of an approaching examination in school or college.)

*"In Quietness and Confidence shall
be your strength."*

MY CHILD, you are calm, fearless, tranquil. Your body is under perfect control. You feel well. Health controls all of your bodily functions.

¶ You are not afraid of the ordeal which awaits you, because you are, in reality, supremely intelligent. In your true, your inner life dwells the absolute wisdom. Hence you know the subject in which you are about to be examined.

¶ You have clearly in mind all that you have recently acquired. Your memory will not fail you. You will not blur it with fear and anxiety. The Intelligence within you will help you to remember the exact term; it will suggest the right word; furnish the right solution. You will not be tempted to turn to any outside source for help, because the best Helper is within your Consciousness.

¶ The excitement or fear of any other person or persons will not affect you. You are free from any and all disturbances in mind and body. Insofar as you have honestly worked in the past, and striven to awaken within yourself the Supreme Intelligence which is the spring of every conscious existence, it has become impossible for you to fail. You are in your true self—Success. And you always will be.

¶ The examination in which you are now engaged will prove a positive delight to you. You will enjoy it, and because you are absolute master of it and yourself every question will appear clear and simple. You have no fear, no tremors, no thought of failure.

¶ I dream your perfect success.

NOTE—This treatment given to a student confronted with a very severe examination in an abstruse and difficult science afforded great help. The student (who was unaware of the fact that he was being helped by these thoughts) afterward reported a singular clarity of mind and a happy tranquility of spirits. He succeeded when many others failed.

Your House in Order.

LIVING IN THE UPPER STORY OF ONE'S MIND;
THE MAIN FLOOR THE "CONSCIOUS PLANE" OF
PSYCHOLOGY; NATURE'S LABOR SAVING DEVICES.

By PAUL F. CASE.

Humanity is ever subject to fads, and when we investigate, we discover that new thought writers are just about as human as any other class of people. So I have not been surprised that a new prescription for making the best of life, guaranteed to be a sure specific against all the evils that beset us, has been going the rounds of the magazines that teach the power of ideas. This remedy, for which so much has been claimed, may be stated in the sentence, "Live in the upper story of your mind." The words are a quick stimulant for laggard aspiration, but I am inclined to believe that, in common with most stimulants, there is a reaction to this mental nostrum that makes it more dangerous than useful. It seems to me that its advocates have discovered, not the Universal Panacea, but something akin to a mental Aqua Vitae which may cause the liveliest regret to those who test it.

Before I give you my reasons for this belief, I shall ask you to consider the specifications of the mental house. If there be an upper story to the mind, we may logically assume that there must also be a lower story, and, perhaps, a basement. Logic, in this instance, agrees with facts, for psychology recognizes three divisions,

or planes, of mind to which these architectural distinctions are clearly analogous.

The basement is the subconscious. In it the "standing orders" of consciousness are displayed for the guidance of the hundreds of workers who attend to the functional processes of the body. Long years ago, so long that nobody knows the exact time, the "involuntary" activities were produced by conscious desire and will; but in the course of evolution, nature,—true to her well-known fondness for labor-saving devices—announced, "It's a waste of time to send desire and will to give directions every time there's a piece of routine work to be done. Hereafter, standing orders will be posted in the basement. Workers will follow them until further notice. Desire and will have more important work to attend to than the mere supervision of physical functions." This decision of Nature is what psychologists call the Law of Habit. All actions that you don't have to "think about," whether they be functions like respiration, or semi-involuntary actions like putting on your clothes, are the result of standing orders posted in the subconscious. If you'll take time to look them

over, you may find some that are manifestly foolish, and others that are no longer necessary. They'll be obeyed by the workers, however, until you replace them with new ones. It pays to create as many standing orders as possible—if they are of the right sort—because by leaving the direction of routine duties to the subconscious you save in expenditure of desire-force and will-power.

Wherever jellies and preserves have not been supplanted by the concoctions of glucose and anilin that please our eyes and ruin our "innards," housewives delight in filling many jars with good things to be stored in the cellar, and brought forth to please the "men-folks" in the winter months. "Canning time" is one of the definite seasons of the housekeeping year. Even a blind man walking down the village street can tell the day of its arrival by the homely, yet alluring perfumes borne by the passing breezes from each wide open kitchen door. Most of us admire this kind of housewifely skill; but if we should walk into Mrs. Jones' kitchen and find her pickling snakes, preserving spiders and pouring thick syrup over fat toads, we'd probably beat a hasty retreat, and we would be certain that she was crazy. Your mental life is a never ending season of "putting up preserves" to be stored away in the subconscious. Are you as particular in the selection of your materials as you would be in deciding upon things to be preserved for eating?

A housekeeper is to be judged by the condition of the basement. If the corners were filled with rubbish, you wouldn't think much of the ability of the mistress. If a lot of decaying vegetables or fruit were mixed in with the rubbish, you'd probably report the state of things to the Board of Health. This bit of scandal that you heard today is a bit of rubbish. That suggestive story

that you read yesterday is a bit of decaying matter that you'd better get rid of right away. Clear all erotic memories from your mind as you would clear your cellar of putrefaction. Either is dangerous to health and life.

Not long ago I read of an American who found three picture frames in the lumber room of an old German castle. They had once gleamed bravely with gold-leaf, laid on heavily, as was the custom a century or so ago, but in some period of financial stress, the family had been forced to strip the precious metal from the wood. Thus denuded of their glory, the frames were put away, and lay forgotten until the coming of the American, who bought them for a song. On his return to this country, he sold them for a good price to a designer of frames, for they were richly carved in a style that just then happened to be in great vogue. The designer, in turn, reaped big profits from his investment. Most of us know very little about the contents of our subconscious lumber rooms. In this pile of old furniture, or in that box we haven't looked into for Lord knows how long, may be concealed a priceless treasure. Better look them over. Many an idea is now lying in your mental cellar, waiting for you to discover that it has a real value far in advance of the superficial worth you now attach to it. You'd better look around in the corners to see what you really own.

There'll be quite a lot of rubbish to destroy. Perhaps you'll see a few jars of preserved snakes of hate, or pickled spiders of envy. Maybe you'll discover a bottle or two labeled, "Fear! Poison! !!" containing nothing but an almost invisible vapor, but deadly enough to paralyze a whole community. Hadn't you better throw them out, and fill their places with a jar of useful knowledge, or a memory-preserve of joy?

Begin to store the subconscious with good things. Replace the fool "standing orders" with sensible ones. Keep the corners clean, and don't let mold, rust and dust play havoc with the goods you have in storage.

The main floor of the mind is the "conscious plane" of psychology. On this floor are the office, the library, the parlor and the lecture hall.

In the office you receive, along the electric wires of the cerebro-spinal nerves, all the messages of the senses. Along these same wires you send the directions that result in conscious physical action. From the office you send the "standing orders" governing function and habit. If you discover that some of your old orders are foolish or out of date, here is the place to formulate new ones. At first you'll have to send along desire and will to see that the workers obey your commands, but after a while the conscious action will become subconscious, and you won't need to supervise it at all. You see, don't you, that there is no necessity for telling the workers to stop following the old instructions? Just send down the new rules and *enforce* them, and your servants will have no time to do anything else. On the principle that idleness breeds crime, you should see to it that your subconscious activities are given plenty of work.

In the library of the conscious mind you read the news of the world about you, and work up the messages of the senses into ideas, the combination of which we call thought. Some of these ideas result from sense-impressions brought down from the floor above. Many of them come from contemplating something from the storehouse of the subconscious. Indeed, you cannot use a new idea for making thought until you have combined it with something familiar from the subconscious. Your con-

scious thinking is one of the most important influences upon your life. It will cause you to grow—or deteriorate—according to your discrimination in selecting material.

In the parlor you receive your friends, and their character is a prime factor in the problem of your success or failure. If good will, love, harmony and optimism are your mental intimates, the gifts they bring will beautify your home, and make it attractive to all that is desirable. If sour-faced pessimism and grasping selfishness with their companions, discord and distrust, sit daily in your parlor, they will bring all sorts of evil vermin into the house. Shut the door in their faces, but be quick to open it in answer to the knock of a real friend. There's no joy in solitude long kept up, and mirth is ghastly in an empty house.

In the lecture hall you tell the world what you think and what you are doing. A sort of continuous moving picture show goes on there unknown to most of us. The admission is, however, free to all who know the way in. The various forms of character reading, followed carefully, make up this way. The subject of the picture is your life; and it may be, and is, "known and read of all men" who have learned to get in sight of it. If we take time to study ourselves we very often discover that because in addressing our lecture to the world before us, we are obliged to turn our backs on the screen, we forget all about the picture. So we have the familiar spectacle of a man delivering a lecture, while the record of his actions gives the lie to his fine phrases. What kind of a picture are you making?

The mysteries of life are enacted in the upper story of the mind. The studio, which none but ourselves can enter, is on the superconscious plane. Here we cast "mind-stuff" in the molds of imag-

ination, and evolve those fine ideas we call ideals. Specimens of our work may be shown in parlor or lecture hall, but we alone may penetrate the privacy of these upper rooms. The subconscious and conscious planes of thought may, under certain circumstances, be explored by strangers, but the upper story is forever inviolate. The observatory of the mind, where of a night we study the stars to learn opportunities and perils of the morrow, is here. Here, too, is repeated the mystery of miraculous conception, when intuition gives birth to the child of God, who, full-grown, becomes our Savior. In the superconscious is the chapel where the God in us speaks out of the silence with the "still, small voice" of wisdom, to give us counsel and comfort in every moment of perplexity. Truly we must spend part of our time in the upper story, but shall we *live* there?

The chief servants of every individual, whose obedience insures the good conduct of all the others, are desire and will. They stand at the door of your mental dwelling when not on duty elsewhere. Desire calls to the passing throng for the things you have told her you want. Will keeps away intruders and sees to it that desire follows your instructions. Nothing comes into the house that desire does not call and will admit. Are your chief servants well trained?

The house of mind stands in the great outdoors of self. I am reminding you of this because many people get so absorbed with the cares of housekeeping that they

forget all about the wonders of their environment. On every side of you the universe stretches away into the infinite reaches of the unknown. The people you know are there, living in dwellings of their own. Out there, ready to come from the dim haze of uncertainty the moment your desire sets up her call, is every good thing you need to make your life perfect. They are all yours now, but you must call them to you as a shepherd calls his sheep. If a shepherd had no faith in the power of his voice, or if he used a call that the flock did not know, what good would his possession do him? Use the voice of desire to make the right call, and you can gather your sheep.

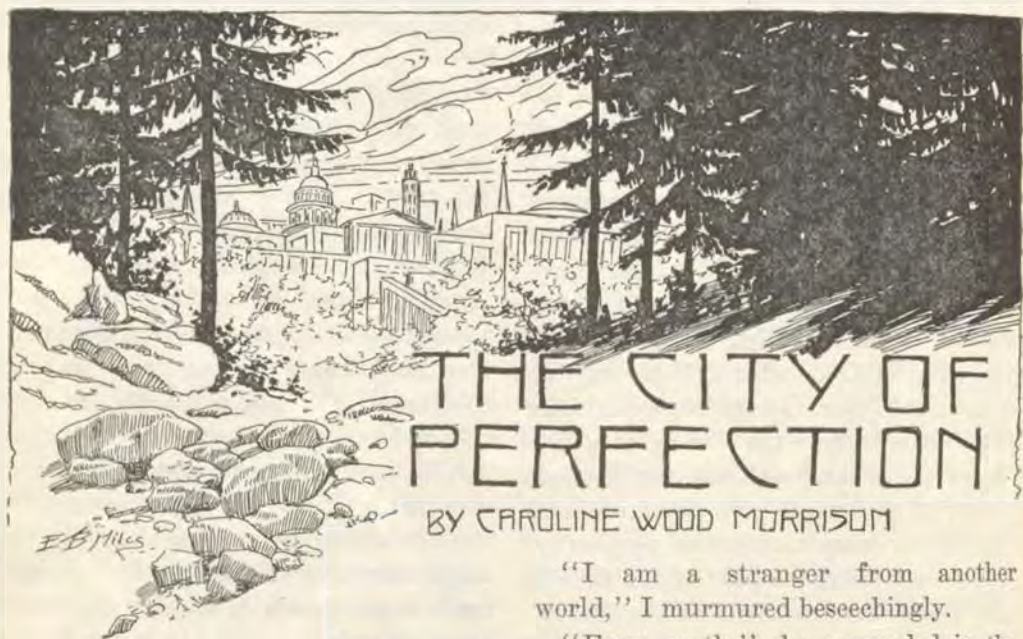
Now does it seem necessary for me to give my reasons for disagreeing with those who are prescribing life "in the upper story" as the remedy for our ills? Isn't it more sensible to keep the whole house in order, and give a part of your time to training the servants? Doesn't the idea of a daily walk outdoors, of an excursion outside the limits of mere personality—seem worth trying?

The new thought stands for broad thought. Let us not narrow ourselves down to the limits of any single plane of existence, whether it be in the upper story, main floor, or basement of our mental dwelling. You and I need to live big, useful lives, filled to the brim with joy. Wisdom, power and happiness are the birthright of everyone. They are not to be realized by limiting, but by broadening the scope of our activities. And the time to begin is now.

Fate.

Fate's the sure returning-in
Of circling causes men begin;
For, as comets round the Sun,
Causes aye their courses run,
Returning in and in again
Upon the loves and lives of men.

—F. Milton Willis.



III.

I walked slowly down the street of my City of Mars. Everywhere, everywhere, everywhere I met the same beautiful faces locked against any interest in me, any answer to my needs or questionings. Did perfect bliss effect this—suck the interest out of living like a leech on a warm young cheek?—I wondered. Would these perfect people be more kindly to my faulty self could they endure one tithe of the suffering my heart had known?

Something compelled me to pause before a great white palace at whose window a woman sat. My heart, fainting before so much perfection, scarcely noted her beauty, but it came to me with a shock almost of rapture that there was a look of mild interest in her slumbrous eyes as they rested upon me. She gently smiled, just parting lips that Praxiteles might have chiseled and sent to bribe the guardian of the golden gates.

"I am a stranger from another world," I murmured beseechingly.

"From earth," she responded in the melodious voice and with the weary air of her people, "from earth. I know."

"You will explain to me. You will be good to me. You care—at least a little," I concluded, half discouraged, as I saw her raise a tiny pellet box and secure a tablet.

"Don't take it," I begged. "You are different from the others. You show some interest. If you take that thing you will be as they are."

Her beautiful hands came down to the window sill with the jeweled bauble between the fingers.

"Be as they are," she echoed, looking at me. "Would my mind were as easily anaesthetized. It is always the people, not the rulers who can forget easily."

"You are the Queen?"

Her gaze wandered over the silent city. "Are they not well off? Is it not good to be so?" Again she raised the box.

"Don't!" I cried, trying to clamber up the network of vines.

She half moved toward the wire of protection and I looked to see the ruby spark leap out and fling me to earth, but it did not.

"I am free to do as I desire," she murmured softly as though arguing with herself. "This city was created for me. I know that my father, the Great Inventor, brought you here to give me pleasure. I once expressed a wish to see a child of earth, and he never forgets. Touch that current which now glares blue beside you."

I hesitated but a moment; who could fear to trust so exquisite a creature? I put my shaking finger toward the blue spark. There was no shock, only a blissful sensation as I was raised gently, carried through the air and tenderly placed inside the window on a pale gray couch of eiderdown, so soft, so restful, so suggestive of the wings of birds, or floating clouds, that I uttered an exclamation of delight.

"I know how you feel," said the lady of Mars in what I thought a half envious tone; "you wanted to rest, and the wanting is that which gives value to the having."

At the lift of her little finger came a small white food, which she offered me; the taste was delicious and the effect soothing and strengthening.

"Oh, that is so good," I sighed. "I was tired and hungry—and now I am neither."

My beautiful lady nodded her head with a thoughtful expression. "The sensation of relief is one of the most satisfactory known to created beings," she said gently. "But we in this City of Perfection can never more experience it. We have no pain, no hunger, no anxiety, no weariness—except an eternal one that we doctor too continually to really suf-

fer from. I am submitting to weariness now to please you, my father's guest from earth. But in my hands lies so swift a remedy that my pangs will be instantly forgotten."

"Your father's guests," I echoed. "Please don't tell me to go to the schools and learn all this in a dream," I hurried on as her face clouded. "Please explain to me yourself what you mean by the Great Inventor—how the City of Perfection was first planned and built?"

"My father is the Great Inventor," she began. "The city was begun in my great-grandfather's time. He pitied the poor people, the beasts of burden, the fish and fowl slain for food. His heart ached because of the weeping of mothers at little graves, the horrors of battle, the pangs of unrequited love, disappointed ambitions."

"Oh, I know, I know!" I interpolated.

"But my great-grandfather, my grandfather after him and finally my father worked hard and subdued the forces of nature to perform man's will. My grandfather doubted the wisdom of removing the spur of labor from a nation; he said it was necessary to growth; but he drove away the last vestige of our plagues and gave us medicines to insure long life, antidotes for any severe mental or physical pain."

I sat upright on my couch and would have questioned her on this head, but she hurried on.

"It was my father who gave us perfection. I had suffered a bereavement, and he had found it necessary to separate me from the man I loved, so he brought me here and crowded wonder upon wonder to divert my heart. My father loved me so—he loved me so—and we always desire perfection for those we love."

"We do indeed," I assured her, re-

membering the nightmare struggle of my married life. "Your father was a happy man to be able to give protection to you whom he loved."

"Yes," she said thoughtfully. "I believe my father was happy. To create has been always the godlike attribute of man. With the materials he had learned to draw by electricity from the bosom of the earth itself, we reared these wonderful palaces in those days. All buildings were erected by resting the right hand lightly on a lever in the building office and gazing at a color design of the structure desired to be built."

"But these designs," I suggested enviously, thinking of our mortgaged home back on the earth which held none of the beauty of the meanest structure here.

"The designs were drawn as beautiful pictures are painted, or the tiniest miniature executed, by placing the left hand on a lever in the art building and waiting while the thought wave, excited by an inspiration tablet, imparted its vibrations to the electric machine."

"Your music—your literature—your sculpture?"

"All created in the same way," she said, sighing a little, and then smiling. "I remember well my emotions when first I brought a temple into being, or realized a noble song. I do nothing of the sort now," she added pensively. "I do not know why."

I looked at her and felt a wisdom which did not proceed entirely from knowledge stealing into my outer senses. I was beginning to find that imperfect man cannot conceive perfection which shall satisfy. "Should you like to go back to that time?" I inquired gently.

A quiver that was almost like pain shook the beautiful face. "I do not know. Sometimes when as now I have failed to take my antidote for memory, I long for the enthusiasm, the intense

feeling with which I first saw trees felled, shaped into beam and lintel, carved and polished, iron wrenched as raw ore from the mine, smelted and moulded in my sight, gems torn in quantities too vast to conceive from the bowels of the mountains, and all moving to the control of my intent thought, as a kettle boils from the heat of a fire, or a blister is raised by a burning glass. The tip of any finger of either hand controls all these. See." She lifted her hand and those almost invisible currents which I had called wires, swung down to it. Presently lights played over them, coming and going as she directed her eyes from one to another.

"These are our servants," she said. "I raise my hand and they come. I command by a thought, and the light which is their name responds to me. Blue is transportation, white is food, red is—but you have seen the red." And she laughed a little so that I saw she knew by some of their mysterious powers, of my adventure in the square with the young prince who hated questions.

A chill doubt which had been growing in my mind, spread as I saw the look which thought of that young man was bringing to my beautiful lady's face. Her fingers sought the folds of her bodice. I caught them with the tablet in their grasp. "Don't take it," I urged. "I must talk to you. I begin to know that you are situated here in Mars even as I was on earth."

I thought new fire leaped into her eyes. I almost saw the human heart of her stir beneath her laces.

"Love," she breathed, understanding me instantly, "you mean love—to whom should I offer that emotion here? Athel, with whom you spoke before you sought me? He and I are both breathing statues of—of happiness. But I lived before perfection had been achieved. I

loved and mourned. When the pellets are forgotten I remember this—and then I bore Athel unspeakably."

Again her hand went to her bosom; again I stopped it. "Talk to me in your normal state," I begged.

"Look at me." Her face had plainly aged. Tints of gray were thick in the soft hair. Her eyes were kinder and more human, with tiny lines at the corners.

"This is what memory does," she said. "To remember is for the spirit to burn the body out with fires of life. Athel! Athel!" I read her tragedy in that cry. I saw a beauty not of the former hour in her quivering face.

Her call had evidently acted promptly upon the forces she controlled, for a slight sound, a mere disturbance of the perfumed air, made me conscious of the entrance of another. My young man of the park was borne in as I had been. He also sank down upon a couch, and invisible forces served him strange, small foods and translucent goblets from which I saw him drink without lifting his head from the pillows. The very laws of gravitation had been abated or subdued in this place of wonders.

My beautiful lady looked at him strangely. I understood that she had not wilfully summoned him. The cry of her heart had ruled the mystic servants of this magic place.

"Athel," she breathed in the voice of love, "this is a visitor from earth. Don't you remember, dearest, my father promised us before he went away that he would bring such an one to us as soon as he had completed his connection with that planet?"

Athel leaned his beautiful cheek on his white and shapely hand. He looked at his wife and at me with eyes like jewels. Then he openly resorted to his antidote for weariness.

"Don't take one now," urged his wife, kneeling by his couch. "I want to talk with you. Perhaps if you wait you need not take it at all. I—I have not taken mine."

"You need an anodyne," he said softly, as though mentioning an abstract fact. "You are not perfectly happy."

"Happy!" she burst out. "Such happiness as I have been enduring—enduring is the word—for centuries is more dangerous than the drugs of our old days."

"You need a tablet," he repeated in the same, abstract tone, as though one should say the week lacked one day of completion.

She turned and grasped his hand in both of hers. I fancied a shadow of annoyance as well as mild surprise on his perfect face at the demonstration—a shadow, oh, so familiar to me, that I almost cried out to her not to weary his love as I had wearied such vague preference as Clarence may have felt for me when we were first married. He dropped his free hand thoughtfully into his pocket, and laid a tiny tablet on his tongue. I thought that meant sleep but it seemed not. He reclined on the couch, his beautiful wife kneeling now beside him, caressing his fingers, murmuring words to him, his eyes toward the wonderful City of Perfection glimmering outside the casement, but he seemed neither to see nor to hear.

"This is my husband," she said turning to me as though I were of one breed with her and he could not understand what we might say. "I loved him from my childhood, but he was poor and my parents refused their consent. When my father brought me, widowed, here and built the City of Perfection, where all men are equal and the most vacant minded may achieve as he of bigger brain, they gave me the man of my choice and we were wedded."

She cast a swimming glance of love and longing toward her recumbent spouse. I think he was unconscious of us both. He lay and dozed with open eyes, happy, he would have said—bored to extinction it seemed to me—and beyond that power of crude emotions to rouse.

"At first we were divinely blissful," she finished sadly. But you have seen how this man-made perfection saps the very roots of man's happiness. We two, who have loved each other through sorrow, as we ceased to fear separation or interruption even, found our bliss become monotonous. We have exhausted the joys or all the arts, why not of the heart?"

My brain was so bursting with a new idea that I longed to be away and reflect upon it. Man-made perfection—and the perfection of God. I must know what these two signified, and whether all my life I had been toilsomely following an ideal, the realization of which could bring but disaster.

I intercepted the look which she cast on her husband, living yet dead to her. I sprang to my feet.

"I will go to your father," I exclaimed. "A great idea is growing in

my brain which I must communicate to him. Quick. Send me. You must know how."

"You desire perfection," she whispered, coming close and grasping my wrist, with cold fingers that shook. "You want perfection for those you love. You think they will adore you if you can give it to them. Don't go to my father for it. Don't ask him that. For your own sake do not stay here. I will send a message and request him to have you taken back to earth. Believe me this is no safe dallying place. Its charm is insidious."

I was quivering with excitement. "Let me go—let me go!" I cried. "I see the error in his calculation now. I can show it to him. I can save you all."

She was full of humanity and sweetness now. "If there has been disaster to those you love, he might impart what would be to your perception a false security. If this be so, take none of his healing. Make friends with pain—heal yourself with natural tears."

When I had promised she touched the blue wires of transportation. My couch rose with me. It changed to a chair—to a car. I was speeding through space at a rate which lulled terror itself, and closed my eyelids ere I was aware.

"Unity."

*"God is forever in his creation
And never separate from it."*

Since God is universal love and power,
And you and I and every nodding flower
Are His creations, born of perfect thought,
Each of the same Life Force from which He wrought
All that with lavish hand He ever did create,—
A part of God and never separate—
Are we not, as a part of God, divine?
Aye, Infinite love and power are yours and mine
Which for the taking, flows abundantly
From out the storehouse of Infinity.
Reach out and claim your need each day and hour,
With God-like faith in your own God-like power.

—Florence Newhouse Fox.

The More Abundant Life.

MIND AND WILL—MIND THE MEDIATOR BETWEEN
SPIRIT AND WILL—THE ONE IMPERISHABLE ELE-
MENT—SCIENTIFIC FASTING—WHO SHOULD FAST—
HOW AND WHY WE SHOULD FAST.

By EDGAR WALLACE CONABLE.



In the process of developing the body for the expression of greater physical perfection, more exalted thoughts and ideas, we must work intelligently and understandingly. We may undertake and carry into effect any approved system of dieting or innumerable seasons of fasting and still realize very little appreciable benefit outside of a general feeling of cleanliness and relief from the pressure of accumulated effete matter which has so long corrupted the body. The Mind, too, will act more clearly and respond more readily to the demands of the Will; but is the Will properly directing the workings of the Mind? This is the all-important question.

The Mind, which, properly speaking, is the *character* of the individual, is the easy prey of the Will. The Mind will do exactly whatever the Will directs it to do. The Mind is also the operating medium between the Spiritual consciousness and the Will—the physical consciousness or self-conscious entity. Through

the Mind, if unclouded, the self-consciousness, or Will, may be made to understand what glorious possibilities are in store for the individual who listens to the guiding suggestions of the Spirit through its medium, the Mind. Spirit is the one imperishable element in all the world of being. But there is nothing compulsory in either the hints or suggestions which the Spirit transmits to the physical consciousness. Physical man is licensed to do just as he wills to do, yet there is a penalty attached to every act which is not in perfect harmony with the Universal, or Spiritual, law. Every breach of this law is retrogressive in its effects. With every infraction there is visited upon us such of sorrows, sufferings, pains, anguish and humiliation as will cause us to stop and consider the deeper problems of life. These adverse visitations will be crowded upon us until we make ready for a complete surrender. We must drive out and destroy forever the self-conscious thought that it is the individual I which is running this realm, and permit the God of all Creation to conduct His business in His own way, without suggestion or interference of any sort. It is when we set up this measly little individual I above the God I, and say, "I done it,"

that this frail bark of ours begins to drift out upon the fathomless sea of blasted hopes and wrecked ideals.

Now, let us do a few things which will bring us into a clearer understanding of the simple duties and obligations in life, and which will impose no serious hardships, but whose recompense is the possession of the fullness of a Life More Abundant.

Scientific fasting, by which is meant, fasting in the light of proper understanding, is Nature's one ever-failing process for the restoration of normal health conditions. It matters not what the character of the bodily affliction may be—provided it is not advanced beyond the reach of human aid or natural resources—persistent and systematic fasting will restore the body to the maximum of health and strength. With the body restored to the normal, the Mind is then capable of grasping and solving the most intricate problems in life.

But one should never wait until the "down and out" limit is reached before undertaking the remedial processes here suggested. Short fast periods are always in order. Long fast periods are in order whenever conditions are serious or alarming, or whenever the body is burdened with a superabundance of effete matter-deposits called fat. All fatty accumulations beyond the normal are the result of the failure of the body to throw off the superfluous waste which has been taken into the system. All persons carrying an abnormal amount of flesh can easily fast until the superfluous burden is removed. There is no possible danger of starving the bodies of such persons to the point of collapse; and, in the great majority of cases, the fast period may be continued with absolute safety until such time as a perfectly natural craving for food is felt. So long as the tongue

is coated and the breath is bad, there can be no serious danger in prolonging the fast period.

There is a decided difference between experiencing the pangs of real hunger and the cravings of appetite. One should never put food into the stomach in the absence of genuine hunger. Appetite is the outgrowth of feeding the body largely upon purely stimulating foods and drinks. Appetite is *undesirable habit*, pure and simple. We form habits, consciously or unconsciously, by taking such stimulating foods and drinks into the stomach as tea, coffee, alcohol, meats (flesh), mineral salts, condiments, etc. We also form an appetite for the excessive use of sweets in various forms, such as candy, cake, pie, pudding, etc., and we finally destroy the natural hunger-longing for natural foods by allowing the appetite for stimulants to dominate the Will. We are trying to feed the body upon stimulants instead of food. Soon the whole physical organism is in a state of collapse and we send for a doctor, expecting him to renovate the whole internal workings of the body with a few doses of poisonous drugs: Right here is where the beneficial effects of fasting come in. The organs of the body need a complete rest. They have been overworked. The collapse inside is simply the effort of Nature to adjust matters—to restore normal conditions. Just stop eating for a week or ten days or two weeks or a month, being particular to see that the excessive accumulations in the body are gotten rid of each day, using warm (not hot) enemas for the purpose, and note the wonderful change for the better. It would be well if every one were to take a complete fast for at least five days in each month. Then, with proper mental conditions, the body would become immune to every form of disease. Moreover, there is no more ef-

fective means by which a falsely-created appetite for tobacco, alcohol, morphine, cocaine and all other stimulants may be destroyed than by fasting for two or three ten-day periods. There are no limits to the beneficial results which may be obtained from fasting intelligently. Still, simply fasting will not do it all. The Mind is a dominant factor in everything we undertake. The Mind has much to do with effecting speedy cures and permanently establishing normal health conditions. The Mind acts directly upon the nerve centers of the body and decreases or increases the flow of vital energy just in proportion as the thought currents are negative or positive. Negative thoughts are always enervating in their character. They are the creators of pessimistic tendencies, which, in turn, are always destructive. On the other hand, positive thoughts are always energizing in their effects. Among the positive temperaments we always find the optimists who are constructive, never destructive.

Thus it will readily be seen how necessary it is to always build and never destroy. Each negative or pessimistic thought destroys something somewhere—wherever the thought is centered. Not

only this, but the one sending out the thought is also destroyed. Each positive or optimistic thought builds something somewhere—wherever such thought is centered. Not only this, but every positive thought is both constructive and creative, and builds enduringly each habitation wherein it is given birth.

Sorrow, regret and remorse are negative entities and are powerful elements of self-destruction. The shedding of tears of sorrow and mourning for others and for the things which we think we have lost, are also destructive in tendency. All such states of the Mind lower the vital temperature of the body and cause a slowing-up of the vibratory activity of the entire nerve organism, and are, therefore, suicidal in both tendency and effect. Every depreciating or critical word, spoken or written, is destructive, not only to others, but it hastens the hour of our own dethronement.

So, we must do the things which make us think more clearly and rationally. In the presence of bodily afflictions we cannot do this. We must be able to look deep down into the depths of our own inner consciousness, whence springs the needed help which alone builds and perpetuates.

“Cheer Up, Dearie.”

“The world is all awry,” quoth I,
And sadly shook my head;
“There’s nothing that I ever try
“That doesn’t fail,” I said,
“I am a-weary.”

But Robin in the cherry tree,
Peeked out amid the bloom,
And cocked his little head at me,
And sang to ease my gloom,—
“Cheer up, dearie!”

He looked about, and in and out,
Then gaily trilled to me,—
“Why how can you your Maker doubt
“When He takes care of me!”
“Cheer up, dearie!”

—Eleanore See Inslee.

Going to Great Men.

By THOMAS DREIER.



I shall never be guilty of making great efforts to meet men whom I have placed on a pedestal. I shall thus save myself from disappointment. Too many common folks—like me—

are apt to think that great men are great men all the time. We read their writings, hear them speak, see the great machine they have invented, fall in love with their professed philosophy of living and we speedily contract the disease of desiring to live near them. Today we worship Christ. We like to believe the story that He was a perfect man. Some of us have serious doubts about the truth of these stories. But we acknowledge that He must have had some great power else He would not be known to us today. And still Christ was crucified by those who knew Him and His work. They nailed Him to a cross between two thieves. Surely those who knew Him did not feel affected overmuch by the qualities for which we worship Him today. And this is the same with all other men. No man is perfect. And it is certain that a man who possesses certain great perfections must also possess some very great imperfections.

It is well to keep our faith by keeping away from men who have helped us greatly by their writings and their teachings and their inventions. They can get along very well without us near their side, and if we would serve them in thanksgiving for what they have done for us we can best do that in our home neighborhood. I know that there are thousands of men and women who believe Elbert Hubbard to be one of the greatest men of the age. Yet it is safe to assume that Elbert Hubbard is a very human individual; and that in his composition one will find, coupled with great virtues, many things that detract from the value of the man his admirers see in their dreams. Hubbard differs from most men who hold the attention of thousands in this: He does not claim to be more than human. He does not spend too much of his time in preaching what he does not practice. And so I say, stay away from great men. Be a great man or a great woman yourself in your own home. There is a task that will keep you fairly well occupied for a day or two. Aim to serve greatly in small things and the time will come when you shall serve greatly in great things. Believe more in self. If you have been helped greatly by some one it is not your duty to spend the rest of your life worshipping before your helper. Your duty is to help another. This you can do at home. You mothers have work at home and you men

have work in your business. If you have been helped by a man show your gratitude by helping some other man who needs your assistance. Help the needy. The great man does not need you close by his side. Perhaps it is one of the greatest signs of God's wisdom that He never materializes in order to appear before us. If He did we'd probably crucify Him.

YOUR IMAGINARY BOSS.

If you believe the orthodox tale of the creation of the first man, and really want to know how it feels to be a creator, all you need to do is to make a man. Of course you have to make yourself. But it is possible that in making yourself you may be in need of assistance. You need supervision. You need to have upon you all the time the eye of someone whose business it is to keep you doing what you ought to do. Now I have created a man who does that for me. Although he is not as good a boss as I expect to have tomorrow, he is better than the one I had yesterday. I think so much of this creation of mine that I haven't named him yet. But I do not mind telling you that he is an imaginary character whose business it is to keep me working. For instance when, in the morning, I am inclined to roll over and take another wink or two I imagine my self created boss standing in the door

of my room and telling me about the work I ought to be doing. I feel sort of ashamed of myself and to even up for my laziness I put on the high speed and get to my desk as fast as possible. In going through my mail I may take a trifle more time than is necessary. I may loaf. But suddenly I see that boss of mine peeking at me from the other side of the desk. He is a terrible task master, but I know he doesn't make me do one-half the things I should do. Possibly he is content to make me do a little more today than I did yesterday and a trifle more tomorrow than today. I know that I like him best when he makes me work hardest. The specialty salesman is the fellow who needs a boss of that kind. He must imagine a supervisor. The ordinary commercial traveler has his salary and expenses and is accountable to the house for his time. But the specialty salesman is a free-lance. He can loaf or work. No one is the wiser. And so, you see, the free-lance salesman must be a stronger man than the worker who has supervision right close at hand. Unless he does his duty he weakens himself. No weak man should ever start as a free-lance. Only positive natures can make good in that work. But even positive natures are kept positive by the mental eyes that watch and send out their message of criticism. Some men call this boss Conscience.

"The men who have achieved success are the men who have worked, read, thought more than was absolutely necessary, who have not been content with knowledge sufficient for the present need, but who have sought additional knowledge and stored it away for the emergency reserve. It is the superfluous labor that equips a man for everything that counts most in life."

—Cushman K. Davis.

Intermarriage and a Play.

FAILURE OF A CURRENT DRAMA DUE TO LACK OF
COURAGE—WHY INTERMARRIAGE IS NOT SUCCESS-
FUL—SPRING PRODUCTIONS BRING ONLY ONE
SUCCESS.

BY THE NAUTILUS' NEW YORK OBSERVER

SILMAN JAY KAUFMAN.

This talk about a universal religion means something. It is coming. It is almost here. We like to think it is here and this hope is doing a deal toward allowing us to do what a decade ago was thought—if thought of at all—centuries off. To avoid generalizations, I shall not cite the falling off of church attendance nor the increase of ethical culture, new thought and like societies.

Instead I shall refer to the enormous number of intermarriages. An intermarriage means—outwardly, at least—the yielding of one to the religion of the other; and this results, from the nature of things, in both eventually agreeing that to give up both religions and to look to the best in themselves—based of course on that intangible Something—is indeed a splendid religion.

Another decade passes and their young are confronted with a suggestion of choice. They are affected by the standards of their parents and inherently they see the futility and fallacy of either's position. They hesitate and are found to the Big Ritualless Religion.

Someone looks into the present and sees the future. "Intermarriage is a big thing. I'll stage it," says he. The grateful ones salaam, but—pardon this meanest of wit—the morning after the

wise ones slam "Meyer and Son," a what might have been play. I say "might have been" advisedly for it contained the biggest possibility in years, and yet it was an absolute and a dismal fiasco. It asked, "Shall Jew marry Christian?" These religions are to the popular mind the most extreme, but the theory is the same, increased or lessened as the religions differ. This play seemed to illogically imply that containing a question it should give no answer; or to put it differently, if given the answer no question remained. It advised its boy and girl to go away for two years and think it over. Each character shrinks from the responsibility of a positive belief. The boy and girl are uncertain, evasive. One father is silent; the boy's father wants time and says, "Go away and think it over." What a misspent opportunity.

The author lacked courage. He crudely presented two sides of the question, without giving it dramatic force and cleverness and then put out the lights. A round of grape ideas shot from a toy gun will not destroy a barricade of prejudice and ignorance. Don't sugar coat your belief. From behind a bulwark of experience load your guns of logic with Hoxie-like arguments and

fire. You'll wake someone even if you don't set the world afire.

I do not believe in intermarriage today, and my only reason is our shallowness, our weaknesses. We fear what others say—yes, we do—and rather than face a life of being pointed out as “they will soon be unhappy,” we succumb to gossip. In the not far off when the spiritual pygmies are rooted out, big men and women will ask for descendants not ancestors. Then there will be no intermarriages—there will be nothing *between*.

New York has yet to see Zangwill's “Melting Pot,” which is said to be another view of intermarriage, and the American tendency toward this universality. Mr. Belasco is considering a Jap-American marriage—Madam Butterfly reversed. We have hope.

Recent happenings in New York settlement houses are relevant here. The Stokes-Pastor and the Hamilton-Brodski, were unions of head workers. Settlement houses are doing noble work, but it is questionable whether gilded youths with socialistic ambitions who allow dark eyed affinities to play havoc with their hearts are illustrious examples to the boys and girls under their charge. Dr. Eliot of the Ethical Culture Society—good name that—officiated at the Hamilton-Brodski ceremony, and next day the yellows questioned his right. Some years ago, the legislature authorized this society's “Leaders” to perform the marriage rite. Dr. Eliot gave out statements which to the initiated were superfluous. Again—why explain?

Spring theatricals included Robert Mantell's engagement. To the tributes his splendid work received, it might be added that he is the only Shakespearian actor who draws crowds in New York—

Sothorn is not solely a classic actor. Mantell is a student who understands values, and who plays with distinctive appreciation of this audience's intelligence. Which of his characterizations, “Lear,” “Othello,” “Macbeth,” is the finest, is a matter of opinion and “in taste there is no criterion.”

That the dearth of good plays continues, notwithstanding the superabundance of good actors due to the Belasco, Frohman and Miller training, is borne out by the comparative unsucccess of the February and March productions. “The Richest Girl,” with Miss Doro, was an inconsequential trifle. “Votes for Women” was not taken seriously. Contrary to its title it was the old story of the sinned-against woman. The question was superficially treated and made merely a background. “The Bachelor,” with Mr. Cherry is Clyde Fitch's first original play. It has many Fitch moments which mean laugh after laugh. “The Return of Eve,” with Miss Galland had a good idea but was a poor play. In capable hands, it would have been the hit of the year. “An Englishman's Home” was too English and should have remained there. It is of little interest to Americans. The last act, however, is a marvel in scenic accomplishments and is well worth seeing. “A Fool There Was” is to “The Easiest Way” as “A Woman's Way” is to “Divorecons.” Mr. Hilliard and one of the best selected companies of the year have the only play of the past two months that has real worth. “The Conflict” was used to fill an empty playhouse. Miss Crossman in “Sham” is what she always is—our best comedienne.

And thus endeth the season of 1908-1909. The postscript in the next.

The Brownian Motions.

STRANGE DISCOVERY OF THE BOTANIST BROWN—
IS MATTER ALIVE?—LIFE IN POLLEN—ELECTRONS
ARE ALIVE—PURE ELECTRICITY IN ITS FIRST FORM.

By EDGAR LUCIEN LARKIN.



*"They live, they
move, they have a
being."*

The Brownian particles surely move from their inherent directivity. In 1827, the botanist Brown, was making research on pollen from flowers. He suspended a num-

ber in water and was astonished to see them begin to move in all directions. The tiny spheres, fine grains like dust, moved in an inexplicable manner.

He continued researches with pollen from other plants, and then with fine powder of many kinds, as of minerals, powdered stone, sand and other substances. They were all endowed with motion when submerged. Some of the minute particles not only moved in every direction, but rotated on their axes as does the earth. Brown called them "living molecules."

This was in 1827. Since then science has expanded beyond all imagination. Concepts of the Universe are now common things, compared with which, those in the time of Brown are as kindergarten toys. He published his discoveries.

The entire world of science was startled. Then the physical laboratories everywhere took up this fascinating study. All materials capable of being pulverized were placed under water and explored with microscopes of ever increasing power. Powdered glass moved but sulphur particles would not. Substances that could dissolve did so and vanished from the field of view. The theory that the particles were "alive" was no longer held when glass, iron, zinc and stone dust moved. Pollen actually contains life, coming from plants.

IS MATTER ALIVE?

This is the magnificent problem now awaiting solution; and the inquiry has quintupled in earnestness since the discovery of emanations shot out from radium; and later, that all matter known is more or less radio-active. And now it is interesting, indeed, to be up here on this summit and watch man in his search after the origin of life. After Brown, all kinds of experiments were made. Water was reduced to its maximum density, four degrees C., temperature, without effect, the particles moved as before. Currents in the water were that to be a cause, but this theory was upset. Bright light was turned on the flying things; but this had no effect. All

kinds of liquids besides water were tried, some thinner, and others thick and viscid. The dense fluids slowed down the Brownian motions, but none could stop them.

These most mysterious movements are universal, and from man's present outlook, eternal. Then they are surely alive—these tiny particles. The water containing the particles was placed between the poles of a huge magnet. This intense magnetic field of force likewise was without effect. An electric current through the liquid produced no effect also.

The only entity having effect is heat. This makes the particles move faster. The only known agent that will stop this wonderful motion is the appalling cold of liquid air, hydrogen or helium. But the smaller the grains the greater their speed through the liquid. This fact opens one of the most wonderful regions ever attempted to be explored. Reduce the particles down, down to the dimensions of a molecule, far and away beyond reach of even the new extremely high power ultra-violet energy microscopes. Then their velocity as is known by other means, is greatly increased. Let these huge molecules be now broken into primeval chemical atoms. Then their smallness and their speed, both are beyond hope of contemplation, even by the five men now on earth able to think thoughts that are new.

Then let these gigantic atoms be re-resolved into primordial, eternal corpuscles or electrons. Then all human imagination is completely submerged. Not one of the five minds is able to commence to think about velocities, ranging from 10,000 to 186,380 miles per second. Now electrons certainly are alive, better still, are life. They are pure electricity in its first form. Their motions cannot be even alluded to without very

high mathematics. So let us descend from these realms in etherea and hurry back to particles in just ordinary common water. Take a sheet of paper and mark A, B, C, D, E, F, G, anywhere upon it, so they are not in one straight line. Imagine the paper to be the field of view of a high power microscope. Get range on one particle at A, then watch it fly to B, thence to C, and so on through the alphabet, through all numbers, through eternity, so far as is now known. Here is the standing mystery of all, the paths traversed by a particle are not continuous.

Draw a pencil across paper, the mark is continuous, but to imitate the path of a particle under Brownian motion, a succession of dots, or better, excessively short dashes end to end would be required. Thus the suspended particles obey a succession of rapid impulses. But what or where is the origin of these? Science cannot answer. It is said that heat has to do with these mysterious and obscure thrusts or impulses. This does not explain, for why or how does heat vary with such rapidity? I believe that in these movements, we stand in the presence of a force in nature whose propensities are wholly unknown at present, namely life. Human life is simply a particle of universal life—crystallized into separateness. Strange philosophy, but one having much to substantiate it, and one continually appearing in world-mystery literature coming up here day after day.

In distilled water, the average displacement of a particle due to the unknown force causing Brownian motions is 41,000th of an inch per second. In the new ultra microscopes, this rate is quite perceptible. These instruments are modern wonders. Why take microphotographs of the invisible? Ultra violet energy waves streaming in from the

sun are invisible, being beyond the visible violet light. But they project fine photographs. Thus particles in motion that are invisible are photographed, magnified greatly and made visible, bringing the unseen and unknown into

view. A greater than this is the taking of micro-cinematographs; which are projected on a screen showing actual Brownian motions before an audience, are of the most impressive motions known. Great is modern science.

The Habit of Joy and Gladness.

By ADELAIDE KEEN.



"This is the day which the Lord hath made; we will rejoice and be glad in it."

Such a profitable habit is joy! Money in your pocket and bonds in the bank! And just as cheap as growling. Glad-

ness is radiant, creative, nourishing, a back-handed benediction! It is healing, beautifying, luxurious!

"But I have nothing to be glad over!" Oh, ye of little faith! Learn that God is Love, everywhere present even in your dark and sorrowful corner. God is Love, love never faileth, for it is Infinite. Just as much love, good, joy, as you can recognize, absorb and give out again, just so much happiness do you attract and manifest to a sneering, despondent word, longing in its heart for "a sign," that God exists and is good! And as we wrote at school:

"Straight is the line of duty,
Curved is the line of beauty;
Follow the first and you will see,
That the latter will presently follow thee!"

It is your glorious duty to manifest all the gladness you can imagine, not only all you can see. Then, behold, beauty will blossom like the rose and God will look down and smile at this child, and give you something you have longed for, to rejoice over!

"A faithful man abounds in blessings!" Yes, fill yourself so full of faith, that there exists no crevice for doubt to hide in, no corner for sorrow to nest in like an ugly snake awaiting its prey. Don't you know that out in India, the deadly cobra will curl in all sorts of hiding places to prey upon the unsuspecting victims? Plenty of disinfectants would rout the intruder. So plenty of faith and joy will chase out the imps of despair. But you must go over your domain, daily, or oftener, with the agent you need. A few affirmations, once a week, are useless. All along the darkest pathway are bits of joy, scraps of happiness, which, gathered like scattered jewels, become a coronet! And to him that hath a little joy, or visible cause for it, will be given more cause, good measure, pressed down, from the giver of all joy, who never cheats in weight. But some people so love the dark side of things that they will not be contented, even in heaven;

their harps and haloes will be wrong, the golden cobblestones will hurt their feet, the music will be out of tune. And you may be sure they won't be welcome down below, for that place is crowded already with faultfinders. Honestly, heaven is a place of praise, and hell, full of scolders! And it is all a state of mind, disposition, point of view. A mean nature can be changed by love to all and everything to a divine nature right here. A good old lady sleeps under her fine epitaph, "Jane Jones—She was so pleasant!" Enough said of Jane or any of us! The Bible is crammed full of promises, for joy and gladness, but no rewards for the growler.

We cannot stand still; we must improve, or deteriorate! Years ago, it was considered a sin to be glad. The Puritans, who welcome new thought and Christian Science, with hungry hearts, had such an overdose of sorrow and self-denial that their descendants are happy and proud to be so. You may argue that the world is so full of trouble, it seems sinful to rejoice. Well, your tears and frowns do but add to the world sorrow. Your duty is to lessen it. And every smile chases trouble into nethermost hell where it belongs; every laugh sets health bounding in your body, attracts better conditions tomorrow. An old lady died today nearly ninety. Fifty years ago for the sake of a recreant lover, whom if she had gotten him, would doubtless have proved no good, went to live "away from the sunshine," in a dark alley! Talk about a short life and a merry one! Let's have it every time rather than a long, miserable one, like this. Pray wasn't that woman a cumberer of the ground, a mole, a mass of dying matter, no use to anyone, even herself? How much she could "have done for God," by manifesting, reflecting

love and joy? And the lover who left her by the positive law of compensation would have been replaced by love triumphant and satisfying, maybe truly another man better than he!

A great man discovered that sadness does not come from, but instead *causes* a torpid liver. The English say if life is worth living, it is because you have a good liver. Well, a hearty laugh will shake the liver and set the circulation going. Practice will do wonders. In your room, smile at your mirror, act gracefully, imagine all your dreams come true! How would you act if they came true this minute? Why, gay, gracious, dignified, generous, smiling like the sun on the just and unjust, the bad and good people and things. Now, the quickest way to gain your wish is to act that way! Ignore disagreeable things and people, for by recognizing them, you give them life and power. To succeed you must positively have room in your mind, your consciousness, for only good! To be like God, who works miracles, through you or me, and "He is too pure to behold iniquity!" Remember that! Don't see it, shut your eyes to it, and be glad. Let me tell you luck flies from the growler, avoids the pessimist and perches on the door post of Mr. and Mrs. Don't Care. After you have worked and affirmed a period of quiet trust arrives and a certain amount of "Don't Care" is absolutely necessary. Smile as if you had gotten your wish, and behold, that wish comes, whistling around the corner, clasps your hand and kisses you, "Good morning!" If you have no sense of humor, cultivate it! It is rubber heels on the rocky path to success. Some men have no rebound, no rubber in their nature. Therefore, they sink like lead on the waters of adversity, instead of swimming joyously, or calmly floating. Masterly inactivity is merely waiting, peace-

fully, happily, for God to work. Worry, fussing, will prevent results.

Suppose you are old and believe that gladness is for youth. Change your thought! You are just as old as your spirit which is eternally young! How can that spirit manifest itself with stagnant circulation, ossified arteries and dead cells all over its envelope? Get the habit of gladness, never mind if anyone calls you a fool! It will rejuvenate you all over. Pray, if an old man can't be glad who can? He is so near heaven, you know, the place for joy! Let him get in practice here, before he leaves earth, and smiling will come natural later! You cannot be glad if you are poor! And sick and lonely and lonely! Yes, you can! Gladness will beautify you, enrich you, comfort you, heal you. Deep breathing, chewing, bathing, strong affirmations for success will all assist. If you have no present pleasures, rejoice over happy memories, or over the good time coming when every man will be a king! A king is a man who knows his power. When the king of Bavaria became unconscious of his power, or what the world calls insane, they locked him up, and took his scepter from his weak hands. So, the man who knows his power, the possibilities of his mind, soul and the word of Truth, rightly, incessantly spoken, is a real king. If you set aside daily a time

to send love to all the world, calmly, warmly, you will get it back again! For, "He that loveth is born of God!" and God works through him, to create beauty here. It does not pay to be sad. But it pays big dividends, regularly, abundantly to be glad! Did you ever know one of these old women who "just loved to go to funerals?" Well, she always found plenty to attend, dead hopes, buried dreams to weep over! And she never looked rich or happy herself. The cheerful girl makes the best wife, even if she is lazy or extravagant. The jolly husband is dearer to his widow than the cranky, sour creature who radiates gloom.

And put it down in your little book in red ink, this fact, that if people, children and dogs favor the joyful soul, the angels and "spiritual forces," even more sensitive, help them by preference and all the "laws of attracting" which "you and me!" are so industriously trying to harness, are ready to work, with a vim, for the gay and hopeful and sneak along, at a snail's pace for the growler! Joy is the real atmosphere of the kingdom of heaven, it furnishes the New Jerusalem, its floors of gold, its jeweled gates, its psalm of praise! Therefore diligently prepare for it, and for the day of gladness, when wars cease, love reigns and all creation laughs for very joy!

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"What is he worth?" "What does he know?"
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Master Keys of Power.

HOW TO ATTAIN SPIRITUAL DEVELOPMENT AND
POWER—THE TRUE BASIS OF HAPPINESS—HOW
TO FIT ONESELF TO LIVE.

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

NO. 5. NON-ATTACHMENT.



"None of these things move me," wrote Paul of Tarsus, that splendid gentleman and philosopher. "Neither count I my life of any account as dear unto myself, in comparison with accomplish-

ing my purpose." And another thinker equally inspired, though less aggressive, Jacob Boehme, says, "Rise like a bird from her nest; and, as an eagle launches himself from his eyrie, soar forth, unfettered, into the great aerial ocean of spiritual truth."

Such is non-attachment. Who has achieved it? Who is free from pride, personality, prejudice, conventionality, conservatism? Who is free from a slavish attachment to mere objects—houses, yachts, automobiles and other baubles? Who dare launch himself, herself, forth on the wings of faith into the pathless ocean of luminous, spiritual truth about us? Who of us is not in bondage? Who among us has achieved non-attachment?

But you will ask me: "What do you mean by non-attachment?" I mean the attitude of mind and spirit which is occupied first of all with the things of the soul, and which regards as secondary all practical and wordly considerations. To such a person the world is merely "stuff to try the soul on," and all life "merely the chance of learning love."

Christ said: "Ye cannot serve God and mammon." And I say to you that the man whose only ambition is the acquisition of wealth, the attainment of political power, the earning of fame—such a man cannot in the very nature of things attain spiritual development and power. Nor can the woman whose mind is devoted to social ambitions, dress and coquetry hope to grow mentally or spiritually big and fine. Such people are attached—attached to the things of the world. And in order to reach the highest spiritual development non-attachment is indispensable.

I do not mean that one should despise the good things of life, that one should have no ambitions or practical plans. I mean that, while appreciating these things—striving for them, if they be desired—he should be attached not to them, but to the higher, bigger things.

A young man determines to be right.

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It is a common ambition—the commonest ambition of the day. The young man has strength, intelligence and pluck. Ten years pass, twenty, thirty—thirty years of carking, incessant toil toward one object, the attainment of money. And at last he stands on the pinnacle of wealth and power. He is the richest man in the state, head of a dozen corporations, a pillar of the church and a patronizing backer of big politicians. His superb estates, his horses, yachts and motor cars, the effulgence of his wife's entertainments and the glories of her gowns—these are matters which fill columns of the cheap daily papers.

And the man glories in all this, is attached to these things to the exclusion of all else. He has reached his goal. He is a successful man of affairs, of the world. He is satisfied. What more is there to ask?

And then—

All at once the crash comes. Investigation, exposure, failure, a shadowed name. Former friends avert their faces. Estates and chattels are sold. The family is scattered. And the man who built the house of cards and attached himself so firmly to it—what of him?

The saddest fate conceivable. The fate of the man who has nothing, not even a mental image, not even an aspiration or a memory. In his mad rush after the things to which he was attached he has had no time to cultivate the nobler interests of life. He was a man of the world. His world, balloon-like, has collapsed; and now—such is attachment.

But supposing that, while striving for and enjoying wealth and such pleasures as wealth can give, our young man has realized the real forces at work—had realized that the actual reward of his efforts was not the material objects acquired but the mental and spiritual training developed in acquiring them. He worked thirty years acquiring millions; and in acquiring those millions he had learned life and men; he had achieved mental acuteness and resourcefulness, concentration, patience and will power. Supposing he had realized this. Then when the crash came he would simply have smiled and turned with renewed interest, enthusiasm and efficiency to some other field of endeavor. This is non-attachment; and to be thus unattached is one of the great secrets of power and mastery—not only spiritual, but practical as well.

A Hymn.

BY THE HIRED MAN.

Earth ain't no desert drear;
Heaving ain't my home;
Things is quite comfy here;
Don't itch to roam.

"Hark from the tombs," they say,
"A doleful sound."
What undertaker jay
Started that 'round?

Some likes to sing: "We be
Worms of the dust."
Crawlin's too slow fer me;
I'll walk er bust!

What Is Truth?

REAL NATURE OF SUBSTANCE—A CURIOUS FACT
CONCERNING THE GROWTH OF VEGETABLES—DOES
SUBSTANCE OCCUPY ALL OF SPACE?—THE THREE
GREAT REALITIES.

By WALLACE D. WATTLES.

III.

SUBSTANCE.

Substance is that which occupies space. In its more compact and rigid forms substance is perceptible by the senses, and is then called matter; but in its finer and more ethereal forms, when it cannot be perceived by the senses, substance is still matter, and is essentially the same. The apparently many substances of nature are in reality only varying forms of one Substance; the differences between them are due to varying degrees of pressure, and to the form and rate of vibration of the atoms which compose them. Ice is a solid substance; water a partially fluid substance; the vapor arising from water verges on the gaseous state; and oxygen and hydrogen are gases. But a piece of ice may be brought back through all these stages, and converted into oxygen and hydrogen, and no change is made in it except that in the fluid state the atoms are less firmly pressed together than in the solid state; and in the gaseous state the bond of cohesion is still weaker, and the atoms circulate or roll around each other more freely than in the fluid state. It is now a well-known fact that nearly all the growth of the vegetable kingdom comes

from the atmosphere; trees, plants and flowers are solidified air. The furniture in our homes, and the walls of the houses in which we live are merely solidified gases; burn them, and they return to their original state, leaving only a handfull of ashes as "material" evidence of their existence, and if we learn to treat these ashes with the right agencies, they, too, will vanish into the ethereal realm. The earth itself, so firm and solid under our feet, was indisputably once a ball of flaming gases and vapors, and in the stage before that, must it not have been still more ethereal? It is all solidified atmosphere. Our own bodies are compounds of gases; in the crematory the human form vanishes. All things came out from the ether, and all things are ether, *changed* to more or less solid forms by differences in atomic pressure and cohesion.

All this brings us to the conclusion that the many seemingly different substances—iron, wood, coal, lime, water, etc., are merely different forms of one thing; that there is only one elemental substance, from which all created things are shaped. As we find that solid things are the gaseous atmosphere, solidified by an increased atomic pressure, so we shall no doubt find that the gases are pro-

duced from one ether, being brought to the semi fluid state by increased pressure, and at last we must conclude that there is one perfectly fluid substance, of which are made all the things which do appear. This One Substance is the stupendous reality behind all the appearances of the material world.

We will now take up the study of this substance. First, we must get rid of the idea that there is anything else. Substance is all there is. We live, and move, and have our being in substance; we, ourselves, are substance. We must conclude that substance cannot have been created, for that it should have been formed out of nothing is unthinkable. Substance always was; forms have been created, and are being continually created, changed, and modified; but the substance of which those forms are made is the same, yesterday and today and forever. When I speak of forms, I mean the so-called "material" universe; suns, stars, planets, seas, continents, trees, plants, gases, and the bodies of animals and men; all these are varying forms of the One Changeless Substance, which is all, and in all. And as this substance has existed through all of time past, so it will exist through all of time future, for it is indestructible; we may change its forms, but not one particle of it can we destroy.

Does this substance occupy all of space? Evidently not, for the more nearly we carry its forms to their original state the more fluid they become; we

go from solids back to gases, and from gases to ether, and so on; and we conclude that the one substance must be perfectly fluid, and if that be so, its particles cannot be solidly pressed together; there must be space between them, as in all fluids. Furthermore, if substance filled *all* space motion would be impossible; for substance can only move when there is unoccupied space to move into. And as we know that there is motion, so we know that there must be empty space. This is a matter of some importance when we come to the study of consciousness; for if one substance completely filled all space, it must be absolutely solid, with its atoms pressed rigidly against each other; and not only could there be no motion in any part, but there could be no separate consciousness in any part; if consciousness were possible at all in a perfectly solid substance, it could only be the consciousness of the whole. But if there is empty space, there is not only room for motion, but there is room for separate portions of substance, which may be conscious within themselves. If there is empty space, there is room for man, as a separate portion of original substance to move about and to have a consciousness of his own. There may be more than one conscious intelligence, though there is only one substance. We close this chapter with the claim that we have demonstrated the existence of three realities: time, space and a substance which moves in space. The next chapter will be devoted to the consideration of consciousness.

"We of the United States must develop a system under which each individual citizen shall be trained so as to be effective individually as an economic unit, and fit to be organized with his fellows so that he and they can work in efficient fashion together."—Theodore Roosevelt.

Cosmic Consciousness.

By JULIA SETON SEARS, M. D.



*"I know thy works.
Behold I have set be-
fore thee an open
door, and no man can
shut it."*

In all ages the search after God has been the most fascinating of intellectual, philosophical and spiritual pastimes. When the eye of man first became aware of the beauties that surrounded him; when his reason was first able to comprehend nature's orderly and systematic arrangement, then began the inquiry for the origin of all this, and the reason of the Great First Cause.

To this First Cause different nations have given different names, but the old thought world passed on to the generations of men the name of God, and God it will remain undoubtedly for many millions of generations.

While few men agree in the finite idea of God, most men agree in the absolute idea; they feel that this Great First Cause from which every manifestation of life sprang must be, and is, some form of absolute intelligence.

Most of humanity today is ready to accept the immanency of this great universal intelligence, and see it in all things, and see all things emerging from it.

With but few exceptions the minds of men unite in accepting the truth of the Oneness of the finite and the infinite,

and have come to accept matter or form, as only an expression of the Universal Intelligence, powerful on its own plane, but related with, and harmoniously controlled by the higher energy.

When we really know that all life is *one*, and that every expression of life in matter is only a part of this one, we take our first step towards the understanding of Cosmic Consciousness.

It can readily be seen that if all life is One Substance, and all this Substance is Intelligence, then relationship with this Intelligence gives us a consciousness so deep that it has no beginning and no end, and we really do become just what the name implies, *Cosmic* in our understanding.

In this new power of Cosmic recognition, we at once find ourselves living in the midst of a great physical and metaphysical energy, where everything formed or formless becomes to us an active intelligence, united with our own intelligence, obeying the slightest demand made to it and responding to us in the manner that is normal to its state of unfoldment.

The great Cosmic Mind of *Nature* is always around us, speaking its message from every avenue; but there are many who never waken to the truth of its conscious response, and who go on deaf and dumb and blind to the method of communion with it.

More than half the world is awake in the personal instead of the Cosmic In-

telligence. We recognize some things as being responsive to us, but know very little about the real method of response; we are blind to the manner in which everything in the finite world speaks and obeys us. Cosmic Intelligence is manifesting all the time in every finite thing, but until we become alive to this greater recognition we cannot see it or hear it.

We call the lower forms of life inanimate, and the higher one mysterious, and we pass them up without attempting to fully comprehend them, never thinking that in doing so, we are only delaying our own unfoldment.

Physical scientists are doing everything in their power to prove to us the truths of Cosmic Consciousness; we know through their investigations that atoms arrange themselves into form under this law of Cosmic Intelligence, and that the mineral and vegetable kingdom think, feel and act through Cosmic instinct.

The psychologists and mystics have shown us a world of intelligence all around us, and giving examples of well defined comprehensions, both below and above our own.

The race has sought for power, control and understanding in many ways; they have given science, religion and philosophies every sort of trial. But it is being born into the minds of those who are consecrated to the search for wisdom, that if they ever hope to come to the real understanding of life, they must deepen their own consciousness until they are related with everything seen and unseen, and become one with the things created, finding through these the energy that creates.

When we can teach ourselves to have a sense of Oneness with every form of life, no matter whether we call it high, low, animate or inanimate, natural or unnatural, and no matter what we touch,

find it endowed with an intelligence equal to, and in harmony with our own, only manifesting under the law of its own state of consciousness, then we are coming to the degree of understanding which is universal.

The rock has only the consciousness of a rock; but it is intelligence just the same, and holds its tiny atoms in correct relationship, and gives the normal response of a rock to all its environments.

The rose has only the intelligence of a rose, but that intelligence makes it bud, bloom, blossom, manufacture its fragrance, drop its petals, and die on the physical plane, just as naturally as the human consciousness pushes man on from the cradle to the grave, through manifold human grades of reason and understanding.

The rose and rock, and human, are each under their own natural intelligent Cosmic Law, and these laws only differ in their objective expression.

From the very rim of things, called matter, and from the very center of life, called God, there is always something that sings to us of the grand Cosmic Symphony that is always being sung. Shakespeare said, "There is not the smallest orb which thou dost behold, but in his motion like an angel sings, but whilst this muddy vesture of decay doth grossly close us in, we cannot hear it."

This condition of becoming Cosmic in our consciousness gives us the master position in our common life; for through it we become lords of all this lower intelligence. We can speak into the mind of everything around us, and it must obey; this is when the lion and the lamb lie down together. We speak to the intelligence in the flower, and it grows, and becomes just what we desire it to become; we speak to the animals, and they lie down or grow kind, and obey our

slightest direction; all the animal trainers have Cosmic Consciousness to some degree. So have landscape gardeners; so have railroad men, and those working with machinery which becomes a part of themselves; everyone knows how the engineer learns to love his engine; why? Because he has related its consciousness with his own; everyone knows how anyone's clothing and home becomes so different to him than the clothing or home of strangers. "There is something that maketh a palace out of four little walls of a room," and this "something" is the Cosmic relationship of our mind with its mind; when we have Cosmic relationship, and have it consciously and not unconsciously, we can make our own atmosphere just what we desire it to be, no matter where our life may lead us.

On the higher planes of relationship, we feel and hear and see the great formless energy with which we are united, and this, in the old thought world, has been called the power of the spirit; but the new thought world knows that this is simply the great God Consciousness which is answering our human consciousness, and that there is now, and always will be, only one mind in God, and that the mind is ours from any plane of understanding that we touch it. Just as the gardener, standing before his half-blown rose sees, listens and understands, and fulfills every demand of its physical atoms by higher and higher recognition of finer laws of cultivation; just so Marconi, standing with his mind alive to the great call of the unseen forces, speaks into the formless universal ether, and the Cosmic or God Consciousness answers, and the finite intelligence of the wireless machine registers the message.

When we look into this perfect law of union with Cosmic mind,—the human life slowly begins to lift itself away from the limited, the narrow, the part, into

recognition of existence so broad that it is boundless in its possibilities.

In this new interpretation of Cosmic Consciousness, human life and human mind become powerful things here and now, and are resplendent with a new found glory.

Just as the electrician turns on his Cosmic power, and it runs a dynamo, or lights a lamp, or turns a cylinder, just so the children of men may lay hold of this Cosmic Energy through the power of their own mind, and manifest it in any form they desire. The power is infinite in quantity and intelligence, the form is finite and limited, but both are intelligence, and both are one.

The higher we go in intellectualizing and spiritualizing ourselves, the finer our automic consciousness becomes, and the finer our soul expressions grow, and the more clearly our intuition registers the Cosmic messages.

Those who are only awake in the lower Cosmic Intelligence will only register the cell sense messages, and the Cosmic Mind can only speak to them through the power called instinct; those who have come deeper into Cosmic recognition show it forth through the power of reason, and others of finer relations are said to have inspiration, and those who are closely attuned to everything are called intuitive.

Cosmic Consciousness is easily understood when we divide in this manner, instinct, reason, inspiration and intuition; and a deepening intuition gives a still greater consciousness called illumination; and a finer sense of illumination pushes us into still closer union, and we have what the olden mystics and philosophers call Revelation.

Revelation is the natural expression of a life in full possession of Cosmic Consciousness; it is the finished product of the union of the human mind with the

universal mind, and a conscious at-onement with every finite thing.

It can easily be seen that humanity takes its place in the great Cosmic Consciousness just according to its own development, and the degree of our comprehension is called, in science, our Cosmic polarity.

We shall pass on into deeper relationships as we become fit; the all-compelling *must* behind each life pushes it on to its final unfoldment until, at last, it masters all, by becoming one in mind with everything in the universe.

We separate ourselves from Cosmic Consciousness by just the daily habit of putting up our personal ideas of limitations and separateness. We have lack of Cosmic power because our whole life is passed under the personal instead of the Universal Law. In one stage of our development we do not know of our Cosmic Union, and we think we are alone in our every effort, and that things are opposing instead of helping us; and we begin by making our environment our enemies instead of our friends. It is the great law that, "Whatever ye mete it will be meted unto you"; and our environment will speak back to us in just the expression we speak to it; it is entirely responsive to our higher power of dictation. Could we, even in our first consciousness, learn this Truth of Cosmic relationship, and speak to our environment as we would to an individual, it would, even in this primary plane of consciousness, unite with us to bring us whatever we desired.

When we pass on to the stage of mental power, we are strong in our creations, and our will sets a line of limited union, but we have yet with us the sense of separation, and our life becomes the expression of just what we think exists for us.

After a while the life passes to where

it *knows* its union, but finds itself faulty in its methods of speaking, directing and controlling the intelligence which it knows is around it. This is the state of Realization, and we must by natural law pass on to actualization. Actualization is the next cycle of growth; then our whole life becomes a beautiful recognition of union, and our environment becomes our friend, and a part of everything we have spoken into being.

Then we are ready to go deeper and deeper each day into union with Cosmic Wisdom, and we find that in just the proportion our human nature rises towards Cosmic expression, our nobleness and illumination and revelation show forth; we become One with an energy too high for contradiction, and we retire more and more from the limited personal recognition of selfishness, resistance, and fixed points of attachment, into correspondence with every form of life; and *living* becomes for us then an intellectual, moral and spiritual glory.

When a life knows this Oneness, it has found its perfect Cosmic Polarity, and the great Cosmic Mind and Life are open to receive it. Then we can, indeed, lean hard upon the Eternal Heart, for its vibrations answer our own heart throbs; we become absorbed into it, and we are no longer the *thing created*, but a part of the great energy that creates. Then God becomes in truth, "Our Father," tangible and real for us. Wherever we look we see Him; whenever we speak He answers; whatever we touch we feel Him. He is not lost in diversity, nor swallowed up in infinity, but He is All In All, and we are never without the abiding satisfaction of His presence.

This is the "open door that no man can shut"; there is for us then only a song of exultant power; and our souls sing it over and over again; not in the

old-time spirit of separation, nor supplication, nor seeking, but in the new-found joy of rapturous comradeship, and we can say from the depth of our Cosmic Revelation, "I and my Father are One."

What Next?

IS OVERPRODUCTION INEVITABLE—HOW WILL RELIEF COME?—SOCIALISM AND THE FRENCH REVOLUTION—WHAT WE MUST DO TO MAKE "GOOD TIMES."

By WILLIAM E. TOWNE.

"The necessity for curtailment of outputs is recognized, but no one appears anxious to take the lead."—*Bradstreet's Report*.

Bradstreet's statement quoted above has reference to the supply of copper.

Is it not true that a similar condition exists, or will soon exist, with reference to other manufactured products such as, for instance, iron and steel, writing and book papers?

Is it not well-nigh inevitable that the great natural resources of this country, the enormous amount of capital at the disposal of our business men, and above all the wonderful increase in labor-saving machinery should ultimately result in overproduction along many lines?

When one machine can do the work of ten, twenty, fifty or a hundred men, in the production of an article, it is only a question of time when there is going to be an overproduction of that article.

When the demand began to slacken somewhat, and competition grew too keen for individual existence, the great manufacturers temporarily met the problem by the formation of trusts. In this way they cut the cost of production to the lowest point, and in some instances they closed factories, thus curtailing their output.

Then there came a time when, in spite of their utmost efforts, most manufacturers were compelled to meet a lessened demand for their products.

When the demand for manufactured goods begins to slacken to any great extent, and any considerable number of workmen are "laid off," it affects by reflex action many other lines of business, because these idle workmen are obliged to curtail their expenditures.

This condition of affairs (such as we are now enjoying) is known as "business depression." It may be that ninety per cent of it is pure scare and overcaution; but the root of the trouble, as I believe, lies in overproduction.

In what way will the necessary readjustment be accomplished?

Will it come as a result of some great war being opened? A big war makes business "good." The waste and unusual consumption of material caused by war has a stimulating effect upon trade.

One editor has recently suggested that the world powers are now casting lots to see who shall get up a good war for the benefit of business! Probably this is a fanciful picture. I do not look for any immediate business boom as a result of war.

It is more likely that consumption will gain upon production for a time, and then we shall again have a period of "good" business, when everybody is fairly satisfied with the condition of affairs.

After this, sooner or later, the problem of overproduction will have to be squarely faced and settled. Some form of social readjustment must take place. The amassing of enormous fortunes must give place to the PUBLIC GOOD. This may not mean socialism, as taught by socialists, but it will be akin.

Socialism is the leavening power which is forcing the necessary change, just as the French Revolution was the leavening power which permanently freed France from the rule of an indescribably corrupt and oppressive monarchy.

The French Revolutionists were extremists, dreamers, and themselves incapable of founding an enduring republic. But they furnished the leverage necessary to pry loose the old monarchical institutions, that the republic might arise—phoenix-like—from the awful devastation of the "reign of terror."

May not the socialists of this country then perform, along peaceful lines, some such service to the people by forcing, through agitation and education, the adoption of new and improved social laws and institutions?

Man has been pitting his skill and cunning against nature here in America for several hundred years, and he has won; but in the very winning he is in danger of defeating his own end, if his sole objective point is to be the piling up of more and more wealth. To use a seeming paradox, the attainment of enormous wealth must ultimately preclude the attainment of great wealth. There must be a more real co-operation between capital and labor, worker and manufacturer, rich and poor. Either

this, or we must follow the nations of antiquity into dissolution.

A new and more equitable plan by which to govern the *distribution* of the bounties of America must be devised, or it is us for the junk heap.

This country alone of all the great nations of the world seems to possess at this time sufficient adaptability and flexibility and progressiveness (due to our cosmopolitan character) to make such a readjustment and establish social co-operation upon a *permanent* basis.

It is up to us. Can we place the PUBLIC GOOD above our selfish desire to "arrive" at the top of the heap?



By WILLIAM E. TOWNE.

* * * When I read Elbert Hubbard's statement in a recent *Philistine* to the effect that "The average woman is a punk proposition," I felt very self-righteous and grinned in my sleeve thinking of what Elbert was going to catch, and wondering how many extra clerks would be required to open his correspondence during the next few months. Alas for the uncertainties of human existence. Listen to this: "Prior to my reading your article in this month's *Nautilus* circumstances caused me to reckon you among the advanced and Godly men of this blessed period of world or human growth; but now my opinion of you is much altered; for I consider that you offered me and all of the respectable women in Colorado a cruel and undeserved insult and at the same time dealt a vicious blow at the cause of human progress," etc., etc., etc., for six pages of foolscap. This refers

to my remarks anent woman and the ballot, in the fourth starred paragraph of "Briefs," February *Nautilus*. I guess I'm squelched all right. But the extreme gusto and deadly seriousness with which this correspondent sets up her man of straw and then demolishes him reminds me of a young pup worrying his first rag.

* * * There was more hearty sincerity than was intended, a double meaning as it were, in the closing sentence of "Uncle" Joe Cannon's speech before the Republican Caucus which nominated him for the speakership. Here is the sentence; note the final sentiment: "These things will also pass away and when the present misunderstandings have died away we also shall have the commendation of the future, if only we remain true to ourselves and to our trusts." "Our trusts" sounds kinder familiar, doesn't it?

* * * It is singular how many otherwise sane people are afflicted with the literary jim jams when it comes to writing poetry. Poetry is the most difficult form of literary composition, and, to use a mixed metaphor, "few there be that go in thereat." Yet many seem to think that if they cannot make a success of prose it is only necessary to drop into poetry! Think twice before you drop.

* * * The Emmanuel workers are doing more than anyone else to popularize new thought ideas, because they have the *entree* to the pages of the select and fashionable magazines. To be sure, the Emmanuel workers are rather more conservative, in spots, than we could wish. They take the attitude that God, with the doctor's permission, is able to heal a percentage of easy cases, where nothing much is the matter, but that real, simon

pure disease requires more material remedies.

* * * Don't on any account miss reading "The Older and Newer Ideals of Marriage," in April *American Magazine*. It explains *some* of the reasons for so many divorces. The author says that after marriage it is too often the case that the silent sacrament of bridge whist, and the struggle for "social pre-eminence" drive the idea of family life from the mind of the wife. He might have added that the granting of the ballot to women would be apt to furnish still another strong link in the chain of attractions which at present separates women from a normal home life.

* * * Here is an illustration of the shrewd and non-committal character of a Scotchman: A Scotch clergyman being asked by a wealthy man if he thought a gift of a thousand pounds to the kirk would save his (the giver's) soul, replied: "I'm na prepairet to preceesly answer that question—but I wad vara warmly advise ye to *try* it."

* * * The simplest, easiest way to live, if we only knew it, is to accept the laws of the universe as good and *let* life live through us—stop trying to eat our cake and keep it too and *give* something before we expect to *receive* something. Life is a series of reciprocities.

*If all of us knew
What all of us do,
And all of us knew,
THAT all of us knew,
Then some of us might
Not do a few
Of SOME of the things
That all of us do.*

—Author unknown.

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. 176.

Billiken, the little ivory rascal, is on the mantel, smiling and smiling at me, urging me on irresistibly to write this success letter. Billiken and I started our friendship by smiling at each other one cold morning as I was on my way to take my bath. The bath and the cold spray put Billiken out of my mind; but as I stood before the fire rubbing my body with a rough towel until it glowed with warmth, I glanced up and there was Billiken smiling roguishly at a dimple in my shoulder. I turned to the mirror, caught the reflection and gave an "audible smile." I threw up my window, and taking my position before the fire, raised my hands up over my head and then bent forward until my fingers touched the floor. I repeated this twenty-five times. I turned to look at my disheveled hair in the mirror, but my glance was arrested by Billiken, who seemed tickled at the sight of a woman of fifty going through such antics. I shook my fingers at him and said: "Billiken, Billiken, I am a lone woman and must keep young to attract the good things of this world."

The thought seemed to flash back from Billiken: "Then why don't you smile more?"

For years I have been trying to gain success through new thought. I have been rigidly holding on, demanding the good things, and getting knocks and kicks from all sides as returns. Billiken with his cunning smile taught me my lesson. I began by smiling to myself. Then I smiled at others—the smile started from the heart and worked its way to the eyes

and face. I relaxed, and instead of fighting for my own, I attracted it. One good thing after another came my way. Things that always went wrong before now seemed to have acquired the faculty of righting themselves. With a little \$300, I smiled my way into an investment that brings me \$1,000 clear gain this month. Already another paying investment is coming my way. Would you call that smiling a success?—M. D. S.

Success Letter No. 177.

We give a little lift to the success of our *Home Life*,—that much neglected opportunity. Our simple plan is this: At start of day, at breakfast every morning, we compliment some one member of the family (each in turn), giving some honest praise, of any meritorious effort they have made, no matter what their faults; then that member of the family must honestly compliment himself, *hard*,—but it draws on his love and honor and you should see how the glory comes in his face on his or her day.

Then we make our table a rendezvous where only smiles and good feeling must be evident; where members of family are safe from cruel darts of tongue or lack of courtesy. Each meal we tell something funny and instructive, thus crowding out room for complaints. A (not over) five minutes improvement from each every day, for the home or person, which does not cost money, but love and thought. Every Sabbath the toll for dinner is some simple improvement for the meal—when every member may step in and add some grace to table or meal; a flower, or dainty turn to napkin, a new placement of table; any love thought. This never fails to bring joy and smiles from all. Then, we note the most successful "provement," as the wee one calls it, and five pennies apiece are given, from which fund at certain times some necessary purchase for table of sterling worth, is made, that in time will fall to the lot of the one making the most successful improvements.

Now, dear other members of our great family, I could tell you many more simple steps that have really taken our family up to a very joyous height, and these same things are still helping us in growing forward.—P. M.

Success Letter No. 178.

All of us who have even a tincture of the new thought flavor believe, I guess, that the road to success is the "straight and narrow way" of concentration, that it must lead over the hill of difficulty, through the valley of humility and that it must have as its substratum, the macadam of perseverance, and that finally the road will lie along the still waters of Peace on the one hand and the green pastures of Love on the other. But to me success does not mean so much an arrival as a procession—a triumphal procession—made on the double quick with the disciplined step of the seasoned soldier, keeping time to the inner harmony of things human and divine. When we can march through the round of daily cares and duties without those renegades and insubordinates, Dread and Resentment; when we have General Discretion at the head of the Commissariat, Major Determination to marshal our forces (mental and physical), and Skirmisher Discrimination to preview the field of action; when we have full companies of optimistic thoughts, battalions of altruistic purposes, all formed into an army corps in action; then we have already laid waste the domain of failure and are marching as conquerors through the land of success, and our drummer boy is named Enthusiasm, and our flag bears a single star and it stands for the state of Happiness!—LANNIE HAYNES MARTIN, Altadena, Cal.

Success Letter No. 179.

For years I had been like a volcano within, all bubbling over. Tumult reigned supreme. Nothing could I find to give me peace. I traveled, I changed my occupation and sought all kinds of amusements but no comfort did these things give me. A friend stopping with me gave me a magazine and asked me to read it through. Sometime after she had gone I came across the magazine and read it through. Here I found something new and I cannot tell you how much joy and comfort I found in the April number of *The Nautilus*, for that was what my friend gave me. It started me along a new line of thought and on the road to success. Now I find peace and comfort in every spot however lonely or lovely. I know I can go on to success for I feel I can speak to the Spirit now. I do not have to go elsewhere to find comfort and success it is with me always.

I have faith in God, in myself and in others. One thing I shall always do and that is to

pass my *Natutilus* on to others when I have finished it myself. One number may start some one on to success and happiness. "Seek and ye shall find."—ISABELL.

Success Letter No. 180.

Success in this world does not always stand for dollars and cents. It is more than that. It often lies behind closed doors. We do not always realize it ourselves, neither do others see it. If happiness comes not with wealth it is not success. If one can be content with their life, and feel that it is as God would have it, that is success. Live so you can respect yourself, and others will do the same. This means a successful career. Put on your woodland dress, hie away to the woods on a summer's day. See God in every thing. This brings a joy that is success. When the aged can sit in the shade at the close of life, and know that their thrift during the active part of their days has made them independent of others, who can say that this is not the crowning glory of all? If employed by others, watch not the clock, choose to give more if necessary; but never undertime. To assist others helps one's self. Obey the spirit call and your pathway is *sure*, if not strewn with flowers.—ENA.

Success Letter No. 181.

"As we sow, so we reap," even success. The person who can give the world something it needs has a right to expect, and will get a just return for what he gives. So it is in all departments of life, the underlying principle is always, as we give, so we get. Give determination, courage, love, to those who lack these and the world will send you gifts in return. Too many people read in new thought a sort of "do nothing but hold the thought" story. Even Aladdin had to rub the lamp and say the mystic words before the genie brought the goods. We must hold the measure we want filled full of something others want before we can hope to draw it back, filled for our use. The one who expects something for nothing is like the beggar at the street corner, who holds an empty hat. That's charity to fill that. A self-respecting person wants to pay for all he gets.—ROSE M. WARD, Plainfield, N. J.

The prize for the best success letter in the April *Nautilus* goes to the writer of No. 172. Gurdon A. Tory, Arriba, Col. Success letter No. 170 was a close second. Mr. Tory will please indicate his wishes regarding the two years' subscriptions which are his due.



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

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

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

ELIZABETH TOWNE.

B. B.—Somebody has written me that you have been following teachings on self-development, and that you are very much reduced in weight, and are not looking well. Also that you are determined to persevere in the treatment. But I want to tell you that if you are losing flesh like that, and are persistent in continuing the treatment when you do not feel or look well, *you are not following the directions correctly*. I very specially warn people to do these things with moderation only, and to eat *every time* they have the symptoms of hunger. I have a notion that you got the wrong idea about what you were to do, and you *set your will* to fast until some certain condition was made manifest or until you completed some set term which you laid out for yourself in the beginning. I specially warn people against doing this sort of thing. Some people who believe in fasting start out to fast a certain length of time, or to complete a certain stunt, and every once in a while somebody gets into serious difficulty from doing this. It is *solely* because they do not follow their natural hunger and fast in moderation. I surmise that you have had your will *set* like this, and I think if I show you the mistake you have made that perhaps you will decide to change the treatment entirely now until you gain flesh and look and feel well. It is not a good plan for a slender person to fast long or often. A fleshy person can do that with great benefit, but I understand that you are not fleshy. Short fasts, twenty-four to thirty-six hours, repeated at intervals of five to seven days, are much better in all ordinary cases of any disease. It seems to me that you have reduced your energies, and are literally starving yourself, and that the time is past when fasting is beneficial for you. You should begin to eat *naturally*, taking great pains to masticate your foods *very thoroughly*, eating only a little at first but gradually increasing until you eat normally. If I were in your place I would change the treatment *entirely* until I felt well and strong again. Live out doors all

you can, and take full breathing exercises every day, but feed yourself up until you are nice and fat again. Of course that means that you are to use good nutritious foods. And I would change the *kind* of food, too. If you have been living on non-meat diet begin to eat meat, bread and potatoes. A change of diet is a great help to the recovery of flesh and health, no matter which way the change is made, from flesh to vegetarianism or vegetarianism to flesh diet. Now *you* are the only one in the world that can help yourself very materially. If you keep your will set on one special course of treatment, the results might be very serious. There is nothing that will ruin body and mind so quickly as a *set will*. So I do hope your will is free and poised, *ready to turn* when you see the point I have tried to draw in this letter. A set will is a dead will. But your will is still living and ready to turn at your yord. See that you speak the word for *letting go* and living a natural, healthful life of *enjoyment*. Don't on any account let your will be *set* to do any *stunts* in the fasting line.

Mrs. J. W. S.—You will come out alright! Never mind symptoms any more than you can help. Live outdoors all you can. Don't let a day pass over your head without walking at least a mile or two—*outdoors*! Walking in the house won't do! Make a flower garden this spring. Go visiting often, and have company. Cut down your food supply and *fletcherize*. Drink plenty of water. Before you go to bed *wipe off the slate*. Forgive everybody and *love 'em*. Then let go and go to sleep *in the spirit*. Let your last thoughts be that the spirit of love will flow through you while you sleep, healing and happifying you in sound and restful sleep. Go to sleep affirming this. Keep on doing it every night. Windows open, so the spirit can circulate! You will soon find yourself healthy and happy again. Take it easy and have a good time while life is changing! * * * I think Konut is a Battle Creek Sanitarium production. Made of cocoa, nut oil or something.

J. D.—Yes, I believe any disease can be cured! If mental treatment fails it is because you need plain living as well as high thinking. Live outdoors and work in the garden. Sleep outdoors. Use plenty of pure water inside and out. *Breathe*. Eat the plainest of food

and fletcherize it. Health is yours—WORK IT OUT. You can if you will!

A. P.—I have unbounded faith in astrology, but astrologers are a different matter. The stars are plain as print to him who can read them. All a man's character and "destiny" is written in the heavens, and in his hand, and on his face and his head, and heaven knows how many other places. And people are learning to read the signs, but nobody is as yet infallible, though many are adept at the art. A good horoscope is a fine thing to have. It has prevented many a child from being forced into unfit occupations and saved many a man from wasting years in finding out what he is fit for. But better waste (?) all those years in effort than be paralyzed and limited, as many people can be, by the horoscope of a fatalist astrologer. Few astrologers are free from the taint. The same is true of phrenologists, physiognomists, palmists, etc. They are all more or less fatalists through judging by the solid outward appearances of things. Not one of them makes enough allowance for man's ability and will to make himself and his environment. If you are not *convinced* of your own power and the fallibility of character readers of all sorts, better let character readings alone! When you can take all good suggestions and pooh-hoo the bad ones, you may get good from astrologers et al.

E. B.—That looks easy! Take her back, now that she has learned her lesson, wipe off the slate and love and live for her and the children. Love and forgiveness (with real forgetting of faults), and starting afresh with a clean heart, are the most "beautiful results" in the world. Mistakes and money losses are as nothing compared with them. Have you nothing to forgive, that you can't both wash your hearts of bitterness and enjoy doing your best for those children? Put yourself in her place and see if you don't think *she* has suffered enough, as well as you. Then both of you turn the mistakes to "good results" in better living. Have you been raising crops of ugly thoughts all these years, that you haven't long ago turned things to beautiful results and brought more property? And if she wouldn't come back there are others! What is the matter with *you* that you haven't done better? Think it over, cut out the resentment, and make a new start, the best way you *can*. Do your loving best and beautiful results will surely follow.

M. C.—*Be yourself and fear not!* Be your radiant self, no matter what you think other folks will think. Then you will attract all people and things desirable. It is none of your business what other people think anyway, and thinking about their thinks only makes you stilted and unnatural. So you are hidden under a stiff coating and "your own" can't recognize you. Blat out *yourself* and whoop 'er up until you are free of petty other-fellow fears. An "absorbing passion" is monomania. Be yourself, *positively*, and love will make you great instead of absorbing you. But in time you will find it much easier to stay awake if you keep wishing.

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.

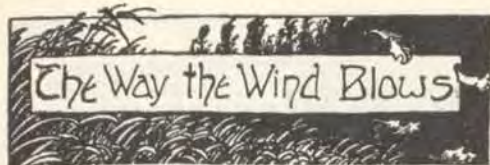
The emolument of membership in this Circle is *The Cosmic Consciousness*.

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

Key Thought for Daily Meditation

*Nothing can bring you
peace but yourself. Noth-
ing can bring you peace
but the triumph of prin-
ciples.*

—Emerson.



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

An object lesson in practical matters is often of great value and probably the girls who are being taught to keep house in a model flat overseen and fitted out by the young women of St. George's Church in New York, may learn something which they may make of use at home. This flat, at the top of the Protestant Episcopal city mission house, is fitted up by young women connected with St. George's, under the instructions of Miss Rabinowitz, the instructor. Miss Rabinowitz is a Russian, and of the people. She knows their condition and their wants. This flat has three rooms, a fair sized kitchen, small second room, and a third room smaller yet, and is intended for five people, the father, mother, two children and a male boarder. The problem is to have the greatest possible space and convenience in this small apartment. To do this in the middle room there is a good sized single bed, with one of the same size under it, in the old trundle bed style; in the second room a similar bed for the oldest boy and boarder. Both beds that show are covered with chintz; more of the same material is made into curtains and table covers and is pretty and can be washed. In each bedroom is the convenient shelf with curtain before it, and provided with books, that is a good makeshift for a clothes press. The chiffoniers are tall, so as to get all the drawer room possible, and Miss Rabinowitz thinks with the improvised press should hold the clothing of the family comfortably. In the combined kitchen and living room is only such furniture as is really needed so as not to encroach too much on the floor space. The chairs and large kitchen dresser are cheap, because Miss Rabinowitz bought them unpainted and rubbed and stained them herself. A window box fastened to the sill serves as refrigerator; shelves hold dishes. In this little model flat, which is an object lesson to the girls how economy and convenience may go together, lessons in practical housekeeping are being given. The girls cook, not kickshaws and trifles, but common everyday dishes, baking, frying and stewing of meats, making and baking of breads, biscuits, simple cakes and ginger-breads, cooking of vegetables, breakfast foods, etc. The girls get the meals, clear away, wash dishes, sweep and clean, keep the flat in apple-pie order. Each takes her turn at every bit of work that is involved in housekeeping and as

credits are given for doing well and many of the girls intend marrying before long they are much engaged in the work and their teacher hopes their experiences will make them good housewives. At all events, it is a good, and the only, way to teach these girls the art of living well and prettily on a little money.—*Springfield Republican*.

The Supreme Court of the United States has affirmed the verdict of the United States Circuit Court for the southern district of New York, which imposed a fine of \$108,000 upon the New York Central Railroad Company for granting rebates to the American Sugar Refining Company. The court has also ruled that a railroad company which is party to a rebate transaction can be criminally prosecuted for a violation of the anti-trust law, even when it is not the initiatory road. The court has given a decision upholding the constitutionality of the Arkansas anti-trust law; has sustained the right of the Louisiana railroad commission to reduce long distance telephone rates; and has ruled that the prohibition of the interstate commerce law, against the issuance of passes on the railroads, applies also to express franks.—*Youth's Companion*.

With the unanimous approval of the North American Conservation Conference, at its recent meeting in Washington, President Roosevelt has issued invitations to all the nations of the world to send delegates to an international conference on the conservation of natural resources, to meet at The Hague next September. The primary object of the conference will be to make a kind of inventory of the natural resources of the different countries, and to consider what has been done and what can be done to conserve them. Indirectly, it is hoped that frequent world conferences on matters of common interest will promote the world's peace.—*Youth's Companion*.

The importance of trade-schools, an article about which was lately printed in *The Companion*, gains new emphasis from the decision of the expert superintendent of the public schools of Chicago to lay before the board of education a plan to establish three technical or vocational high schools for girls, to correspond with those already established for boys. It is planned in these schools to fit girls not only for domestic life, but for many of such callings—as typewriting and stenography, dressmaking and millinery—to which women are moving in greater and greater numbers. The success of the few schools where such practical training is provided has shown that they meet a distinct need of the times.—*The Youth's Companion*.

Experiments recently made by the War Department in Washington may result in providing soldiers in the Philippines and other tropical countries with orange-colored underwear and hat-linings. The tests demonstrated the fact that black goods, and red, absorb the sun's rays, white, blue and green disintegrate them, and orange, although it contains some red, almost entirely prevents the passage of heat rays.—*The Youth's Companion*.

Little Visits

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

Some Suggestions for the Woman Movement:—

First I want to congratulate you upon the March number of the *Nautilus*. It went beyond its own high standard. Everything is good from first to last. I want to speak especially of Miss Keen's article. Isn't it fine? It is one of those things one wants to have handy and read and reread when one flags and needs inspiration.

To become as little children—simple, sweet, sincere, earnest, joyous, truthful! How for centuries we have been talking of the departed joys of childhood and now we are learning that they are ours for all time if we will but let go of our old age burdens and LOVE—just LOVE.

Now, second, a word about some of those burdens we women carry. I have been interested in what has been said in your columns about woman's suffrage; first, because I am a Colorado woman and again because I had a mother who bred it into me. Her idea was—and this is the idea of many today—that the ballot will give women freedom. Experience shows this is not primarily so. The ballot is a weapon in any one's hands to use in obtaining freedom. On this account it is just that women should have it. They should recognize and learn to use it as such.

Many women are not aroused to the fact that they are not free. Do you remember Olive Schreiner's dream of the two camels in the desert? It fits in here very well. So does Maeterlinck's "Blue Beard."

Of course with man she is all tangled up in our undeveloped financial, social and political systems, but she herself especially must have more freedom—

In dress;

In her individual wage;

From monotonous domestic routine.

It seems fitting that these should be discussed in a new thought journal, for new thought means growth. To grow we must be free. When we begin to stir ourselves we find here our freedom is hindered. We must then learn to remove the hindrance.

I think new thoughters as a rule realize how we are hampered by our dress and thoughts are turned that way.

In an editorial of the last *Nautilus* you touched the money question. What you said was good under our present system, but no woman can be and feel independent until she has an individual income. Personally I think this is at the root of much of our marital trouble. Our present system is unjust to both man and woman. How is it to be relieved?

Can we not put our ideas together and sift them and see what we can think out?

In our present system of home work there is a tremendous waste. This will have to be corrected before woman can hope for a separate wage. Her energies in the large are unguided, unthought out—exerted without definite aim. When she does enter a profession or occupation she usually does not put her whole life into it—hoping, expecting to some day be a wife, a mother and a homemaker. Then when she reaches this goal as the years accumulate she is dragged down by the ceaseless round of monotonous duties, and humiliated by the money question—unless she marries wealth and then the problem is only different.

How is this to be solved? We cannot give up our beautiful home life. We must have the protecting influence of mother- and father-love thrown around our children. Wise, well educated and sensible mother-love—not a foolish, weakening, selfish fondness. We want the home but the separate kitchen and the separate laundry must go with the spinning and weaving and knitting to the professional. Those who run can read the waste of energy, of material and of time in these departments.

All these problems I should like to see opened and discussed in the columns of the *Nautilus*. With such writers as Charlotte Perkins Gilman, Ibsen, George Bernard Shaw, Maeterlinck and many others holding up these questions to the light it surely is not amiss for us all to study what there is in it.

Looking at such glorious examples of womanhood as Jane Addams, Carmen Sylva, Elizabeth Towne, Mrs. Mills and dozens more, we can see there is beauty in accomplishment; that we must "Leave our low-vaulted past" to be indeed free.

I can think of no one who could better sift out our jumbled ideas along these lines than our own Mrs. Towne, with her practical, sensible, forceful, all around way of looking at things and stating her ideas.

I have often thought of suggesting this to your paper or some other. Your call for such suggestions crystallized my thoughts into action.

Would not a symposium or something of that nature be good upon the following subject: Do women nag? If so, why? Do men show their wives less respect than they do other women? If so why?

I think both these statements were made—I know the last was in the article, "Would I Marry My Husband Again?" in the *Ladies' Home Journal* of last August.—(Mrs.) M. G. PARSONS, Denver.

Kate Barnard's Great Work:—

I am enclosing a short article about Kate Barnard as there was an error concerning her in the April *Nautilus*. I hope this will reach you in time to correct it in the May number. You spoke of Kate as state superintendent of schools. She is state commissioner of charities and is a most wonderful little woman—inasmuch as she conceived the idea of that office being established in conjunction with the form-

ing of the new state and of herself being the incumbent—and traveled all over the entire state agitating the necessity of such a state office and the crying need for it, until she was unanimously chosen for that office. You perhaps have heard of her in regard to the Lansing Kansas Penitentiary investigation, and what a great victory she scored. Now in the face of all these most interesting facts, you will be pleased, I am sure, when I tell you I have asked Kate to introduce you to the audience when you lecture April 23. We are good friends, Kate and myself, having known each other for years. Sometime if you wish, I will write you an article on Kate and her new thought methods to be published in the *Nautilus*. I meant to write this about Kate separate from my letter, but got started, so kept on.—REBECCA L. FINCH, Guthrie, Okla.

From a Nautilus Star:—

Many thoughts of your have resulted in my writing you. Perhaps you have heard of my theatrical venture and its success. A Yale man, a friend of mine, Mr. Paul Titus now "doctor", wrote the above sketch ("His Room Mate"). His efforts and those of "influential" friends resulted in the failure to get it booked—or even a "try-out." I said I would go to New York and get a try-out. They laughed! Great joke. Well, I *did*. It is a long story and I trust I may see you in the near future and tell you all that I went through to get anywhere. But *you*—and Mr. Towne—know what those hard, though sublime, moments are. You know what it means to foster ambition, through difficulties and discouragement, and you know, too, how generous ambition is and how appreciative of such fostering. So in spirit you can follow me. Now I am happy, but still looking forward, not ready to rest yet. What you have done—you and Mr. Towne—to develop those latent traits in me, you will never know. My eyes were open to your wonderful wisdom and I tried to profit thereby. And the realization of your influence did not come upon me until long after I had left you. Now I have booked this sketch through February on Mozart's circuit. I should like to go into details, but time prevents. I must go to the theater. My best love to you and the co-star—Mr. Towne—and *do* send your success thoughts to the stage that tolerates.—CECILE CRANE, En Route.

The above letter came as a delightful little holiday surprise. "Cecile Crane's" real name is Catherine Cronin, her home is in Willimansett, just across the river, and for a time she was a stenographer in our office. Several times she has entertained us with most delightful readings, and we have had three good little poems from her, the latest of which is now in type awaiting its proper niche in *The Nautilus*. Now she is "Cecile Crane," heading her own company, The Crane-Finlay Company, presenting the convulsing little comedy, "His Room Mate," and making a real success. We have not seen the play yet, but we surely won't miss it when it comes our way. If such appears in your town send her a *Nautilus* greeting.

She is a dear, pretty little girl and we are proud of her.—E. T.

A Little Visit:—

I don't mind arguing a point now and then with William. He's a man you know—or will be when he's grown,—but you haven't noticed me tying into Elizabeth—now have you? and you won't. She has been giving you girls hints on how to raise husbands—and do you know I think she has some pretty good ideas on how to handle big brothers.

She never says anything that I didn't know before—but I didn't always know that I knew it until she said it. She has a wonderful faculty of putting my ideas into words—but I thought of it first. I always was bashful about speaking up. Now most women would want to argue that point with me—but Elizabeth won't. She will just glint her eyes—look wise—and keep mum. I was thinking about that Universal Language business. I studied Volapuk three days, Esperanto three hours and Japanese three minutes—and I have decided that it is going to be Inglese. Greased Inglese, if you please. English as she writes is a good old wagon, but she's running dry. She has a few hot boxes and her tires are getting loose. There is plenty of oil, and mica and soft soap in the country, however, and the Standard (neither oil nor dictionary) can keep us kids from getting hold of some of it. Oh, no doubt we'll smear the old thing all up. Monty Schuyler will get his hands soiled and raise a row, but some of the grease will hit the right spot just the same. Now Elizabeth you never said a word about the running gear—you know you didn't—but hadn't you noticed there was something wrong with the brakes? I'm no blacksmith—if I was I'd knock out those colon and semi-colon bolts—put the two parts together and weld them into an elastic dash. Contract it when making a smooth graceful curve, and expand it when turning sharp corners. A straight line is easier to make—and to see—than pin heads with pig tails. Anybody can jump further longitudinally than perpendicularly. Then lets throw away that little whipsocket of a coma headed towards the dark ages walking on his head. He looks like a foreigner. He may be useful but he is not ornamental, and makes a terrible nuisance of himself. I'm talking about the one that always rides on top. I don't like to break myself of that dramatic stage coach stop one can make with a sudden jerk on the exclamation point lines—still I suppose it is hard on the horses—and the typewriter man seems to expect us to come to a graceful stop without it. All these improvements will have to be made while the old wagon is in daily use and some auto-ordained mechanic will likely fall overboard and get his cocoanut cracked—but it won't be your Uncle Billy.

Speaking of the Townes—now don't whisper a word of this to a soul—but do you know I believe she actually opens some of his letters. For a small family they get things terribly mixed up. You write William a nice confidential letter and you will receive a reply

from Elizabeth—and vice versa. I suppose that's when William is attending to the domestic duties—still they seem to have a hired girl—and do you know she actually signs Elizabeth's name to some of her letters. I surely don't understand some of these new fangled ways—and what's more I don't want to. Still I wouldn't say a word about it—they seem to be pretty decent sort of people for city folks. Well, "adyose," I must get home and see if the neighbors have sent in anything to eat. Things are coming pretty rocky at our house since that new steam laundry opened up. Times ain't what they used to be when I was young.—
UNCLE BILLY.

A Green Leaf from the Lincoln Oak:—

I do not think I ever read a foolish thing written or spoken by Abraham Lincoln. Almost any sentence selected singly, or at least any one article or subject treated, always shows *poise, sense, wisdom and truth.*

He was often sad, sometimes gloomy, but the sun always came out bright after the cloud passed, and he was ever *practical, hopeful and courageous.*

His was a natural life. He was always as pure as a boy in his full manhood, and he was always a man in his earliest boyhood.

He neither overrated nor underrated his own ability. He knew the truth about himself and acted up squarely and fearlessly to his known powers and stood by the results with common sense philosophy, and never apologized for having done his best.

Wise men apologized for him in advance, supposing his simplicity would disgrace him when he assumed the duties of president in the face of the terrific storm of war that swept the land in 1861, carrying death and sickening gloom in its track; but with awkward consciousness he gently pressed his way to the fore without offense to the great statesmen he had invited to be his cabinet advisers, and gripped the helm of state when the ship lunged into the black sea of rebellion, and without asking for favor or fearing fate or results, he spoke the words that made his living platform and his creed of action, and said:

"I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

This is the essence of sense and the very core of courage.

No young man, nor business man, nor professional man can improve this for everyday all-the-year-round religion.

Paste it up in your workroom, your office or your den, and make it the motto for every level headed American.

Lincoln was created for America and the sooner we get soundly Lincolnized, the sooner we shall reach Heaven on earth.—JOHN E. BURTON.

Learning Things.

We are all in the Apprentice Class.

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says:

"After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of.

"I could get no relief from doctors nor from the numberless heart and nerve remedies I tried, because I didn't know that coffee was daily putting me back more than the doctors could put me ahead.

"Finally at the request of a friend I left off coffee and began the use of Postum and against my convictions I gradually improved in health until for the past six or eight months I have been entirely free from nervousness and those terrible sinking weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood and yet they disappeared when I quit coffee and took up the use of Postum."

Many people marvel at the effects of leaving off coffee and drinking Postum, but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a builder. That's the reason.

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

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

The greatest misfortune of the poor is to be pitied.

—Purinton.

Food Facts.

What an M. D. Learned.

A prominent Georgia physician went through a food experience which he makes public.

"It was my own experience that first led me to advocate Grape-Nuts food and I also know, from having prescribed it to convalescents and other weak patients, that the food is a wonderful rebuilder and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain just as I did in strength and weight very rapidly.

"I was in such a low state that I had to give up my work entirely, and went to the mountains of this state, but two months there did not improve me; in fact, I was not quite as well as when I left home.

My food did not sustain me and it became plain that I must change. Then I began to use Grape-Nuts food and in two weeks I could walk a mile without fatigue, and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

"As a physician who seeks to help all sufferers, I consider it a duty to make these facts public."

Trial ten days on Grape-Nuts, when the regular food does not seem to sustain the body, will work miracles.

"There's a reason."

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

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

What people with too many nerves need is more nerve.

—Purinton.



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

—"A Message of Health," by W. D. McCurdy. For weak and diseased men a practical, helpful book. Paper covers, 48 pages. Price, 25 cents. The author, 1186 25th street, Moline, Ill.

—"God, A Present Help," by H. Emilie Cady, author of "Lessons in Truth," "Trusting and Resting," etc., etc. A book full of faith and promise, of hope and of comfort for all who will "seek the way." The chapters on "Life More Abundant," and "Giving and Forgiving," are especially commendable. Cloth bound, 117 pages. Price not given, probably \$1.00. Published by Roger Brothers, New York.

—"Peace, Power and Plenty," by Orison Swett Marden, editor of *Success Magazine* and author of many "inspirational books." This book teaches that man need not be the victim of his environment, but can be the master of it; that there is no fate outside of him which determines his life or aims; that the cure for poverty, ill-health and unhappiness lies in bringing one's self through scientific thinking into conscious union with the infinite source of all things. It is written in a smooth, interesting, inspiring style. In fact it is a successful combination of practical helpfulness and literary excellence. Dr. Marden says, "The time will come when an intelligent person will no more think of indulging a cruel, envious, jealous thought toward another than he would put his hand into the flames." Sail ho! for the millenium. "Peace, Power and Plenty," contains 323 pages, bound in maroon and gold cloth. Price, \$1.10 postpaid. Thomas Y. Crowell & Co., New York.

—"Dollars and Sense," by Colonel William C. Hunter. A thoroughly sensible book, full of life and humor and pithy deductions. It is not theory nor preaching. It is for the officer, the office boy and all intermediates. It is to bring true success, to "help substitute a backbone for a wishbone," and many other truths in aphorisms. Paragraphs on Brains, Birth and Boodle; Frozen Dog Tales; Good Fellowship; The Boss; System; Memory and Kindness, are particularly interesting. In the chapter on "Waiting for Success," Colonel Hunter says: "It's all right to have ambition, tenacity and patience in business and to look forward to the far future as crowning success of your efforts, but it's all wrong unless you are paying

(Continued on page 60.)

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A leading New York Daily in pointing out the advantages of athletic training in the colleges says: "A large class of scholarship men will inevitably die young, because they fail to make of their bodies efficient machines." Breathing exercise alone will not insure smooth running and make human machines efficient and effective. Braces or other artificial devices cannot do so either.



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DISCOVERY THAT PROVES TO BE A
GREAT AID TO BEAUTY.

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Absolutely Free.



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

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

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

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

This statement shows that she is both broad-minded and generous, and all who wish to banish their wrinkles and improve their complexion should write her at once. Her address is: **DELLA ELLISON, 611 Burr Bldg., Scranton, Pa.**

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

expenses and making a living while doing these things." We could quote from this little book ad infinitum and not say a word too much, but you better read it yourself. 128 pages; paper, 25 cents; cloth, 50 cents. Hunter & Co., Oak Park, Ill.

—"Good Health and How We Won It," by Upton Sinclair and Michael Williams. The collaboration of these two well known writers has produced just the thorough, complete, and practical book that we would have expected. It is a new sort of health book, written from the point of view of the patient rather than the doctor. The authors have demonstrated the efficiency of the methods they advocate having brought themselves from a state of low health to strength and well being. They have investigated their subject thoroughly and take for authorities Chittenden, Metchinkoff,

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Name of Magazine.	Regular Price per Year.	Special Price with NAUTILUS.	Foreign Subscription Price.
American	\$1.00	\$1.75	\$3.11
American Boy	1.00	1.75	3.11
Business Philosopher	1.00	2.00	2.60
Cosmopolitan	1.00	1.75	3.11
Delineator	1.00	1.90	3.11
Eternal Progress	1.00	1.50	2.21
Fellowship	1.00	1.50	2.16
Good Housekeeping	1.00	1.75	3.11
Good Health	1.00	1.50	2.21
Good Health Clinic	1.00	1.50	2.36
Health	1.00	1.50	2.36
Health Culture	1.00	1.50	2.62
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Swastika	1.00	1.50	2.16
The Balance	1.00	1.50	2.16
The Life	1.00	1.50	2.31
Tomorrow	1.00	1.50	2.36
Unity	1.00	1.50	2.16
Washington News Letter ..	1.00	1.50	2.16
Woman's Home Companion ..	1.00	1.75	3.11

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ELIZABETH TOWNE, Holyoke, Mass.

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(Continued on page 78.)

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is the science of the awakening of the Three Brain centers and exercising the powers they contain for your own development. Write today for description, particulars, and enclose 4 cents in stamps for booklet, "The Solar Plexus." **PROF. EDWIN RICHARDS, 54 East 59th St., New York.**

JOSEPH JEFFERSON.

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LIVE AGENTS

Wanted, either sex, to sell **LUXUR** (new discovery) Hair Tonic. 100 per cent profit. Particulars free. Address **INDEPENDENT SUPPLY CO., Box 74, Beacon Falls, Conn.**

The Greatest Evil of the Age

Is the constant and indiscriminating use of Drugs. They inflame the Tissues; undermine the system and shorten life.

The Greatest Blessing of the Age

Is the **TOXO-ABSORBENTS**. They are drugless and harmless and have infinitely greater curative power than drugs.

They cure diseases which drugs have never been able to reach.

They are the only remedy which cure by removing the cause of disease.

They are an active living force, which collect and absorb the poisons from your body into their own. They will give their life for yours.

When drugs and operations have failed to cure you, use the **TOXO-ABSORBENTS** and get well. We want no cases we cannot cure.

Asthma, Tonsillitis, Pleurisy and diseases of the throat and lungs have been cured.

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The Absorbents are a perfect boon to woman. Operations can be avoided.

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That wonderful book, "They Who Inherit the Earth," will be sent free to the readers of this paper. Send us the names of suffering friends.

TOXO-ABSORBENT CO., 83 State Street,
Rochester, N. Y.

Eye-glasses Not Necessary

Eyesight Can Be Strengthened and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

That the eyes can be strengthened so that eye-glasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves Sore and Granulated Lids, Iritis, &c., and removes Cataracts without cutting or drugging.

Over seventy-five thousand "Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

J. J. Pope, P. O. Box No. 43, Mineral Wells, Texas, writes:—"I have spent thousands of dollars on my eyes, consulted the best doctors in the United States, dropped medicine in my eyes for years and 'Actina' is the only thing that has ever done me any good. Before using 'Actina' I gave up all hope of ever being able to read again. Had not read a newspaper for seven years. Now I can read all day with little or no inconvenience."

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If you will send your name and address to the Actina Appliance Co., Dept. 124N, 811 Walnut St., Kansas City, Mo., you will receive absolutely FREE, a valuable book, Prof. Wilson's Treatise on Disease.

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Learn Beauty Culture And Earn Money

My Free Book Tells How



ELIZABETH KING
Teacher and originator of the Elizabeth King System of Beauty Culture

Let me send you my **FREE BOOK**. Write to-day for it, a postal card will do. Hundreds of women who wrote for this **FREE BOOK** on Beauty Culture are now earning from

\$18 to \$50 Per Week

in a refined profession. You can do the same

This free book tells all about Beauty Culture and how I teach women in their own home—by mail—to become expert operators in

**Manicuring
Hair Dressing
Marcel Waving
Scalp Treatment
Facial Massage
Shampooing**

I also furnish valuable formulas for making Flesh Food, Massage Cream, Hair Tonics, Depilatories, Cosmetics, Etc.

Your Own Business

You can start a visiting practice—working by appointment in your patrons' homes, or you can establish a Beauty Parlor in your own home.

This profession offers unlimited opportunity for ambitious women to earn money. The demand for expert operators is growing every day. My students are able to quickly establish a lucrative practice—many of them earn money before they have graduated.

SEND TO-DAY FOR MY FREE BOOK.

Don't struggle along in uncongenial employment with long hours and small pay. Educate yourself in this profitable profession and learn to do work that has little competition. Isn't it better to spend a few hours a day for a few weeks and qualify yourself to do work that everyone else cannot do? The field of Beauty Culture is large. You will be surprised when you see what a great demand there is for this work even in the very small places.

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Elizabeth King System,

Dept. 34 No. 155 E. 23d Street New York

One Graduate Says:

Dear Miss King:
Just received my Diploma. I am very proud of it. I will always be thankful to you. I have already earned many times the cost of my instructions. Mrs. Florence Duffy, 836 Iversville Street, New Orleans, La.

Another Says:

The course of instruction is worth many times over the price you ask. It repays one a hundredfold if only for their own personal use.

Mrs. Sadie Brownell, 70 Walnut Street, Santa Cruz, Cal.

Still Another Says:

I want to let you know how thankful I am to be earning money through your wonderful system. The lessons are so easy anyone can understand them. I am earning \$10 a week and upwards and working only a few hours a day.

Agnes Connolly, 81 W. 91st Street, New York.

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From Nov. '07 to Oct. '08 Inclusive

A volume de luxe, beautifully and substantially bound in three-quarter Morocco in a rich shade of maroon, with sides gold-veined. Altogether a work of art.

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Then there is that complete novel, "The Way Out," by Grace MacGowan Cooke, a splendid new thought story of life in the cotton mills of the South, full of human interest and helpful suggestions.

And besides all these and many others, too numerous to mention, there are the editorials and articles by Elizabeth Towne, covering a wide range of topics, all helpful, practical, inspiring and to the point; William E. Towne's new thought and biographical articles and Briefs and the various departments of Success Letters, Family Counsel, Little Visits, etc., etc.

Isn't that enough to delight the heart of any new thought reader? As our supply of bound volumes is limited we advise you to order at once! The price is only \$2.50 postpaid.

SPECIAL OFFERS.

Vol. IX, November, 1906, to October, 1907..... \$2.50
Vol. X, November, 1907, to October, 1908..... 2.50

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Vol. X, November, 1907, to October, 1908..... 2.50

\$8.00 Value for \$7.25 Postpaid.

These four volumes contain every number of the Nautilus ever issued in magazine form up to November, 1908.

The above volumes, Nos. VIII, IX and X, contain the complete series of lessons on "The Law of the Rhythmic Breath," by Ella Adelia Fletcher, except the last two chapters, in November and December, 1908, numbers. The three volumes sent for \$6.50 with November and December numbers, free for the asking. Order now.

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ELIZABETH TOWNE,
HOLYOKE, MASS.

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Feel Better Than Ever In Your Life!



The Ideal Food Medicine for
Brain Workers—the Busy Business Man, or the Care-worn Nervous Woman.

Ten Day Trial Treatment sent
Free to prove it.

A valuable discovery has been made in the Alfalfa plant, which chemical analysis shows to contain most of the elements which go to make up the human body. Already the ingredients of this field plant have been used with remarkable results, and a well-known expert has testified after an extended analysis that Robinson's Alfalfa-Nutrient contained no alcohol, narcotics, opiates, poisonous drugs or deleterious ingredients of any kind.

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

Alfalfa-Nutrient will give you a vivacious feeling; put strength in your nerves, rich red blood in your veins, regulate your bowels, and put all your vital organs in such splendid order that your face will clear up at once, and your complexion become velvety and rosy, and your whole body will be bound with new vigor and happiness.

To prove that this is absolutely true, we will send for 4c postage a 5c package in plain wrapper, together with a 56 page scientific book "How to Develop the Form and Secure Perfect Health," which will probably surprise you. Lady and gentlemen agents are wanted. Write today for free trial kit.

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Save
Importer's,
Wholesaler's
and
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This magnificent French Cur Ostrich Plume is full 17-inches in length, made of the highest grade hard fine ostrich, selected from the male bird. Has a very glossy sheen and is extra wide, with heavy drooping head. Let us send you this Plume on approval.

Send us 15c to pay express charges, and we will send you this beautiful Plume in black, white or colors, to your express office C. O. D. with privilege of examination. If satisfactory pay the express agent \$1.95 and the Plume is yours. If, however, you do not think this the most marvelous value you ever saw, if you can duplicate of your dealer for less than \$5.00, tell the express agent to return the Plume to us and we will refund your 15c. Or, if you prefer to send the full amount, \$1.95, we will send the Plume by return mail, postage prepaid, and if not satisfactory, we will promptly refund your money. We take all the risk. For complete line of Ostrich Feathers including bargains in Willow Plumes, write for free catalog.

SPECIAL Full 18-inch OSTRICH PLUME \$2.28
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South African Importing Co., Dept. 23, 1841 Wabash Ave., Chicago

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Only small capital and spare time required. You can have a big paying business of your own. Send for my free booklet, "Money Making Opportunities in the Mail Order Business." It explains all. Write me today; you will be pleased with what I send you FREE.

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This Great Beauty Book Is Free

**5,000 Copies of this Wonderful Work on
Beauty by the World's Most Widely Known
Beauty Specialist Will Be Given Away
to Readers of This Paper.**

This Remarkable Book Tells of Marvellous New Process That Often Makes Wrinkles Disappear in a Night; That Commences to Grow New Flesh and Tissue on Flabby Cheeks Within 24 Hours' Time.

It Reveals the Complete Formula for the Wonderful Hair Grower That Was Awarded the Gold Medal by the Vienna Jubilee Exposition, and Gives the Original Prescription for Making the Great Skin Preparation Which Was Awarded the Gold Medal by the Paris International Exposition.

Don't Be Ugly, Plain or Homely When This Great Book Can Be Had for the Asking.

The Institute de Beaute has secured the exclusive American rights for the publication of one of the most remarkable works on beauty of modern times on condition that they give away 100,000 copies of this book this year free of charge. The author made this an absolute condition of the contract.

The book is written by a woman who is herself a living example of the beauty and marvellous efficacy of her own beauty discoveries; a woman who took her own wrinkles out by her own discovery after face massage, masks and steaming pots and beauty doctors had all failed; a woman who stopped her own hair from falling out and prevented what seemed to be almost certain baldness by the same formula which she reveals to you in this book, and which was awarded a gold medal by the great Vienna Jubilee Exposition held under the auspices of His Imperial Majesty the Emperor of Austria.

This book also gives the exact formula for making the marvellous preparation for removing pimples, blotches and skin blemishes and for treating eczema and other skin diseases, which was awarded the gold medal by the Paris International Exposition.

We absolutely guarantee that a good druggist can fill these formulas for you without any difficulty whatever at small cost.

This wonderful book tells of a marvellous new process which commences to grow new flesh and tissue on soft,

flabby cheeks and scrawny necks within twenty-four hours' time; that often make wrinkles disappear over night, and works surprising wonders in developing the bust and bringing back the bloom of youth to the skin and complexion.

It is richly illustrated with the finest photo-engravings and contains a true picture of the world's most widely known beauty specialist.

No matter how deep your lines and wrinkles may be, no matter how flabby your cheeks or how scrawny your neck, no matter how small your bust nor how sallow and swarthy your complexion may be, no matter what remedies you may have used or what beauty specialists may have treated you, write for a copy of this great beauty book today and test the new methods explained therein at your own home. Each and every one is guaranteed to be absolutely harmless.

These methods have taken gold medals at every international exposition at which they have been exhibited.

It has cost the author years of time and \$10,000 in cash to gather the material and make the discoveries of which this book tells you.

Do not waste your money on high priced beauty doctors or in buying expensive products which disappoint and dishearten, when this great book may be had without one cent of cost.

Write for a copy to-day. Address

INSTITUTE DE BEAUTE

Suite 52L,

SYRACUSE, N. Y.

No money is required, but you can send stamp to help pay postage if you wish. The book, however, will be sent anyway, as the Institute is compelled to give away 100,000 copies this year to retain its ownership to the copyright.

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

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