

THE NAUTILUS

June, 1909

OF course Optimism is
a real remedy!

That is, without Optimism
there can be no health.

But it must be the right
kind of Optimism!

Optimism and Health are
synonymous terms; yet:

Optimism can be pre-
scribed and applied as a
medicine, and is a rem-
edy in proportion to its
purity and the wisdom
displayed in its use.

There is but one kind of
Pessimism, and that is
a disease.

—Horace Fletcher.

Published by
ELIZABETH TOWNE,
HOLYOKE, MASS.



THE NAUTILUS.

Don't Be a Wage Slave

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



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

THEN SEND FOR OUR FREE BOOK

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

What is Mechano-Therapy?

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

The Mechano-Therapist is a drugless physician and a bloodless surgeon. His medicines are not drugs, but scientific combinations of food, circumstance, ideas, 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—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 dosing the system with poisonous drugs—that's all. We have taught hundreds of men and women who were formerly clerks—farmers—stenographers—telegraph operators—insurance agents—railway employees—in fact, of nearly every known occupation—old men of 70 years who felt discouraged and hopeless—young men of 20 years, who never had a day's business experience—salaried men, who could see nothing in the future but to become "Galarized"—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. 754, 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. Slagle says: Mechano-Therapy is one of the cleanest, best paying, up-to-date professions. One that is remunerative from the start—one that is practical in every way—one that is not built on theory—one that is progressive—one that will make you prosperous while you are making others well and happy.

SIMPLY SEND THE COUPON FOR THIS

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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 Scholar Business Building Service, 101 Tremont Street.
BOSTON, MASS.—Smith and McCance, 38 Bromfield Street.
BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.
BATTLE CREEK, Mich.—Philius Champagne, care Macfadden Sanatorium.
CHICAGO, ILL.—Anna C. Waterloo, 823 North Clark Street.
CHICAGO, ILL.—The Progressive Thinker, 40 Loomis Street.
CHICAGO, ILL.—The Progressive Co., (Edward E. Beals), 515-519 Rand-McNally Building.
CHRISTCHURCH, New Zealand—Ida M. Burges, Fendalton.
DENVER, Col.—J. Howard Cashmere, 1700 Welton Street.
DENVER, Col.—Dr. Alexander J. McL. Tyndall, 526
FRESNO, CAL.—Mrs. L. F. Sanders, 944 O. Street.
HELENA, MONT.—Mrs. Dr. S. J. Rummans, 105 N. Ewing Street.
KINGSTON, JAMAICA, B. W. I.—Hale's Popular Variety, 51 Luke Lane.
LONDON, England—Higher Thought Center, 10 Cheniston Gardens, W.
LONDON, England—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C.
LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
LOS ANGELES, Cal.—The Ramona Book Store, 516 South Broadway.
LOS ANGELES, Cal.—Occult Book Co., 213 Mercantile Place.
MELBOURNE, Australia—Miss E. R. Hinge, 178 Little Collins Street.
NEW YORK CITY—New Thought College Free Reading Room, 1 Carnegie Hall, ground floor.
NEW YORK CITY—Roger Brothers, 429 Sixth Avenue.
OAKLAND, Cal.—Rest Reading Rooms, 719 14th Street.
PITTSBURG, Pa.—Dr. H. Lewis Belknap, Suite 701 to 705 Carl building, corner Wood and Ross Avenue, Wilkesburg Station, P. O. Box 174.
PORTLAND, Ore.—W. E. Jones, 291 Alder Street.
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 Willis Goldsmith, 419 Iglehart Street.
SAN DIEGO, Cal.—Loring & Co., 702-706 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.

Success Talks.

Two snappy success talks by Thomas Dreier, are reserved for our July number. Titles, "Be a Keystone" and "The Way to Succeed." Both are brief, pointed, bright and practical. In the latter article Tom tells us how he and "Mack" were swinging along a country road one night, bent on securing a supply of butter for their camp, and discussing great questions of life. "Mack" thought possibly a good philosophy for a young fellow to follow was Omar's, "A Book of Verses Underneath the Bough, a Jug of Wine, a Loaf of Bread," etc., etc. Thomas countered this suggestion with the stern somewhat Puritanical:

"Do what thy manhood bids thee do;
From none but self expect applause."

Ah! Well! Read the articles for yourself in our July number.

"To Him that Hath."

This is a bright new thought story of love and success. It shows the important part which mental attitude plays in the realization—or non-realization—of our ideals. The fifth article in Wallace D. Wattles' series will appear in July under the title, "Motion." Mr. Wattles here digs down deep into the foundation of things in an endeavor to find the true cause of motion, and to solve the mysteries of attraction, the nature of force, etc. Mrs. Kingsley will give us another "Meditation," this time "To a Child Who Appears Discouraged With Life." Edgar Wallace Conable continues his talk on foods, and gives much valuable advice and instruction for the benefit of any who may desire to take up a nut and fruit diet. He considers apples, bananas and peanuts as articles of food, explaining the advantages and disadvantages of each. Dr. Latson's July article is entitled, "Non-Differentiation." It demonstrates how near akin are all the people of earth. "I Know Not" is a beautiful new poem by Ella Wheeler Wilcox which will appear in July. It deals with the subjects of death.

"Mind: Precursor or Result of Life?"

There must be an extra amount of cosmic inspiration on the top of Echo Mountain these days. Here is another especially fine article by Professor Larkin under the above title. It is really a continuation of his article in this issue. "Mind" throws some very interesting sidelights upon telepathy among particles of protoplasm and the origin of life. His conclusion is that life is at present far too wonderful and mysterious a thing for exact analysis. We, however, know many wonderful things about life, its modes of manifestation, etc. Professor Larkin sees mind omnipresent, per-

(Continued on page 2.)

WE WILL MAKE YOU HEAR!



At last the PERFECT treatment for deafness. The genuine Pneumo-Oscillating method—the same method used by all the most successful ear specialists—now ready for your use, right in your own home. Send today for our GREAT FREE EAR BOOK—"PERFECT HEARING."

This free book tells you how you can treat your own ears, just as well, yes, even better than the highest priced specialist. And your improvement will be even more rapid than if you were receiving the same treatment from a specialist, because you can treat your ears as often as they need it, and without a cent to pay.

Remember, this is the genuine Pneumo-Oscillating treatment—the same treatment that has cured thousands of cases of deafness. For the first time the treatment is offered you right at home, and if your case is curable this great machine will restore your hearing. Eighty-five per cent of all people who are deaf may be cured. You may be one of those. The Pneumo-Oscillating treatment will tell you. So write today. GET OUR GREAT FREE BOOK

The White Cross Ear Oscillator

The wonderful machine which gives our famous Pneumo-Oscillating treatments—is a boon to all who are deaf. You should read about this marvelous instrument anyway. Don't fail to send the coupon for the Free Book. If you are wholly deaf, deaf in one ear or merely getting deaf, you should have this book. So send today. The road to perfect hearing is before you. Complete communication with the outside world.

THE COUPON BRINGS THE FREE BOOK—

"PERFECT HEARING" sent free for just your name and address on the coupon. If your hearing is in any way affected, you should send for this valuable free book today. No matter how severe or how long standing your case may be. No matter even if you have been told that your case is incurable send for this free book anyway. Post yourself on this wonderful treatment. Get details of our Special Introductory Offer which lasts for a short time only. No obligations. Just your name and address is all we ask. But send for the free book today.

LINDSTROM, SMITH CO., Dept. 205X, 253 LaSalle St., CHICAGO, ILL.—Please send me free book, "Perfect Hearing," and full particulars of your Special Introductory Offer on the White Cross Ear Oscillator.

Name.....
Address.....
LINDSTROM, SMITH CO., Dept. 205X, 253 LaSalle St., CHICAGO, ILL.

(Continued from page 1.)

vading everything. He says: "Now to me, every chemical action is mental. The formation of every crystal is a mental process." Every reader of *Nautilus* should study these two articles. They show how advanced science is proving the immanence and supremacy of MIND.

And Still We Grow.

For some time we considered purchasing *Constructive Science*, Wallace D. Wattles' little magazine. And it has just come to pass. As we were leaving for the West negotiations were completed, which means we have about 3,000 more subscribers. Mr. Wattles was anxious to devote more time to his literary work, and a publication means work—we know. So now he is free to do as he chooses. We shall secure some of his writings from time to time and in this way both our own and his following will be benefited. To those of you who are new with us, welcome to *Nautilus*. We are a happy family and we want you to feel that we are with you and we want you to ring in on our wire. Look through our columns and our little departments and interest yourselves in the workings—*Nautilus* is yours if you want it.

Think About This.

Some magazines underline their advertising with "mention the — blank — magazine when answering this advertisement." Others vary this by something that is catchy, but which is in effect the same. Of course we do, *But we do more*: we guarantee the advertisement to you if you mention us. We do not beat around the bush; we want our advertisers to know that you, our readers, have confidence in our approval of their wares. So the guarantee on page 5 is unique. It is unique because advertisers know we carry it out. So when you read our advertisements remember that these people have something they want to tell you, and do not think that because they are many miles off it is unsafe. On the contrary Uncle Sam has brought us very close together.

Who Wants Them?

We have sixty VI-BRATORS of the \$2.50 kind and will sell them in bulk—at once. You can get them cheap. We want a reader to get the benefit of this deal—it doesn't matter how we got 'em. Are you an agent, or a merchant, or a canvasser, or have you some spare time and want to make your vacation expenses? We must know without delay.

BUSINESS PROMINENCE SOCIAL SUCCESS WEALTH



The Master Key

Stop Forgetting

MEMORY

"You are no greater intellectually than your memory"

There is nothing difficult about my method. You can study anywhere, at any time, in spare moments. I have taught more than 40,000 people how to remember. My method teaches you how to remember things you have seen, read and been told about, increases business capacity, income, social standing—also how to remember faces, names, business details, studies—develops will, concentration, personality, self-confidence, conversation, public speaking, writing, etc. **Write today for free copy of my interesting book—"How To Remember"**—and see how simple my memory training really is. Address

DICKSON MEMORY SCHOOL, 888 Auditorium Building, Chicago



My book: HOW TO REMEMBER, sent free to readers. It opens the doors of wealth and achievement with the master key that fits all locks.



THE DR. C. O. SAHLER SANITARIUM

This Sanitarium (large, new addition, modern in every particular), is roomy, homelike, free from all institutional features and erected with especial reference to the care and treatment of MENTAL, NERVOUS AND FUNCTIONAL DISORDERS by the

PSYCHOLOGICAL METHOD EXCLUSIVELY.

Large verandas, cheerful, sunny rooms, and sun parlors are features of this place.

Physicians and friends who have mental and nervous patients whom they desire to place in an institution having the principles of home and family life, non-restraint, and having tried all other methods of treatment without success, should inquire into the merits of this Sanitarium.

NO INSANE CASES RECEIVED.

Write for Circular.

THE DR. C. O. SAHLER SANITARIUM,
Kingston-on-Hudson, New York.

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

What MY Food Prescriptions Mean to You

They mean a diet selected, combined and proportioned so as to give to the body all the elements of nourishment Nature requires; combined so as to produce chemical harmony in the stomach, and proportioned so that you will not be overfed on some nutrients and underfed on others.

A knowledge of these laws constitutes the True Science of human nutrition, and, when they are obeyed, perfect health must be the result. My menus don't mean deprivation—they mean chemical harmony in the stomach.

All authorities agree that over 90% of all human diseases are caused by errors in eating. Then Food Science is in reality the True Science of Health and Long Life.

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Transcript Publishing Co.
HOLYOKE, MASS.

THE NAUTILUS.

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No. 8.

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THE NAUTILUS.

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WILLIAM TOWNE

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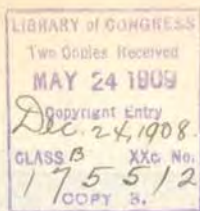
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"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell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

THE NAUTILUS.

Self-Help Through Self-Knowledge.

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Evolution.

Nearly all new thought people believe in evolution, along with all orthodox scientists of the day. But here and there you will find a teacher of some cult that declares positively there is no such thing as evolution, that it is a myth, a mirage, maya, illusion; that there is only the Absolute and everything else is poppycock and tommy-rot, or words to that effect.

We receive hundreds of letters from new beginners bewildered by these conflicting teachings. "*Which is right?*" they beg to know.

They are both right in a sense; and they are both wrong in a sense.

"The things which are not seen are eternal, the things which are seen are temporal," temporary, forever changing, said Paul. But the absolutist new thoughter jumps a long way and arrives at the conclusion that the things which are not seen are eternal, absolute, while the things that are seen are useless, chaotic nothings to be ignored, despised, denied and lived above. The Christian Science branch of new thought attributes—or used to attribute—all matter to "carnal mind," and carnal mind it identified as the devil. Material things are not under the law of

God, they asserted, neither can be, therefore matter and all material things are evil, the devil, and we must despise them and live outside of them.

They, too, were right in a sense. But they were, in the early days of Christian Science, *too near* the senses to get a true view of life as a whole, and they, therefore, reasoned from incomplete promises to false conclusions that must be abandoned.

God is the Absolute, unchanging, eternal in the heavens; the same yesterday, today and forever; the omniscient, omnipotent, omnipresent One; the only actor in all action; the only thinker behind all thought; the one life and energy that fills all space and time; the One found alike in heaven and in hell; God the First Cause, the One Creator; God the Absolute and intangible I AM IT who inhabits space eternally.

Here is your absolute, of whom the absolutist prates.

The One Thinker.

God is absolute, Thoughts are ever changeless. But His changing within Him; His thoughts built universe evolutes from the beginning.

And beginning itself is eternal—



EDITORIALS

BY ELIZABETH

every blade of grass that grows, every tree, every insect, bird, animal is an orderly evolution of thought within the Absolute.

And every child that comes into the world repeats each step of evolution from "the beginning" described in Genesis, up to the present time; in the womb he passes subconsciously through every phase of evolution from the first forming of a sphere out of the feiry mist, up through every vegetable and animal plane to the plane of completed man; and he comes forth "an acme of things accomplished" by God's thought plus man's up to the present time, and "an enclosure of things to be" accomplished by God and man in all millenniums to come.

There is this active thought side of God, and creation is IT—including you and me. God thinks; and He does not think the absolute and unchangeable, any more than *you* do, or the absolutist teacher does.

God the Absolute is not content with Nirvana, the state of changeless bliss feeling. If He had been, you and I and creation had never been.

God *feels* Nirvana at the center of Him, as you and I may feel it, but He is not content with that; He wants to *think out* bliss to the very circumference of Him; He wants to *prove* Himself in ideas; to think out thought-creatures who will "enjoy Him forever"; enjoy *with him* forever.

So God BEGAN to think. His spirit moved on the face of the Nirvana-deep and His nebulous *feeling* began to precipitate in thought forms of whirling corpuseles and worlds; then the "morn-ing stars sang together" *with* Him. This

was the beginning of *things*; the beginning of evolution; the beginning of God's thinking that resulted at last in man who could think with Him as well as *within* Him and by His own power.

"The father worketh hitherto (to the point of evolving me)," said Jesus, "and now *I* work." "I in the Father, and He in Me, and *We* in YOU," Jesus explained.

Somatic Death. Somatic death is to die the evolution of necessary to experience man. Man is a *growing* child, and it is easier to slough off an outgrown body and begin over, than to spend time and energy making over the body to fit the growing-up individual.

But it is only a matter of getting rid of mistakes. When we learn to slough off our mistakes daily, hourly, as a little child does, we shall keep soft, elastic, clean bodies that can do their dying daily, instead of all in a bunch.

The outgrowing of death in the body is a matter of desire. Nobody likes death—everybody would be glad to abolish it. Man's desire would have found the way long ago except for one thing: Each individual has lived so strenuously trying to subdue his environment and earn a living *that he has* TIRED of *living and literally lost his desired grip on life*.

Not until man gets earth conditions made over into pretty much of a paradise can he faithfully *desire* to stay here without change. Death of the body is so wrapped up with economic conditions that the two will have to be overcome together.



To so live as not to become *tired* of living is the key to overcoming death of the body.

And how could one enjoy living eternally with the spur of poverty nipping him, or the sight of poverty-nipped neighbors forever before him? First must Edward Bellamy's dream come true; and thousands still will die in working it out.

After that, everlasting life in the flesh will come easy.

And along with it will come—*levita-*

tion; rapid transit to and from other worlds.

* * * * *

Involution.

The evolution of man is the *involution* of God; evolution is the concentration of God's life, nature, character, into countless millions of images and likenesses of himself.

Men are the facets of God; each focusses all the colors of the spectrum.

The Twelve Planks of the New Thought Platform.

By ELIZABETH TOWNE.

Here is our platform, broad enough, strong enough for not only the "hundred and forty and four thousand" elect, but for all mankind, and woman-kind, and even for all the ITS of creation:

1. God is all-present Mind, whose mode of motion is thought.

2. Man is God's Idea; men are trains of thought in God's mind; "man is a statement of beliefs."

3. Thought on its active side is *Will* or *Desire*; on its negative side it is *Wisdom*.

4. Desire and Wisdom inhere in God and in all His thoughts and in man and in man's thoughts. Desire and Wisdom hold planets in their orbits and project comets on their course.

They likewise hold man in his place and urge him to work out the God-idea within him by building more and more stately mansions in mind, and in materials. Desire and Wisdom control man's thoughts, too. Not even one "idle word," or idle thought is too slight to be swayed by the desire within it, and by desires outside of it which are akin.

5. Desire is the primal force of Attraction inherent in every atom and in every organization of atoms through all creation.

6. Wisdom is the Pattern, the Idea, inherent in God, and every atom, and in every organization of atoms in all creation.

7. Desire and Wisdom constitute also the free ethers (or God) in which all

creation moves and has its being, and by in-spiring which it lives and grows.

8. Life is a Great School in which we learn wisdom by doing things.

9. All ways of doing things—or people—are open to us, wise and unwise. We may use either or both ways. We find by experience that the "way of the transgressor is hard," while "wisdom's ways are ways of pleasantness and all her paths are peace."

By experience we *prove wisdom's* ways are what we *desire*—are not wisdom and desire One from eternity to eternity?

Transgressor of what? Of the law of all being, the Law of Oneness, Wisdom and Desire. (How would you act toward another if you could see your Oneness with him and *realize* your wisdom and love?)

10. Man's desire is inseparable from his wisdom—he desires what he thinks is for his good.

He is also one with the universal sea of wisdom and desire which lies just above his consciousness. This universal wisdom desires for and through him, and often overrules for his good the good he thought he desired. At the time it seems hard that he cannot have the thing he desired; later he sees that it was because he was not, in his consciousness, wise enough to desire the right thing in the right place.

This One Universal consciousness is ever urging every man to right action, before the man has wisdom enough to recognize what the right action should be.

This spirit of wisdom lightens every man that comes into the world, and continues to press for expression through him, every moment as long as he lives. The more complete a man's dependence upon this universal spirit that speaks within, the surer he is to choose always

the path of wisdom, peace and pleasantness.

The world is growing in knowledge—the only way a mental world *can* grow.

Man's mistakes come through dependence upon his present fund of wisdom and knowledge, considering himself apart from other humans, and separate from God, the Universal spirit of all wisdom.

11. The things that are unseen are the true forces and substances of life—Wisdom, Love or Desire, Ideals.

The things that are seen are ever changing *for something better*.

Therefore, we look within for our peace and happiness and we value a clear conscience above rubies. We value above loves, lands and honors that inner quiet, the well-done of the Universal Spirit witnessing with ours, that all is well no matter what passes.

12. But it is not all resignation. Next comes creation. Being mental creatures *we think new things into being*.

Do we desire a thing? Then it is ours by right, provided we can have it *without robbing another*.

The next thing is to desire it steadily and think it into being.

Health, Wealth, Wisdom, Love, Success, all may be ours; not only without robbing another; they may enrich others through being ours. But we must *think* them into being *without thinking anything away from others*. The means by which we go to work to earn money must be blest by those who buy as well as those who sell.

We desire for others all we desire for ourselves, plus all they may desire for themselves.

The chief end of man is to glorify good and enjoy working it out forever.



Comrade Love

By EDWIN MARKHAM.

Here in the valley where the river bends
I see the great oaks standing like close friends,
Holding their frequent whispers in the high
Still privacies of sky.
I see the comrade bees in music pass
About their merry business with the grass.
I see old cart-worn horses by the creek,
Neck over neck, as though their hearts would
speak—
As though it helped them bear unto the end
The unjust lash, to know they have a friend.

*Written for
the June Nautilus.*

E. B. MILES

The Worth of an Ideal.

ABOUT A MAN WHO RAN SHORT OF MONEY!—THE
COWARD'S ROUTE.—IS IT YOUR OWN FAULT YOU
ARE WHERE YOU ARE?—DOES PLANNING BRING
VICTORY?—AN ANGEL IN EVERY BLOCK OF STONE.

—WHEN FAITH IS NOT FAITH.

By EDGAR L. VINCENT.

The possession of an ideal does not make a man or a woman ideal. One might be able to draw the most beautiful plan imaginable for a house; but if he had not the courage and the ability to work that plan out, he would not be worthy the name of an architect.

Not far from my home stands a brick house. It was well planned. The man who drew the design went on with the work of building until he found that he was running short of money. Then his courage failed him and one day he went out and shot himself. It was the coward's route out of a tight place. But the house stopped right then and there. It still stands unfinished, a monument to the truth of the statement I have set down at the beginning of this article.

Now, there are millions of men and women that are just as weak and cowardly as the poor fellow who planned the house and did not keep on till he had finished. Most of us know what we ought to do to get the most out of ourselves. Good sound common sense is the inheritance of a great majority of the men and women of this world. Who of us but would resent it to be told that we are not blessed with that God-given faculty? We know we are as smart as the other fellow. And we want the world to understand that it is not our fault that we are making such a miserable piece of business of it in working out our ideals.

We are not to blame. We are shut in by heredity or luck is not on our side: that is all.

That is the way we talk; but when we sit down and honestly look into our own hearts we know that we are not honest with ourselves. We know that our ideals are all right. Heredity is all right. The world is all right. The only trouble is that we are too weak to carry out our ideals.

There never was a time when more men and women were reading and studying the way out of the night and the darkness of defeat up to the clear sunlight of success than there are today. Think of all the beautiful books and magazines that are trying to help us work out our salvation! We like to read them and think what it is possible for men to do; and yet, we sit tamely down, powerless, worthless to society—miserable failures, all of us.

Why?

Because reading about success does not make men successful. Planning is not enough to bring victory. Looking at a few pictures and reading over the directions for exercising will not bring strength of body. Thinking about the way some kind friend has tried to lead us away from the shadows to the sunlight will not bring us out of the gloom. We must get up and put what we read and what we know to use, if we would

gain strength from physical culture exercises. We must think for ourselves, and think and think and keep on thinking and trying if we would work out the best there is in our own minds. It is the plan that is worked out in wood and mortar and paint that makes the world beautiful.

We all know that there is an angel in every block of stone. We know that by patiently chipping away the rough outside we may bring that angel out to the light. Just so, too, we know that there is a statue in our souls. All we need to do is to cut away the selfishness, the wickedness, the meanness and cowardice to let the beautiful thing out. And yet, here we stand, mallet and chisel in hand, with our arms hanging down weak and limp at our side. How can we ever make our ideals worth anything that way?

What we need to do is to have faith

enough in our own selves to set about the task before us and stick to it, through everything till we have done the thing we know we can do.

That man is not a man who says, "I know I can do just as great things as anyone," but never does anything to prove it. Faith is not faith if it does not lead to the sword and the plunge into the thickest of the fight. A plan might just as well never be made unless it is carried out. What good does it do to think great things and do only the poorest? An ideal is a thing to work by, not to dream over. It is worth only what it will bring after the foundation walls are laid, the different stories reared one by one to the topmost stone, the dome gilded and tipped with a golden arrow, the rooms all finished and furnished and the master of it all comes in to sit down and plan greater achievements for tomorrow.

Those Who Wrought.

By BOLTON HALL.



Gnawed down, rather than cut, by the crude tools of long forgotten workingmen, lay the mammoth trunk. A gigantic log, to glad the eyes of the architect, straight and with beautifully twisted grain, such as the ages had not seen. But the log was gnarled and hard, and of ponderous bulk. So the axeman marked a cut along its length and then began to hew, hew, hew, year after weary year until he laid himself down to die beside the sleeping log.

Another axeman came, and as he

cleared away the rubbish from around the log, the skull of his predecessor grinned beneath the leaves. Yet he began to hew, hopelessly yet full of hope; with wedges set in every crack, he hammered and hewed. Dreaming of the timber in the Courts of the Kingdom, he hewed, hewed, hewed, till he also lay beside the mouldering bones.

And dark ages passed again over the log. But of quiet nights some heard, still echoing in the hills, the mighty strokes of those that hewed, and whosoever heard had no peace again in his breast till he also found the log and hewed.

And yet another and another came to hew; painfully, slowly they cut out the twisted grain. They knew not why, nor

understood that in other lands their fellows had made place for it in the palace of the king.

And at the last, one lay down upon

the mighty beam to die, and his white lips smiled, for he heard the timber crack; the weary log was yielding to the strain.

Seek Truth.

By THOMAS DREIER.



Most men take their religion too seriously. They assume that when they have joined a church or embraced a philosophy that their search for Truth is ended. Poor fools!

They do not

know that no man-made religion or man formulated philosophy is perfect. The man who has the true religion is he who lives absolutely according to the mandates of natural law. And there is no such man and there never was such a man. Your religion, no matter how good it may be, can but serve as a guide. There are good guides and inefficient guides. Perhaps the religion you have embraced is the best guide. Perhaps it is the worst. The only way you can ever find out is by continuing the search after Truth. Truth is too great to be confined within a single creed. And Truth is what we want—that is those of us who do not care to be hypnotized into believing something simply because that something happens to be popular. Men will come to us and tell us that we must believe in a certain doctrine if we would be saved. When we ask them what they know about it, and what they mean by being saved, they wander off in a huff. When we cannot get men to agree with us in our beliefs we are apt to look down upon them,

just as the smug high-collared clerk in a city store is apt to look down upon the overalled farmer lad he sees upon the street. We are apt to either look down upon or up to those who occupy a different plane of life. We haven't enough common sense to see that we are all parts of a whole, and that in the last analysis none of us is so almighty important to Mother Nature. Why not look at these things squarely. Why should we continue to delude ourselves with the notion that the Supreme Intelligence cares what church we belong to, what society we move in, what station we occupy in life. When we have lived our life according to natural law—according to the laws of Truth—we have done what is expected of us. Then we have done our work in the best way. And that is all any person or anything can do. If you have a religion or philosophy which enables you to do your work better today than you ever did it before, then you have a good philosophy for this time. But the fact that this religion or philosophy is good today doesn't necessarily mean that it will be good tomorrow. Be a searcher after Truth. Don't stand tied to a creed like a dumb animal to a post. Keep looking for more light and then stumble toward it. Don't wait until you can walk toward it. Life is too short. The man who confesses that he has found the true religion confesses that he is satisfied to stagnate. He is not a searcher after Truth. And Truth is the True Religion—a religion no man of today practices.



Mother Thoughts

By Florence Morse Kingsley.

III.

(For a child who has been exposed to infection, or who lives in a neighborhood where there is much infectious sickness.)

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

MY CHILD, you are spirit, pure, free, joyous, happy. You cannot be touched by infection. You resist the idea of sickness as the flower does. You are pure, clean, well, aware in every fibre of your being of the presence of the One Life, in which there is no darkness, no sickness at all.

¶ You live and move and have your being in God, and you are well aware that this fact confers perfect immunity upon as many as are conscious of it. The race thought of infection—of the reality and the necessity of sickness is false. You are clean, whole, safe through this word of Truth. At this moment the clear, radiant, light of divine health and well-being enfolds you, as with an armor of light. Nothing can touch or harm your real life. And the temple of that life is holy (whole) unto the God that created it.

¶ From this instant I set you free from fear and its destroying influence. You are above the power of the destroyer, in school, at play, awake, asleep. I know and feel that you are safe as angels are who behold always the face of the Father.

NOTE—Thoughts of this kind protected a whole family through a wide-spread infection, and the family thus treated was almost the only one untouched by the disease in the entire community.

One Way to Solve the Vacation Problem.

A NEW STYLE OF VACATION.—CAN BE TAKEN AT HOME.—IT IS FREEDOM THAT RESTS.—SEEK OUT NEW THINGS.—A COMPLETE CHANGE FOR YOURSELF.

By NELLIE C. BLAKESLEY.

One of the benefits of our civilization is the annual vacation, which is habitual with many. There are always those, however, to whom the privilege of running away from work for awhile does not come. Mahomet was a new thought man, and he said, "If the mountain won't come to Mahomet, Mahomet will go to the mountain." Let us do likewise.

It may be a fact that there can be no cessation of certain duties for you; but it is also truth that you need a vacation and may have one.

Did you ever go a-pleasure seeking, but—somehow—come home again without a consciousness of finding what you sought?

Occasionally someone returns from a *splendid* outing whose greatest joy is to get home again. Perhaps they neglected to leave their cares behind, and perhaps they forgot to take a vacation spirit along with them.

Whether we go or whether we stay, it is the *spirit* with which we live that two weeks or a month that decides if we have really had a vacation or not; for by vacation we understand the relaxation from which we return stronger to our accustomed duties.

Make a compact with your soul to take a vacation and the way is simple. There are portions of your time over which you have control. Probably your evenings and your Sundays are your own. Set apart a month or so. Eliminate the self-assigned tasks for those hours out of business, and give yourself up to the pursuit of pleasure.

Get others to join you. Call it a Vacation Club. Adopt a real vacation spirit and go in for a good time. Resolve never to speak of work out of business hours, but to fill to the full that time which is your own with the recreations which most appeal to you. Did you ever sing? Sing now. Did you ever paint? Paint now. Remember Nature's gifts to you, and find occasion to praise Nature within as well as without.

Resolve to do anything you may wish to do, but do nothing because you have to.

It is the spirit of freedom—the liberty to run away from the commonplace and revel in the uncommon delights, which throws such a glamour over a summer outing. The soul longs to be free. Satisfy the desire for freedom. Be free. Deny yourself no luxury,—recognize no limitation,—gratify your

tastes,—indulge your fancies,—be free. It is the *freedom* of a vacation that rests,—that renews the strength and courage.

You will never know till you begin how many tastes for pleasure you have that are not gratified—how many talents you have that are stifled for want of time for expression.

It is well to stop once a year and find these buried talents. With a little time and much freedom to follow where the soul leads, you may uncover treasures which will bless you throughout the year.

Take the untried paths and be unafraid of new ventures. The only things not to do during your vacation are the things you have done before. Find unfamiliar fields of experience and enlarge your range of activities as much as possible. Make many new things a part of your life now. Seek out the concealed avenues of life's expression, for, of a truth, we are all more than we think, entertaining angels *unawares*.

Get up earlier Sunday than other days in the week and take some coveted excursion out of the city. You are sure to find what you went to see, and you may find more. Other people have.

There are items of great interest, too, right at hand which you have not seen. There are those things in your own city better known to tourists than yourself. Why should others at a distance appreciate them more than you?

Do not forget the potency of that happy, cheerful attitude which characterizes those who are seeking their vacation abroad. Be happy. Take as a watch-word to guard your vacation pledge for solid pleasure that charming little affirmation, "I smile." It has been known to work wonders.

You will never know until you try what a complete change you can make for yourself without going away. Nor can you know now how large will be your benefits, or what the final blessing.

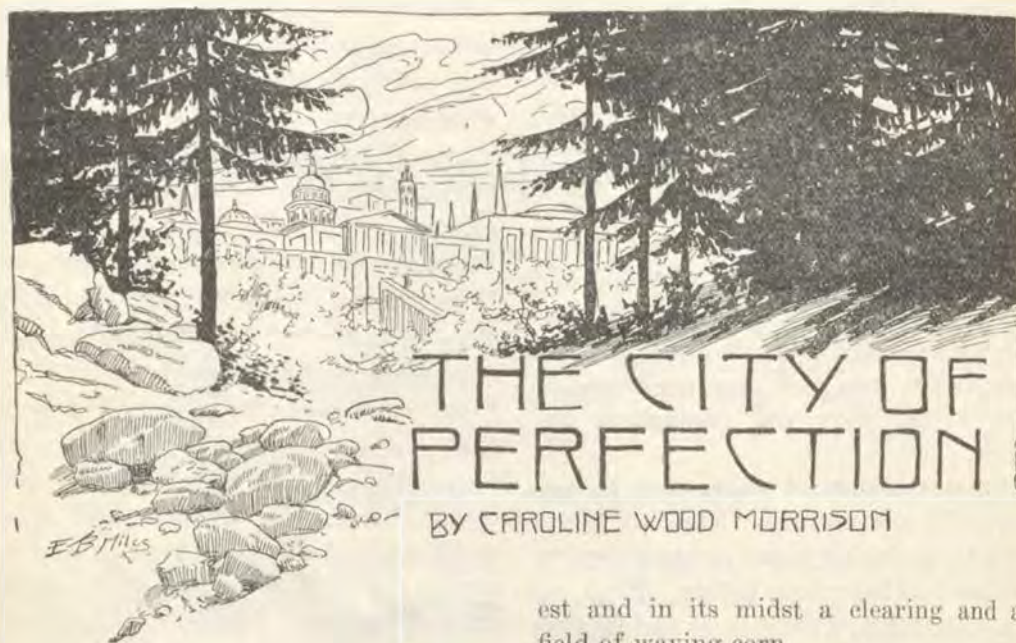
A Spiritual Prayer.

By F. MILTON WILLIS.

Recognizing, as we do, the divine nature buried in every human heart, and our aim being to evolve that divinity by the continual exercise of unselfishness and the patient acquisition of true knowledge, may we, with this in view, keep our thoughts high, our intentions pure, our wills fixed upon helpfulness and the attainment of accurate knowledge.

Amid the turmoils and distractions of life, may we be ever mindful of the courtesy due to all; may we ever recognize the real beneath the unreal, the place of peace at the heart of the storm; may we give our allegiance to our Higher Selves, following their guidance even though it

bring pain to our lower selves; may we ever strive to attain the control of our minds, to become Lords of Self; may we so regulate our conduct that we shall do at once what deliberation would impel us to do; may we be tolerant to all; may we be forbearing and able to endure; may we attain by constant study and meditation that faith, enlightened and invincible, which leads to the feet of the Master; may balance be ours, equilibrium, poise, composure, the peace that passeth understanding; may all that the world can offer be as naught to us in the light of the Higher Life which has dawned upon each, who, with a true intuition, has turned to the truths of the Spirit!



IV.

I was carried almost across the planet before I stopped to take thought. The motive power which propelled me I now perceived was a crystal wheel or globe within which I rode at ease. Revolving with a swiftness that would have torn the garments from my limbs, by mere atmospheric pressure, had I been exposed to it, this wheel carried me forward with a rocking motion inexpressibly soothing. It traversed pleasant vineyards and green valleys with the speed of thought; yet I was aware that had I desired another destination than the abode of the great inventor it would have obeyed my wish. If the fire of my zeal to reach the impious human who had arrogated the power of God and built the City of Perfection should abate, the speed of my wheel would abate. Its lightning swiftness but externalized my longing, when I came to the sea and my white wheel sped across its shining surface as no boat could ever do. There followed a dash across valleys of snow, the leaping of a mighty chasm, and I saw before me a black for-

est and in its midst a clearing and a field of waving corn.

Behind the verdant splendor of high-shaken tassel and blade stood a smoke-stained log hut. An old, white-haired man—a splendid old man with domed head and wonderful gaze—stood before the door to greet me. Those eyes of his seemed to bespeak the continual new birth of immortal souls in their depths, as though one mortality must wear out swiftly under his strenuous use.

"The magic wheel!" he said.

No current wafted me down; he swung me to the threshold with one mighty movement of his great arm. I realized with a shock that here no perfected methods of living obtained. He seemed to have hewed a rugged existence from a desolate and unwelcoming land. He had not denied himself the joy of daily overcoming obstacles.

"Child of earth," he began in a voice like a great bell, "enter my abode and refresh yourself while you tell me news of your own home and of my City of Perfection, to which it was I who embarked you."

"My own home," I echoed. "That can wait. I expect nothing from you

there—I want nothing of your perfection.”

And I marvelled at myself to hear the words. Surely here was one of God’s miracles. I, who had shuffled on bleeding knees to the shrine of perfection all my days, seeking a moiety, now that I might have the whole, found strength somewhere to reject it. Even the fate of my loved ones I left in abeyance, asking this master of marvels no favor of knowledge, of power, or of material boon.

The great inventor regarded me steadily. There was no anger in his face but the mere blaze of intellectual activity, as he strove to fathom my meaning, fairly scorched me.

“You will have none of my perfection?” he repeated. “Have you not seen it in my City of Perfection? Have you talked with my daughter and others who live there enjoying the bliss of Paradise itself?”

“I have seen your city. I have talked with your daughter,” I told him. “But I have seen no bliss. I have seen nothing to desire in their state.”

“There was neither sorrow nor poverty there.” He put forward the statement with the grave impartiality of the sea voicing its tides. Indeed, he was more like a natural phenomenon than a man.

“Nor was there laughter nor gay voices,” I continued. “I could almost say that there was neither poverty nor riches in your city, for your great inventions lie idle. No one cares for what is common to all. Where pleasure may be had for the wishing—none will wish it. Indeed, where all is perfect there is nothing left to wish for, and the mind atrophies for lack of employment.” I made the accusation as though impelled from within; I could not be silent before that compelling gaze.

“It could be thus,” mused the inven-

tor. “But they have sent me no message—and a mere wish would have communicated with me. There are many other cities in Mars. This planet is older and more civilized than your earth. The climate is milder and less changeable. In seeking me you found the only really desolate portion of our whole sphere. Yet, though I have not perfected the region about me it would have been possible for them to have reached me by a thought, since I dared not cut myself off from them till I had thoroughly tested the results of my first success.”

“Success,” I repeated bitterly. “Your City of Perfection is like an Egyptian city of tombs; its people in their glittering garments are like gold encrusted mummies.”

The old man raised a hand for silence, yet the look he bent upon me was only one of profound disappointment. I could no more imagine him angry than I could think of a mountain being angry, and at the sight of so much power which had been used to so ruinous an end my own wrath flared up. “You did not bring your inventions here,” I sneered. “You did not make a perfected place to put your soul to sleep.”

“No,” he returned gently. “We were to tread an unknown, perchance a perilous path for humanity. I realized from the first that one man at least must remain as God made him. I denied myself all panaceas, I lived, as you see, on a desolate spot. I have been holding myself in readiness to undo my work if the people showed they wished it—to undo it or to improve it, if perfection can be improved.”

“Perfection,” I burst out. “Your city is but man-made perfection and it kills the perfection of God. Without hunger, why should man have food? Without labor where is the savor of achievement? You are like a parent who lets a

child play at creating things while your stronger hand does the work. This the parents of earth are all too ready to do for their offspring. This I have striven to do for those I loved—God knows how mistakenly. And you have extended it to a great nation of people who lie like drowsy babes in cradles, lapped in the destroying luxury which you have spread about them. Come back and raze every storehouse of food and clothing in the City of Perfection. Better give them famine of the necessities of life, than starvation of the soul."

The old man plucked his lips and stared upon the floor. "Man-made perfection—the perfection of God," he murmured in his beard.

"Man-made perfection," something urged me to go on, "is but the piling up of material benefits, the hewing away of wholesome hindrances. The perfection of God seems often to our eyes imperfection. It is born in weakness, baptized in tears, and ends—sometimes—upon the cross. Yet it is a perfection that the soul can feed upon. If you deny me my sorrow, you deny me the lesson which the good God has appointed for the training of my spirit that I may enter into joys which the sensorium of earth has not nerves to comprehend."

The great inventor was silent. Finally he began in a broken voice which seemed strangely like my own when I used to tell myself that the children must have every wish gratified, "They complained. The poor cried out of hard work and low wages. They wanted larger houses and fine clothes. All my people begged for relief from pain and sorrow. My daughter was clamoring for death rather than the life she led. I gave them what they asked for—I gave them a hundred times more. I provided what man knew not to ask, since he had never conceived it. I created

new wants that I might gratify them. And now you tell me that I have made a race of monsters without natural feeling. You speak of what I have done as though it were a crime."

"It is a crime," I told him. "You and I are fellow criminals. Man must work out his redemption—or he is not redeemed. And this principle interpenetrates all human life. As it is true of the greatest things—it is true of the smallest. A child must learn its lessons or go uneducated—such inventions as yours have destroyed not the life of the people—but the soul, even as I, heaven help me, would have raised an impious hand against the souls of the three dearest to me on earth."

"Come back with me to the City of Perfection," said the old man taking my hand, "come back and let us begin all over again, and help me to undo what I have done so ill."

His voice sounded curiously familiar. His hand closed warmly about mine with a living, human touch which was well known to me. Had Clarence come to dwell in Mars with me? Then the illusion passed.

"No—no, I cannot go with you," I said. "I must go back to earth and seek my husband and my children. I have something to do as well as you. I know now that I cannot stultify the Godhead in my own soul without stultifying it in theirs. I must go back to them, if I can, to teach them the lesson I have learned on Mars."

He murmured broken words in my ear. I was conscious only that he had lifted me in those great, powerful arms and set me within the wheel. All my longing now surged earthward and the strange conveyance in which I rode obeyed its message.

Once more, as when I had stretched up pleading hands from the drowned shores

of earth, strange fires burned through me; I felt the wheel whirl, turn, drop me upon the gray couch—and I opened my eyes suddenly.

I was lying in the big carved bed in that room which had been my marriage chamber and was afterwards reserved for use when Clarence was at home. It was the hour of evening and the time was spring. A window was open near my bed and the white curtains fluttered, daintily advancing and retreating from the embrace of the breeze. My gaze traveled slowly around the room, at the window it encountered the figure of a man sitting between me and the light. It was Clarence, a book in his hand, his profile outlined against the evening sky, reading. I dropped my eyes believing the vision would pass, but when I raised them again a girl had entered with a tray, and was resting it on the small table by my bedside. This was Patricia, and I noticed now that there were a number of bottles and small matters such as pertain to a sick room on this stand.

"Have I been ill?" I attempted to ask in what I supposed would be a natural and audible tone. But the words came huskily and broken from my lips, and Patricia turned saying softly:

"I'll bring Burch, papa, he always understands."

Clarence got up quickly and came to the bedside. I was reminded of the way in which the Marsians floated about by the movements of my people. They seemed to me to suddenly materialize out of space, and to disappear in the same fashion.

My husband knelt at the bedside, and looked long into my eyes. "She's really better this time," he said to the boy and girl who came in. "I believe I could understand her myself."

"Have I been ill?" I repeated with more confidence.

"A little," said Clarence.

"But you'll be better now," supplied Patricia. "If you'll take your nice broth like a sweet mama you'll get well faster, too."

With a last feverish outbreak I began speaking rapidly, my weakness seemed to dissipate, my face burned: "And the people forgot God because there was nothing—no sorrow—to send them to His loving kindness."

Then I became aware that Burch had thrown himself down beside my pillow and buried his face in the bedcovers with a boy's strong sobs.

"That's the way you've been talking ever since you've been sick," he cried. "But you won't die and leave us—mother. We never knew how we all loved you till—till we thought we'd lost you."

"Have I been ill?" I reiterated, not knowing whether time had stood still or days elapsed since I put the question first.

"Don't you remember when Pat and I came upstairs and found you lying on the cot? We thought you'd fainted and Pat threw water in your face and you fought so—oh, but it scared us! We do love you. You will get well now, won't you?"

My mind went back over what seemed months of fever visions. The wet shade over my face—that must have been when poor Patty was trying to bring me back to consciousness. The hands that lifted and turned me, the voices that called my name—that must have been when they were moving me into this room. I stretched out trembling fingers toward my boy's tousled head.

"I am beginning to remember," I whispered. "Yes, yes, dear—I'm getting well."

"You were stricken the seventeenth," Clarence said gently, when I had man-

aged to ask, "how long?" "They telegraphed for me and I have been at home ever since. Dearest, we couldn't bear to give a hired nurse charge of you, and when the doctor told us, after you had taken the electricity so well, that we might make the attempt, with a nurse in the next room, Patty and Burch and I began trying to pay back some of the love and care you've been lavishing on us too freely."

"The electricity!" I smiled gently at the words. No doubt the first shock of it and the doctor's statement that it might cure me was what sent me to Mars seeking a city of perfection.

In obedience to a glance from their father the children rose.

"You must sleep, now, dearest, dear," said my big girl. "You always have a nice nap after you take your broth." And brother and sister went out together.

Then my husband lifted in his my hands which lay thin and nerveless upon the covers.

"We almost thought we had lost you, my blessing," he said tenderly. "I did not realize until you broke down what we had been accepting from you. I was absorbed in the effort to win back something to offer you, my dear wife. I scarcely glanced at the fact that I was letting you deny yourself everything so that I might, at some future day, build you a perfect offering. You'll forgive

me, and we'll begin again, dear heart. I am no longer a rich man but I have achieved a competence beyond that of the last few grinding years and we'll share what there is and not cast envious glances ahead and sacrifice the present to a future city of perfection."

I stared up into the face bent above me, the eyes, wells of love, the whole countenance lit, illumined, shaken as I had never seen it, not even in the blissful days of our brief courtship. "Love—," I began, then closed my lips for fear of sobbing outright, strangled into silence by the drowning sweetness of it.

Here had I been trying to cut my own soul into quarter inch pieces and patch together a material perfection for him adored, while God's perfection to love and be loved was mine for the taking. I had dammed back this flood of delight from my foolish, famishing mouth, for how could my fastidious Clarence love a white lipped burning eyed drudge. True love is service and I had been busily stealing his birthright, to hoard it as a miser hoards gold—I who already had too much.

"When I am stronger," I whispered, my lips against his cheek, "I will tell you and our children a wonderful dream I have dreamed. And when I get well the four of us will build a real city of perfection here in our homes—in our hearts—a city not built with hands."

How To Be Happy.

"Never trouble trouble,
Till trouble troubles you"—
Injunction optimistic
'Tis well to keep in view.
There's only one thing better,
Oh! mortal man, to do:
To never trouble trouble
When trouble troubles you!

—Louise Liddell.

The More Abundant Life.

FOODS AND "UPS AND DOWNS."—QUALITY, PREPARATION, TIME, AND MANNER OF EATING.—WHY UNCOOKED FOODS ARE BEST.—CHANGE OF FOODS SIMPLE IF THOUGHTFULLY CONSIDERED.—AN IMPORTANT TRUTH ABOUT ORANGES.

By EDGAR WALLACE CONABLE.



That the character and quantity of food which goes into the stomach, and the manner in which such foods are treated immediately preceding their entrance into the stomach, have much to do with the physical and

mental status of the race, must be admitted by every intelligent thinker. After many years of careful experimenting, the judgment of the writer is that the persistent abuse of the stomach is responsible for a great majority of the "ups" and "downs" in life.

Some of our friends tell us to pay no attention either to what we eat or how the food goes into the stomach; that if the mind is in the proper attitude, the stomach must necessarily perfectly perform the work assigned it. To all such claims we must dissent.

It is impossible for the mind, or any other force aiding in the control and operation of the working machinery of the body, to perform their functions normally in the presence of an overloaded stomach—a stomach filled, as is usually

the case, with a conglomerate mass of stuff which has not been properly masticated.

The faintest shadow of doubt does not exist in the mind of the writer that the *natural* food supply for man is that which, in its uncooked, or sun-cooked state, Nature has already bountifully provided. All of the elements of food-nourishment which the body requires are found in nuts, fruit and vegetables—preferably such vegetables as mature above ground. All of the natural salts and other elements of nutrition are found in these foods in their uncooked state. Practically all cooked foods are made unpalatable through the various processes of cooking (unless dry baked), the reason being that all the natural salts are cooked out of them, necessitating the substitution of mineral salts, which are most harmful in effect. Not only do all the natural salts escaped in the process of cooking, but the "living principle" contained in the food is destroyed. The vital force, which feeds the body to the maximum, has largely escaped—evaporated—hence an abnormal amount of food, in bulk, is required, in order that the appetite may be satisfied. Even in the presence of a crowded stomach, it often transpires that the appetite still

remains unsatisfied. Proper nourishment has been absent, therefore we resort to more "bulk." Herein lies the most common source whence springs so many bodily afflictions.

However, we must not attribute *all* of the blame for existing stomach disabilities to the character of the food which enters it. The careless manner in which we treat the food immediately it enters the mouth has quite as much, oftentimes more, to do with causing distress and bodily disturbances than the food itself.

Very few of us take time to eat. The hurry and rush spirit of the day is responsible for more dyspeptics than many of us imagine. We think we are losing valuable time if more than fifteen or twenty minutes are consumed at one table sitting; that is, unless we have set a specific two hours for indulgence in one of those destructive course-dinners, which are the premeditated invention of—well, not of Mother Nature. Mother Nature would be ashamed to be found in such company. As a matter of fact, however, we are losing precious time when we *fail* to spend at least three-quarters of an hour at each and every meal. The writer often consumes a whole hour in the process of masticating a handful of dried black figs—nothing else. But this is time mightily well spent.

Thorough mastication covers a multitude of unpardonable sins which its absence will certainly induce. Keep this fact ever in mind whenever the food hour arrives. It may save much suffering and many doctor bills.

This earth is largely peopled with bent-over, shriveled-up, decrepit specimens of alleged humanity, who totter around with both hands on their stomachs and beseechingly hungry looks in their eyes—the product of the "lack-of-time" feeding. All of their lives have these poor mortals been filling their stomachs

with job-lots of unmasticated food, which has finally knocked them clear out of business. The pathos of this thing is appalling. Were some of these to disrobe it would be impossible to determine at a distance whether they were going or coming, so distinctly visible would be the spinal column from either "fore" or "aft."

But these unfortunates are not the ones whom we are seeking to save and preserve for a more abundant existence through the medium of these Life Lessons.

All such have long since passed beyond the reach of mortal effort. They must now take up the solution of life's problem with a higher authority. But there is a great multitude, we feel certain, within listening distance of these messages, on whose consciousness we would impress a few thoughts which may prove of advantage in years to come. So, if these friends will now kindly loan us their ear for a brief period, we will proceed.

As already indicated, the writer is a staunch friend and advocate of a fruit, nut and vegetable dietary. He is opposed to all forms of cereals and all cereal combinations from the uncooked standpoint. That is to say, his experience has been such as to convince him that cereals are in no sense desirable in forming a part of an uncooked dietary. With the limited space allotted him, however, it would be an encroachment to here give specific reasons.

Fresh fruit, nuts and fresh vegetables, and green vegetable leaves form, not only the *best* dietary with which to bless mankind, but it is the *natural* food supply for both the advanced animal and civilized man. We make this statement in the full consciousness of what it means. It cannot be successfully controverted. However, it would be unfair,

at this stage, not to point out a few of the stumbling blocks which must be encountered by the progressive student in attempting to satisfactorily solve the problem of uncooked food. Some of the pitfalls which are certain to be encountered are both wide and deep. The road is by no means an easy one to travel. But, friends, there awaits the successful traveler a recompense whose possession is priceless.

The first obstacle standing in the way of changing from the accustomed cooked dietary to the uncooked, is found in attempting to harmonize the appetite with the new conditions—in changing from the old to the new. At first glance we do not realize how serious is the undertaking. We are all accustomed to eating more or less of fruit, nuts and uncooked vegetables, so it is very difficult to understand the seriousness of the undertaking in making a complete, everyday swap, one for the other. But “here’s the rub.” This change is like attempting to permanently discontinue the use of one stimulant and taking up another milder in form, then expecting the appetite for the stronger stimulant to disappear with a mere wave of the hand. Not so. There is an immediate fight on hand, and one which will convince the participant that he has at last encountered a real foe. Which ever side wins at this stage will be master of the situation—at least for a time. If the seeker after the better way wins, then the battle is permanently won and there will be clear sailing, at least in this regard, from this time on.

The next serious obstacle to be encountered is found in the inability to at all times procure suitable, and at the same time, palatable, fresh, sweet, ripe foods which have not been despoiled in the process curing or “preserving” by the use of sulphur and other poisonous and deleterious decoctions in order to make them “beautifully appetizing” to the consumer. All of this makes the pathway for the anxious student anything but smooth.

It is a fact that not a single California orange, picked before the first of February, is fit to put into the stomach. It is also a fact that the larger percentage of this fruit is picked previous to this date, much of it being gathered in the month of December, long in advance of maturity. It is a very rare thing to find a California orange grower who will touch his own fruit before March or April. He is familiar with the lurking danger housed within the skin of every unripe orange. When the orange is ripe and the delicious sugary sweetness has found its way clear to the outer surface of its golden covering, it is a fruit fit for the gods. Until then more cases of rheumatism lurk within its cells than a “mental healer” could dissipate in an ordinary lifetime. This is one of the “hidden secrets” in the land of “perpetual sunshine” which the native dare not even breathe to the Eastern “tender-foot.”

As we have but just entered upon the preliminary phases of the uncooked food problem, and as our “time-limit” is up, any further treatment of the case must be “continued in our next.”

“Genius believes its faintest presentiment against the testimony of all history, for it knows that facts are not ultimates, but that a state of mind is the ancestor of everything.”—Emerson.

Socialism and Race Improvement.

CAUSES OF DISEASE.—IGNORANCE OF PARENTS
CHIEF CAUSE OF DISEASE IN CHILDREN.—ENOR-
MOUS WASTE OF INFANT LIFE.—AN INTERESTING
EXPERIMENT AT ELMIRA REFORMATORY.—LUTHER
BURBANK'S STATEMENT.

By LOUISE K. CALDWELL.

When the opponent of a change in the social order has used up all his other arguments, he brings out the last and unanswerable one, "You can't change human nature." That ought to settle it. This attitude of mind is a relic of the old theological teaching, according to which man is a worm of the dust, "conceived and born in sin," and unable of himself to rise to any good thing. Fortunately we are outgrowing that paralyzing doctrine. The newer teaching, that man is divine, "a son of God," will help to make humanity recognize the good in itself.

Out of this teaching of the essential wickedness of humanity comes also the idea that the human body is shameful, a thing to be kept out of sight and ignored. Prudishness is the cause of much of the misery and degeneracy of the present day. People—especially young people—are not told anything about themselves, their powers and functions, by parents and teachers. But this suppression of knowledge does not suppress the functions themselves, and the youths get their information from the most lewd and ignorant sources. When the body is looked upon as the temple of the Holy Spirit, and treated

accordingly, we will have gone a long way toward solving the problem of race degeneracy.

Children are seldom born diseased. They may be born with a tendency to disease, because one or both parents are suffering from it. As we know, certain conditions favor the development of certain diseases. Place a child in conditions that have produced disease in the parents, and the tendency will be to produce the same disease in the child. So we sometimes find whole families die of consumption, or diphtheria or something else, not because the disease was inherited or "caught" but because the same conditions produced the same result in all the cases.

There is an enormous waste of infant life. About one-third of all children born die before they are a year old. The fittest only can survive the almost universal over-feeding to which young children are subjected. Those who do live through, seldom escape without some weakness of the digestive organs or lowered vitality. It is very pertinent to ask why the highest type yet produced on earth should be so lacking in vigor. This great loss does not occur among animals, either wild or domes-

tiated. Why then among mankind? To go into this would exceed the limits of this paper, and would be an arraignment of modern civilization in all its ramifications. But we know that the causes of infant mortality are preventable. If we took a lesson from stock raisers and treated children as carefully as young stock is treated, we would have equally good results.

Poor nutrition, foul air, and hard labor have bad effects on the growing child which it is almost impossible to estimate. They check growth and lower vitality, making them liable to contract the various acute diseases, and producing those defects which are so prevalent among school children that it is estimated that eighty per cent of the children attending the public schools are below normal in some respect. A child with defective sight or impaired hearing will be looked upon as dull whether he is or not. In the crowded condition of our public schools no teacher has time to give individual instruction to the pupils. The long hours of study, in badly lit and unventilated rooms, and the pressure of examinations are unhealthful, and may be likened in some manner to factory conditions. The disadvantage in which the defective child is placed in school only increases when he goes out to earn a living, and he is very likely to become either a pauper or a criminal. His own fault? Not entirely; society never gave him a chance. If school conditions are bad what shall be said of the three millions who work in the mills and mines. Ten and twelve hours a day labor, in bad air, dust and noise that would break down the health of the strongest man, will not develop those children into desirable parents of the next generation. Badly fed and clothed, with no time for education or play, those child slaves are the most pit-

iful victims of our industrial system.

These facts throw some light on the causes of the white plague which kills thousands every year. Everything which lowers vitality predisposes to consumption. The doctors are holding congresses to study it, and using filthy serums to cure it, when the causes are plain to anyone who will look, and the cure equally so. As long as we have dirty factories, wretched, dark tenements, long hours of hard work with poor pay, and depressing conditions of any kind affecting large numbers of people, the "white plague" will take its toll of humanity. In this way the submerged tenth gets back at those who rob and exploit them. As long as breeding places are found for these diseases they will attack not only those below but those above as well.

All this is a dark picture. Let us look at the other side. Note for instance the young men who enter the navy and army. Many who pass the physical examination are stoop-shouldered, shambling, dull and indifferent about their appearance. Whatever may be said against these institutions, they succeed fairly well in their endeavor to make efficient fighting machines of the men who come to them; and in the well set alert young men of the regular army you scarcely recognize the awkward squad who enlisted. That is a familiar instance of what well directed effort will do for the physique. What differences the various callings have on the body is well shown at family gatherings. Though one type may be traced through all, each one has developed differences due to calling and environment. The farmer and the lawyer may be brothers, but what changes their different occupations have made in them!

An interesting experiment was made some time ago at the Elmira Reforma-

tory in New York state, with so-called criminals. Physical examination showed nearly every one below normal in some respect. Many were so dull as to be almost idiotic. All showed lack of proper physical development. The men were divided into classes according to their condition and given regular gymnastic work under a competent director, in this case the physician. Improvement was noted very soon. As their bodies improved the minds became brighter; an interest in reading and study was shown, and the behavior of the prisoners was much better. Such examples show what even a small change in habits and environment will do. In sanatoriums where natural treatment is used, the changes are even more marked, because the dietetic and other habits are also regulated.

There is no doubt that Luther Burbank was not exaggerating when he said that the human race could be improved as much as plants or animals have been by proper methods. In our present determined individualism, such a thing as the state regulation of marriage is quite out of the question, though there can be no doubt that the race would be greatly benefited if marriages of the unfit were forbidden. But as we have seen, improvement in ourselves is not only possible but comparatively easy. We can, by well directed effort, bring ourselves more nearly to the normal, and so be more fit to become parents. Progress toward racial perfection will be slower by this means, but it will be none the less sure. This does not consider the mental or physical side. Children are often the embodiment of the ideals of their parents, particularly of the mothers. How often can a mother account for the unusual gifts or talents of one of her children by her own condition before the child was born.

This brings up an aspect of the matter all too little noticed, but which I think is most important of all—namely, the status of the mothers. It is from our mothers that we get our bodies, our flesh and bone and blood. It is our mothers, too, who influence our mental endowment. What sort of a mental equipment does the average woman have to pass on to her child? What chance has she to acquire those qualities which will make the race finer and stronger? What are her ideals? Cooking, washing, scrubbing, sewing, mending, these are her daily occupations. Counting the pennies, making each one do the work of five; denying herself the things she may crave because they are too expensive; these are the ways in which the average woman spends her time. If she is very poor, she must make her effort count toward the support of the family; and then life is such a weary round of drudgery that her mind scarcely counts. She is just a working machine. Ideals? What place is there for ideals in a life like that? Is it any wonder that her children, robbed of their birthright of vitality before they were born, do not rise above the condition of their parents? What endowment have they, physical or mental, that will bring them up? Children of a slave, they follow the condition of the mother. Until the mothers of the race realize their importance and duty as factors in race improvement, the growth must be slow.

In the great stirring of thought and awakening of ideals that is taking place in the world today, we find forces everywhere making for better conditions of living. The great growth of the socialist movement and world wide unrest of the workers must bring about conditions that will make for race improvement. A single generation born under the new

regime will undoubtedly show a great decrease of those defects and diseases which are so common now. With the passing away of the old industrial system, I look also for a great change in modes of thought; for the breaking up of those stupid and harmful ideas which forbid the study of the human body and its functions, and which force woman to wear a dress which is both unhealthful and inartistic. The study of eugenics should be a part of the curriculum of every college. But we can begin with ourselves, now, for only by

individual effort can race improvement be brought about.

There is practically no limit to what the race may achieve. See what training has done in the case of acrobats and gymnasts. What marvellous minds some people have! Most of these gifts were accidental; they just happened. Consider what may be done if a determined effort is made to give the coming generations good qualities of mind and body. The question is not "Can human nature be changed," but, "Are you doing what you can to bring about the change?"

Our Clarence.

By BRUCE MACCLELLAND.



The office door opened enough to admit a boy's clearly cut, clean profile and a voice, quick, energetic and decisive asked, "Will you have a paper left daily, sir? Ten cents a week."

I nodded acquiescence carelessly, and

he was gone. That was our introduction to Clarence.

Thereafter I grew to listen for the ringing step, quick swirl of the paper, the cheery, good morning, sir! of our little "newsy."

Sometime later we needed an office boy. The first thought was of Clarence. He was offered the place and would have been in line for promotion, but amazed us all by prompt declining, giv-

ing as a reason that he was doing well enough where he was and preferred independence.

That boy knew his own mind. Was poised and self-reliant.

About a year later, coming into the rotunda of a great office building I noted a fine large cigar case. A candy case, a cravat case, and a pile of newspapers had been recently installed, and back of it all was the smiling face of our paper boy.

"Is this yours, Clarence?" I asked. "Yes, sir," he answered.

"But where did the money come from to get all this expensive furniture?"

"Credit, all credit, rent and all," he replied.

That chap had been watched by other men also it seemed.

Just think of the courage of the lad. The rent alone was \$850 per year.

How many older ones would have hes-

itated, thought, wondered and failed in assuming such responsibilities with such a limited stock?

His best business was done when the office people were going to and from work morning and evening and at noon; but he did not stop with his own people, i. e., the people in that building. Every day between the hours of ten and twelve, and two and five, he might be seen with an arm load of high-class cravats out on the street selling or at his 'phone calling up business men he knew to inquire if they wanted a box of cigars up in the office or at the house.

That chap just naturally created a demand for his goods.

I, in common with many others, always bought cigars from Clarence.

This box trade paid his rent. The profits of the "store" trade which would have been largely taken on rent-day was gain.

About two years later he came into my office one day, well-dressed, keen, bright and decisive, and, in a few words explained that he had an option on a store room across the way and wanted my advice as to whether or not he should pay the high rent, \$3,600 per year, and open a furnishing store for gentlemen.

Upon inquiring I learned the boy had saved \$4,000 from his cigar stand in two years.

At first, with the conservatism that one learns in business, I told him no. Explained that his present business was enough to insure quite a fortune before he was an old man, that it was steady, sure and safe and he might lose all in the new venture.

"But," he interposed, "there is no future other than what has already been obtained."

"Very well, my boy," I answered, "go ahead." And go ahead he did.

This lad, though he does not know it, is living the new thought most perfectly.

He is always cheerful, looking forward to something better, works all the time because he likes it, never feels discouraged, and necessarily climbs up rapidly.

He thinks of something to do for himself instead of trying to secure a position and lean on someone else.

Seeks advice from those in whom he has confidence, then decides the matter for himself.

Weights well the new project and when once entered thereon goes heartily to work, never once looking back.

Having a great degree of courage, he does not hesitate to invest his all in what seems to be a good project and depends upon himself to make it successful.

That is what each one should feel and the great value of our new thought lies in its ability to instill the necessary courage and force and self-reliance and wisdom that will make one think as this lad thinks, feel as he feels, and do as he does.

If one has not been born with these qualities it is his privilege and duty to acquire them.

Ten out of twelve boys have no higher ideal than a good position.

They fear to risk a business of their own, preferring safety with domination, to independence with responsibility.

The safety of a sure wage is the quick road to dependence and security.

Strong men smile at the dress and affectation of the clerk, but stand with hat in hand when the boy with overalls and upturned sleeves passes by.

To depend upon self is to be a creator. To create is to live.

Blessed is the man who thinks of the thing and does it.

Never is a long day.—Old Proverb.

Is the Play the Thing?

A CRITICISM AND A REMEDY.—CLASSIC DRAMA AND ACTING UNATTRACTIVE IN NEW YORK.—ARE TRAGEDIES WANTED?—SHAKESPEARE FOR THE LIBRARY OR STAGE?

By SILMAN JAY KAUFMAN.

In a whisper so faint that we in the fourth row of the New Amsterdam scarcely heard it, Robert Mantell in "Hamlet" spoke that much discussed line, "The play's the thing." The theater was one-quarter empty. Two nights previous I saw the West End half benches, half peopled at Julia Marlowe's performance of "The Goddess of Reason." The same week at Daly's, E. H. Sothorn's "Richelieu" did not call out the reserves as did a farce (which Trenton, N. J., had barred), opening at a theater next door, a few months ago.

Marlowe, Mantell, Sothorn—America's foremost players unattractive in our greatest city—New York. What does it mean? Is the day of the classic drama gone? *Is the play the thing?*

Acting is either of the "old school," i. e., where vocal power is sought rather than natural spontaneous effect, and where individual parts are emphasized rather than the working out of the drama as a whole: or the present natural school of which Forbes Robertson is a leading exponent, and where not only is the tragedian's ranting avoided, but where the company "plays together." Marlowe's success in "When Knighthood was in Flower," and Sothorn's in "If I Were King" attest that they lean toward the latter school and that theater-goers want them in lighter,

if old plays, or in plays in which the interest comes from a marked semblance to present conditions.

Surely no one disputes that Julia Marlowe is the greatest American actress. That her minutest detail is perfect, that her voice is exquisite, that she has learned well Hamlet's instructions to the players, and that she is an actress of great power, the critics all agree. None of the writers suggest that Mr. Mantell or Mr. Sothorn should be relegated to "readings"; not even the younger generation who favor whenever possible the present day acting and drama. True, Mr. Mantell is the more artificial and one feels that he is a bit too old for Romeo or Hamlet, yet he succeeds quite as well as Mr. Sothorn in revealing every phase of his characters. If acting alone were the theater's purpose, its end could not be more satisfactorily accomplished than to effect the continuous connection of these three genuine artists with it.

To prove that even a great actor cannot save a bad play, review the career of David Warfield, our greatest character actor. His "Auctioneer" and his "Music Master" each ran for years. Then came "The Grand Army Man." His "Bigelow," an English speaking character, was far superior to his role in the other two plays and his delineation

tion of it clinched the position he had secured by dialect. Yet it was withdrawn before the season's end and is now put on only occasionally on Saturdays or holidays when the house is sure to be filled.

You speak of Kean, Booth, Barrett, Forrest, Wallach; the privilege comes from time worn traditions. Time will balance the scale for I have seen Irving and Mansfield and Jefferson and Mantell and Sothern and Warfield.

We have spoken only of stars. The "star system" forces the admission that *supporting* companies are not what the old stock companies are said to have been. But in cases where the play is the thing—The Third Degree for instance—the strength of the rank and file of our actors is evidenced.

All things considered we conclude our actors are satisfactory and eliminate them for the moment.

When a choice of Sothern's "Dundreary" or Mantell's "Hamlet" recently offered itself, my companion—an educated man, one who is an average intelligent New Yorker, a good type for this comparison, chose "Dundreary, for I want to read the play immediately before seeing Shakespeare." He had no time to read (or took none, it's much the same) and avoided seeing Shakespeare without a pre-reading which he considered a necessity. This does not permit the inference that he dislikes Shakespeare—he was a business man, who when his work was done wanted something "to forget it," something that would keep him from the arms of Morpheus without effort on his part. And he was an intelligent New Yorker.

William A. Brady says he will give a good sum for a tragedy written by a living writer. He seems doubtful of getting it. He knows that a playwright must have lived his material or he will

not write anything really great about it. Mr. Brady's tragedy must result in physical death, and therein lies the cause for his inability to secure it, either in contemporary life or by a contemporary writer. Murders are few nowadays, and are seldom surrounded by sufficient dramatic incidents to warrant dramatization. But Mr. Brady completely overlooks that *moral* deaths are greater tragedies—the victims live on. And he forgets that they are constantly occurring, that they are life, which it is the one purpose of the drama to portray, and that as such are full of material for big plays. Examples? The tragedies of temptation, "Paid in Full," "The Easiest Way," "The Thief," the tragedy of gossip, "The World and His Wife," "The Battle,"—all successes. These are, perhaps, too local and of the period, ever to be classic, yet Dickens when his mission, his one purpose was to stamp out the boarding school evil, and Byron writing "English Bards and Scottish Reviewers," and Addison, "The Spectator," little thought that they were producing gems that would live "forever and a day." Many literati say Shakespeare wrote to please the crowds that gathered to see his company.

And so if what is carbon today may be a jewel tomorrow, appearing in modern drama, should compensate Marlowe, Mantell and Sothern for what may seem to them a lowering of their artistic standards.

Let us have our players in the poetry of naturalness. Cut the six acts and fourteen scenes to three acts. Show instead of the castle and the "dense forest" a veranda, a bed room and a hotel parlor. Take off the robes and sceptre and substitute clothes picturesque because of the simple, sensible and suitable adaptation to the matter in hand. What a masterpiece Mansfield's "Heidelberg"

was? No heroics—just simplicity. Read the classics in the library, and if you must have “interpretations” let the reciters give recitals. Box offices say, “The play is the thing,” and they alone hear the unbiased opinion of the people’s wants. And he who tells you the people know not what they want or that they want what they should not want, knows not the people.

Channing Pollock, in the current *Smart Set*, comes out flatly in a flippant though sound article, and says Shakespeare on the stage has had his day. He speaks of the space Mr. William Winter, the noted critic, gave Mr. Mantell in the *New York Tribune* and says:

“Mr. Winter asks us to believe the general apathy due to the stupidity, the shallowness and the frivolity of modern audiences. Of course, you may believe what you please, but I find myself unable and unwilling to accept this explanation. Civilization, unlike the crab, does not walk backward, and nobody can compel me to concede that the people of an age

densely ignorant of electricity, astronomy, dynamics, the law of gravitation and the first principles of personal cleanliness knew more about the drama than we do. I prefer to assume that, with the accession of knowledge, and the consequent change in our philosophy, in our outlook on life, we have come to require more than can be found in a drama four hundred years old. In other words, Shakespeare has not outgrown us, but we have outgrown Shakespeare.”

And later he says:

“The standards of poetry, the conditions bearing upon it, are immutable. That is why Shakespeare’s compositions continue to be our finest, our most exquisite and majestic examples of poetry. Drama, however, is something different. It purposes and purports to reflect life and thought—the life and thought we know and understand. Its appeal is and should be to the heart, and exists in proportion to our comprehension of the characters presented, and of the ideas, emotions and conditions which actuate them. The Greek drama, though admirable in its own age, was retired to the closet when we ceased to be interested in the things that interested the Greeks. Similarly, we are losing enthusiasm for plays, whether by Shakespeare or by Anthony Hope, which treat of a period in which the biggest man was he who could empty the biggest flagon of ale, and the nattiest little dressers bought their trousers at a hardware store.”

Cosmic Intelligence.

ARE OUR THOUGHTS OURS?—WHAT CONSCIOUS
THOUGHT IS.—NIGHT HEMISPHERES AS AGAINST
THE DAY.—MIND AND LIFE CONTRASTED.

By EDGAR LUCIEN LARKIN.



Far away and beyond? No, very near and imminent, lies a Universal Intelligence. Unconscious thought is an expression now appearing in the psychological literature that is as it were, submerging this mountain from all parts of the world. Now, what is unconscious thought? We may never

know. I heard very recently one of the ablest psychologists of the world assert repeatedly in positive terms, and as one actually having authority, that no “original thoughts are thought by man.” Thoughts were created by a Creator and they are eternal, absolutely indestructible and are now precisely as created. Human beings, and if there are other beings capable of thinking, they all think the same primordial thoughts over and over again. To the “old school” of psychology this philosophy seems strange indeed. Have we

proof that thought cannot exist without consciousness? I have not written two hundred words of this article, yet I am within the corridors of a mental labyrinth. Thought forms are one perpetual psychic mystery. Thus: positively there could not have been the first object in existence without a preceding thought-pattern, a mind-model. There was a thought of a crystal, a tree, a flower, a stone, an animal before these appeared. This is a rigid truth, argue against it as we may. It were more nearly true to say that "thoughts are the only real things than to say that material objects are the only realities." Thus a stone can be ground to powder, but the thought-form of the stone endures because another can be made to appear in nature. The comprehensive psychologist, Dr. James M. Barrickman, of Oakland, Cal., calls the Cosmic Thought the Prodynamis Creator—before power Creator. Now I assert that the highest human science, the highest psychology, biology, physics, chemistry, astronomy, electricity, geology, botany, the summits of philology, anthropology and that sentinel peak—mathematics, these, one and all combined, simply demand the necessity of a Creator. All things within the reach of man's vision in the most powerful telespectroscope and in that other instrument of mighty power, the new ultra-violet energy, micro-camera were surely created, and created by mind. It is utterly useless and hopeless to even try to think differently—to argue against the existence of a creative mind—a being. Conscious thought is another phase of mental energy. I have spoken and written the word energy almost daily for more than thirty years, but rarely placed the word mental before it. Now I use the two words every time I write an article. Thoughts, therefore, were created. I

have a letter lying before me as I write saying: "Thoughts were the only entities ever created." Then they began to build objects. Thoughts are the makers and builders of the entire universe, as a whole, and all of the countless nonillions of things within. I say that this psychology is true—simply assert its rigid truth. See what Maurice Maeterlinck is writing. He asserts that this soul is about to "come to the surface," to make an "expression." Let me say that it is now doing this very thing in many parts of the world. Prodynamis is now making immanency prominent. See what I am writing—we are to become aware or conscious that the Creator exists. Our very environment is soon to put on a changed or a new aspect. Conditions in Christendom are assuming a state of readiness, or rather preparation. Man's thoughts were created. This statement is changeless truth. So is this entire article. This sentence is being written at ten p. m., on the summit of a mountain in a silence, a stillness and a solitude that is most profound. No sound is up here. The night side of nature is the negative side. The night hemisphere of the earth radiates away all energies received during the day. And it has been discovered that negative electrons are the carriers and workers and builders of the entire universe and all it contains. But I have just written the same words about thought. The reader must not be mistaken in thinking that these strange sentences are untrue. They are words issuing from a mountain peak at night. We live, we think; both are completely unknowable,—for we cannot even commence to think about either life or thought. In fact, we do not think, we receive and transmit and give out thoughts. These thoughts existed for countless ages before our bodies ap-

peared in the cosmic scene. I state that there is a mental substance. I assert that there exists a substance named life. It causes plants to grow, and animals to grow and move. It is indestructible. It was created by an unknowable Creator. It was not created on this planet. The substance called life was brought to the earth and caused plants and animals to appear by means of primordial protoplasm; or through protoplasm; in short, life caused protoplasm. Life is an element, a substance, but not a chemical element. It has no chemical affinity or activity whatever. It possesses directivity and activity. These have no similarity to any chemical property or action. Life was the first entity created by mind. This assertion is a truth clad in rock and adamant. It must and shall be carried around the earth. No chemist is able to isolate life substance, nor separate it from its original seat on earth—protoplasm. It is elusive and cannot be secured the retort. Thoughts by inertia coalesce into a personality. Then this makes expression in or through a certain brain, or congeries of brain cells. The gravitation of thoughts into definite and separate personalities is the chief psychic fact in nature. It is a base, or at least, the base upon which the human entity stands. A human personality

forms, so does a crystal, a leaf, a root, an orange. This earth, the sun, the Galaxy, all suns and worlds, the stellar universe, flowers, monera, protozoa, protophytes are one and all expressions of preceding thoughts. Thus mind is not a result of life; life is a result of the action of mind. The expression of Maeterlinck is inexplicable unless it is true that our own self-consciousness is about ready to make a great movement toward a more intimate union with universal intelligence, Cosmic Mind or Cosmical consciousness. This entire scheme in nature is cyclic and rhythmic. History proves it. Man loses his Creator and finds his Creator. And since history has been written, there has not been an expansion, a widening of the boundaries of exploration, a search after the Creator of any such magnitude and intensity as that now here. The workers and searchers are incredibly active in all parts of the world. What has occurred? What new cycle is opening? Why has man awakened from a period of lethargy? Is it premonition, intuition, soul-expansion, or increase in self-consciousness? Which of these caused this world-impulse? It is indeed inspiring to be up here and watch this most fascinating search after the Creator.

Elizabeth's Pour Prendre Conge.

"'Laugh until I come back!' was Father Taylor's goodbye to Dr. Bartol—parsons both."

"Laugh till I come back," Dears!—
And then some, if you please:
Forebode no fears and shed no tears;
Smile a riverdercis!

Out-waft me from Home's harbor
On deep breathed Good-Luck!—cries;
Don't weight me down with Don't you
drown!
Or e'en regretful sighs,

I go away for work and play,
To brighter grow and better,
And that you'll be, for growth and glee,
To Nautilus more debtor!

—*Florens Folsom.*

Master Keys of Power.

A DOCTOR'S ADVICE TO DOCTORS.—PARENTS' ERRONEOUS ATTITUDES TOWARD CHILDREN.—WHAT INTERFERENCE DOES TO THE INTERFERER.

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

NO. 6. NON-INTERFERENCE.



"Work out your own salvation—" the words imply not only a command but a privilege. For it is a privilege to act on your own responsibility—to do and say what you yourself feel to be wise and right. But

how few of us have the privilege of working out our own salvation! And how few, how very few of us are there who do not in some degree so interfere with others that they cannot work out their own salvation?

Are you a parent? Then your intercourse with your child is probably little less than one incessant repetition of commands, exhortations, warnings, prohibitions. Are you a husband, a wife? Too often, the conjugal relationship is nothing other than a perfect network of mutual restraints, restrictions and interferences. Are you a doctor? Then you organize societies, and hire lawyers to prosecute those who practice medicine otherwise than as you think they ought to. And the priest, and the business

man, and the society woman—all are busily engaged in interfering with the actions, manners, methods of other people.

And the interference is an evil that is like unto a two edged sword; it lacerates him who wields it as well as his opponent. First of all interference is futile; it never did, never will, never can achieve any good. The boy must learn for himself that green apples are likely to give him "colly wobbles." Fond mamma's warning avails only for a time—while she is looking. Her warnings, mandates and scoldings may make a pallid, timid "muff" out of what might have been a fine, manly, fearless little fellow; but—where's the benefit? The world does not need muffs. It has a full supply on hand now.

In the conjugal relation interference is equally disastrous both to the one who interferes and the one so maltreated. The nagging woman to be sure makes life a burden to her husband. But the worse sufferer is herself; for she soon loses all charm, all attractiveness, all personality. Her face becomes wrinkled, her voice harsh, her manner abrupt, awkward and forbidding, until at last all womanly charm is lost.

And the brutal, arbitrary, interfering

husband suffers even worse consequences than the wife he bullies. The loss of decent self-restraint, the lack of consideration and delicacy in his treatment of one presumably weaker than himself, the tone of interference—all these react with fatal effect upon his character, and upon the external appearance and manner which are such sure indications of character.

The doctors who organize for the express purpose of interfering with other doctors, themselves suffer in many ways—mainly because, by shutting their minds to new ideas in practice they become even less efficient than before. And so with the priest, the lawyer, the teacher and all other professional interferers, in ways too many to enumerate.

In bringing up the child there is a better way than interference. And that—let him learn his own lesson. He will anyway sooner or later, when he escapes from your influence. For his sake, for your own, let him work out his salvation. For that is the law—the great law.

Conjugal interference—"you must," "you shall," "you ought," "you ought

not—" these are the words that lead to that dark place where the man and the woman who once looked love deep into each other's eyes, gaze upon each other with the cold regard of enemies—plot to hurt the one who erstwhile was nearest, dearest, tenderest. In practically every case of marital infelicity the cause may be found in interference—an assumption by one or the other party of that authority, ownership, control, which no human being may have over another.

And the doctors! Really there is no need to prosecute the quacks. There is a better way. I would suggest to the doctors that they be better doctors—that is all. Then the quack will have to go out of business. The quack is a stinging rebuke to the medical profession. Let us not interfere with him. Let's be better doctors, and starve him out.

And so only by non-interference can we ourselves be safe—only by non-interference can we give our brotherman the freedom to work out his own salvation. Only by non-interference can we preserve in ourselves that calmness, impersonality and dignity so essential to the true spiritual life.

What Is Truth?

EXPLANATION OF CONSCIOUSNESS.—MOTION A KIND OF ACTION.—WHAT EFFECT IT HAS ON CONSCIOUSNESS.—BRAIN AND CONSCIOUSNESS, WHICH THE PRODUCT OF THE OTHER?—CONSCIOUSNESS IN VEGETABLE AND MINERAL KINGDOMS LIMITED WHILE IN MAN ALMOST COMPLETE.

By WALLACE D. WATTLES.

IV. CONSCIOUSNESS.

That consciousness exists does not need proof; we know, and we know that we know. We are conscious of con-

sciousness; and now we have to consider the source of consciousness. Turning back to the realities we have considered, we find that time cannot be the source of consciousness; we cannot think

of time as being conscious, and the same is true of space. We cannot conceive of consciousness as existing in empty space, for there would be nothing there to be conscious; and so we see that only substance can be conscious. Where there is no substance there is nothing, and there can be no consciousness. This is a proposition which you should consider well, until you have mastered it in all its bearings; that there can be no consciousness apart from substance; that empty space cannot be conscious. If consciousness exists—and it does—there is a Conscious Substance.

This point we need to develop very fully, for it is vital. If it is not substance which is conscious, then consciousness must exist in the interstices between the particles of substance, or in empty space; and it is empty space which is conscious, which is unthinkable. But if consciousness exists in substance, then it is the substance itself which is conscious; for there can be nothing in substance but substance. It becomes clear, too, that consciousness cannot be the result of functional action within an organism. Functional action is merely motion, and motion is a shifting of substance from one place to another. If consciousness were produced by motion, would it not still be the substance which was conscious? Try to reason out how a substance could be made conscious by shifting it from one place to another. If consciousness was produced by the motion, then the substance could not have been conscious before it moved, nor could it remain conscious after it ceased to move. Try to think of a substance as becoming conscious, and endowed with reason, memory and love while making a certain motion, and as losing all these when ceasing to move; try to reason out how motion could come first as a cause, and consciousness

follow as a result. Try to conceive of the Original Fluid Substance as beginning, unconsciously, to move; and as producing, unconsciously, all the orderly sequences of forms which appear in nature; and at last, and only at last, becoming fully conscious of it all through the unconscious beginning of a certain motion in the brain of man. Try to think of full consciousness as having been lacking in the universe until certain vibrations were started in the brain of man; you will find all this unthinkable. Consciousness is not the result of motion, but the first cause of motion. It is not motion which is conscious, but substance. The human ego is Conscious Substance.

The next question is whether consciousness is an attribute of substance only in certain forms, or whether it inheres in original fluid substance; and to that we now turn our attention. Is it the brain which is conscious? Those who have kept abreast of the revelations of modern psychology as set forth by William Hanna Thompson and others, know that it is not. The substance of the brain is not conscious; or at least, the substance of the brain is not *the* conscious, thinking, reasoning human ego. We have learned that the brain is the product, rather than the producer of consciousness; and that the intelligent direction of consciousness in the work of brain-building may produce almost any desired change in the structure and capacity of the brain. Furthermore, there are many evidences which go to show that consciousness is not localized in, or confined to the brain, but extends throughout the body; and that we are conscious, not with our brains alone, but with our entire beings. If this should be proved true, and it is likely to be, we will have to conclude that the "physical" body of man is permeated

and pervaded by a conscious substance which is co-extensive with it in every part, and which is the real man. And we must also conclude that this conscious substance is Original Substance, and in a condition approaching its primal state; for it becomes apparent as we go on that complete consciousness can only exist in Original Substance in its primal state. Changes in state and form appear to limit consciousness. The consciousness of the animal creation is limited by their forms, and is little, if any, more than sufficient for the reproduction of those forms; the consciousness of the tree and plant is still more limited, but scientists now generally admit that there is consciousness in the vegetable kingdom; and in the mineral world, consciousness appears as directivity of atoms, and chemical affinity. When we come to man, however, we find a capacity for growth in consciousness which seems to be unlimited; hence we argue that man is Original Substance in its primal state, or at least, that he may attain to the primal state.

Time is; space is. Space is occupied by conscious substance; and there is but one substance, from which are made all the forms of the visible creation. The physical body of man is a form of substance as prepared through the processes of the visible creation; man, himself, is original substance or spirit, inhabiting this physical body. "In the image of God created He them."

It will be seen that while all is God, it is also true that man is man, an independent entity, having a consciousness of his own, and that, while all is spirit, matter exists, being spirit on a varying plane of atomic pressure; and that while it is true that mind is in all and through all, perfect consciousness exists only in original substance, in pure spirit, or in God; and that the nearest approach to complete consciousness is in man, whose unlimited capacity for growth proves him to be at least, a near approach to original substance; a son of God. We close this chapter with the assertion that time is; that space is, and that space is occupied by a conscious substance which moves. We will next consider the fourth reality: Motion.

"Good" or "Bad"—Which?

By JESSIE L. BRONSON.

Chocolate creams are to me the most delicious form of bon-bon to which the confectioner's art has attained. My friend abhors chocolate creams but is passionately fond of marsh-mallows. (*I abhor marsh-mallows.*) Question: Are chocolate creams "good" and marsh-mallows "bad"; or are marsh-mallows "good" and chocolate creams "bad,"

or are both "good" or both "bad"? Mary is fond of blue and considers red vulgar and loud; Minnie loves red, and thinks blue a very cold and toneless color. Which is "good"—blue or red?

John is a Protestant and is certain his Catholic neighbor cannot possibly be "saved" unless converted to Protestantism. James is a good Catholic, and con-

siders John a heretic and outside the true church. Is John the "good" man, or James?

Now, *I know* chocolate creams are "good" just because I like them and they suit my palate, and my friend bases her approval of marsh-mallows upon the same reasoning.

Mary and Minnie enjoy wearing blue and red respectively because there is something in the character (and doubtless the complexion also) of each which makes that color harmonious.

And doubtless if we knew John and James intimately enough, we should find something in each character capable of being especially inspired by the particular form of religion each has espoused.

Thus I learn that what may be "good" to (and for) me may not seem good to or be good for my neighbor, and so I've laid a broad cornerstone for that virtue of all virtues most lacking—charity.

Yet John and James continue to regard each other as "lost." Mary and Minnie still criticize each other for lack of taste; and I (I must confess it) am all too prone to think my friend's judgment poor *just because she doesn't agree with me* on the subject of chocolate creams or some other equally important (?) issue.

Even into the Eden of the higher thought, the trail of the serpent has crept; for not unfrequently we see both cults and individuals showing symptoms of thinking they are "*It*."

Now individual opinions are but the windows through which Truth looks out upon the universe of its creation; and the windows of our houses cannot all command the same view. We would not have them so if we could. Neither can we spare red from the rainbow just because Mary thinks it loud; or blue because Minnie doesn't fancy it.

Truth is a beautiful mosaic, and we are each given our own little bit to polish and fit into its special niche. Not one piece, not one of the colors can be spared; and it is only by putting all our isolated bits side by side that we can make even a guess at what the beautiful, complete whole will be.

No two of us can see truth just alike because we all look through different colored lenses. It is the same old, old story of the blind men who went to "see" the elephant. What a fine picture of that elephant they might have obtained if they could have pieced together the tusks, the tail, the trunk, and all the other parts instead of *quarreling* foolishly about *which part was the elephant*.

We are none of us "*It*," but we are all a part of "*It*." Now we "see through a glass darkly," but some day we'll see "face to face." Meanwhile if my neighbor sees "good" in marsh-mallows, it must be there, even though I can see good only in chocolates.

The golden rule needs revising—not the spirit but the letter of it. I'd be delighted to have my friend give me chocolates, but I *don't* want her to give me marsh-mallows. Yet that is just what she is bound to do if she follows the golden rule literally.

Do unto others as you find they would like you to do to them. Is not this the true spirit of the message the Great Teacher came to teach? There are many good people who honestly think they are living the golden rule, who yet make their friends profoundly miserable.

I'll remember to carry my friend marsh-mallows, not chocolates. Meantime I'll go serenely on eating chocolates, knowing that *verily they are "good"*; but I'll try, oh! *I will try* not to criticize my friend for preferring marsh-mallows.



By WILLIAM E. TOWNE.

* * * Vim, hustle and push are in the very atmosphere of this western country through which we are now journeying. Lying in my berth the other morning, about five a. m., at Wichita, Kan., I overheard a conversation between an enterprising newsboy and a prospective customer.

"Eagle, mister, Eagle," cried the eager voice of the salesman.

"No, I can't see to read a word," was the reply.

A minute later the newsboy was back again crying, "Eagle, mister?"

"No, I tell you I don't want any. I can't read a word."

"Well, can't you look at the pictures," was the final argument of the irrepressible kid.

* * * The body is built after the pattern furnished by the subconscious mind. This is why there is danger in psychic phenomena—danger that those who indulge may become weak and unbalanced upon the physical and mental planes. If the subconsciousness is fed largely upon thoughts and images of psychic visions, the physical forces are dissipated in the effort to make those visions real.

* * * To a less extent I find among some new thought people a tendency to overdo introspection. Affirmation and mental imagining may easily be practiced until it depletes one's forces instead of building up, as it should. The object of affirmation and mental picturing is simply to furnish the *plan* which the subconscious mind will work out, if allowed to do so, upon the objective

plane. When affirmation, or introspection of any kind, becomes strained or anxious outreaching, it is time to discontinue its practice. Affirmation is only valuable when it is *worked out* upon the objective plane. To continually affirm and never give the subconsciousness a chance to objectify your affirmations is as if you wanted to build a house and were to spend your whole time worrying over the plans. Go ahead and *do* some thing along the line of your desires. Let the doing walk side by side with the affirming.

* * * Health is the expression (the *pressing out* upon the objective plane) of infinite laws and principles. Health is the *unfolding* of life within ourselves. If we make of ourselves good conductors of Infinite Life, by maintaining an attitude of faith towards nature and the life that lives through us, we shall not require much introspective exercise. Continual mental affirmation, except in moderate degree and along new lines, is only a step beyond the doctor's medicines for the cure of disease. The person who is *in* health, who has learned to recognize and co-operate with and respond to the unfolding of life within himself will not need the services of a mental doctor any more than he will need medicine. And to depend upon the mediation of a healer, except temporarily and in case of emergency, is not compatible with the expression of perfect health.

* * * Kindness leaps to the surface in response to kindness. If it were not for the need of grabbing for self-preservation you could scratch the surface manners of almost anybody and find kindness and generosity beneath. Indeed, I am not sure but you can pretty nearly do so under present conditions, providing you yourself are kind.

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. 182.

It is said that when Napoleon was marching against the Austrians one of his officers said to him, "If I were you, I would not do that." Napoleon answered, "And I would not, if I were you." You may be forced to hear the chatter of those about you, but heed only the call of the Divinity within; then when needed the Divine help will come. No one as well as yourself knows the deep desires of your soul. Do not conform to circumstances. Let them fall in line to help you to the thing desired. Act for yourself. Your life is your own and you must live it.

"O airborne voice! long since severely clear,

A cry like thine in mine own heart I hear;
'Resolve to be thyself, and know that he
Who finds himself, loses his misery.'

—ORA FIERBAUGH, Uhrichsville, O.

Success Letter No. 183.

Jesus said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added." And that kingdom is within us. Thus do we find the entrance to the only path leading to true and abiding success.

"Not in the clamor of the crowded street,

Not in the shouts and plaudits of the throng,
But in *ourselves* are triumphs and defeats."

It is when we come into the conscious, vital realization of our unity with the All-Power, and recognize our own latent interior powers as dynamic forces which will, by practical application, work for us *what we will*, we have

found what we have, unconsciously perhaps, been seeking for. It is the supreme element in our lives, for in it we are included all things else. We have found the key which unlocks the inexhaustible storehouse of the universe. It is the only way because it's the Christ-way. "I am the way," He says, and He repeats it through every human soul, "I am the way."

As long as we depend on circumstances we are building on the sand. Let us regard every adverse condition as an opportunity to try our mental muscle—to develop the hidden powers of the soul. Man, in his relation to God as effect and cause a reservoir of potentialities unknown to himself until he is awakened. Have faith in your own inherent capacities, which is another way of saying, "Have faith in God." Believe in your God-given powers to dominate over the world, the flesh and the devil, and everything will become subject to you.

Do not *think* failure, but *believe* that all things are possible, and then go your way and let your *life* express your faith. The trouble with most of us is that we "pray cream, and live skim milk," but faith and works must ever go hand in hand in bringing into actualization the things which are ours by divine birthright.

"What wouldst thou? All is thine—

The ways are opening for thee,
The light of truth doth shine,
Then halt not, question not,
Be still and assert the I."

—TINNIE WHEELER, Berlin, N. H.

Success Letter No. 184.

"Faith is the substance or ground or confidence of things hoped for, the evidence of things not seen. Heb. II. I.

Hope is born of desire. Desire grows out of conscious need. Success is the attainment of desire, yet desire should be guided wisely. Like the strong, ambitious horse it will carry you where you will, yet one should keep the reins well in hand, the reins being reason and intuition. We need both if we would reach the goal by the most direct and pleasant route. Some seem to use only reason, others mostly intuition. We cannot afford to discard either.

Where then does faith come in? "Faith," says Prof. H. E. Butler, "is an imagining power of the mind, i. e., imagination." This I know to be true. Often when concentrating upon something I really and earnestly desire, I see it in embryo, as it were, in the invisible, or spirit world. Yet very real and tangible does it seem so that I can give thanks for it as though it were a demonstrated fact. All good, be it spiritual or physical perfection, health, harmony and happiness await us in the invisible and through desire, hope and faith, they may be ours.—MARY L. HADLEY, Homewood, S. C.

Success Letter No. 185.

John was on his way to school. He was principal of the village school and was proud of his best class. They were bright girls who did not always do their best. He knew it and told them so. Appeals for assistance were often met with the assurance that self-help was easily within reach. Thinking of his work, he heard a baby voice, "Ope' 'ee tichy (kitchen) door, mama!" A voice within replied, "It is open, dear." Again, "Ope' 'ee tichy door, mama!" Then a woman's head appeared at an upper window, "It is open, dear. It is unlatched. Just push and come right in!" John caught the inspiration and when fairly before his class he told the story, and added, "How often you have come to me with a difficult problem and with tears in your voice said, 'Ope' 'ee tichy door, teacher!' and I have replied, 'It is open, dear. It is unlatched. Just push and walk right in.'" Then they all smiled and made new resolutions and John was exceedingly happy.—JOHN.

Success Letter No. 186.

One day I was watching an ant carrying a large bug to her home. The bug kept struggling but the ant had hold of him so tight, that he couldn't get away, and at last she got the bug in her home. That shows how we could do great things ourselves if we kept right at it and persevered. If you sit back with a frown on your face and say, "Oh! I can't do this, and I won't try, I won't succeed," you won't in that frame of mind. But if you smile and say, "I will do it, I must, I will succeed," and you go at it again and keep these thoughts constantly you will succeed in your undertaking if you persevere. There are many rough places in trying to climb the ladder of success and you may stumble many times. But don't lie there. Get right up

again. Don't frown at it, but smile. Go at it again with a stronger will than you had before and a sweeter smile. If you keep digging at it, I am sure you will succeed. The road to success is reached by Courage, Faith, Sunshine and Perseverance.—DOROTHY PALMER.

Success Letter No. 187.

My heart bubbles over with desires to show my fellow friends that the fruit laden tree of success is an ever blooming perennial right over their heads. Reach out, friend, and grasp the fruit now! There are two unfailing receipts for success: "See how much love and ingenuity you can put into the next thing you do," and "I am too busy being happy to be blue."—BRUCE MACCLELLAND, *Growing Forward.*

Success Letter No. 188.

Many, many years I worked earnestly and very hard. With very poor chances and without a teacher for years, I studied and worked steadily. I held positions of trust, did my duty against odds and owned my home. I made many missteps and did not realize my ideal. Yet I was not a new thoughter and so did not question matters only worked earnestly on. At last my health failed, and while sitting still so much, reading was my only solace. Two stray pamphlets set me thinking. One was headed, Opportunity, in the silence is health, wealth and happiness. The other read, "For the benefits of the silence sit fifteen minutes each day for a month and you will see much and feel better." Well, I tried this earnestly though I had never read or heard of such things. I kept it up as often as I could and in a year I was able to do my own work and on occasion to sit up with the sick. My second night of sitting up with the sick I read a sketch wishing answers to a query and answers were paid for. Well, I won. We were so poor then that I could have no papers, but I soon earned them with my pen, and an exchange notice brought a friend who advanced the new thought subject. I questioned, learned, practiced and I now understand a little. I am resolved to learn and do. And I am succeeding slowly but surely.—PHOEBE DOWNEY, Arapahoe, Neb.

Success Letter No. 189.

Facts are the consequences of unvarying laws, and to attain desired ends we have only to act in harmony with such natural laws as govern the things wanted. Success is defined as the accomplishment of a purpose, but

there can be no true success if such purpose be not a worthy one. The essentials of any honorable success may be divided into three principal classes: Honesty, industry and will power. There are, of course, lesser and remoter causes that, although useful, are not required to the same degree. Among them is ability, but a person of only ordinary brilliancy, who is honest and reliable, who is not afraid to work, and who will *stick to business*, come what may, need have no fear of failure. Tact, attention, orderliness, politeness, promptness, neatness, cheerfulness, self-confidence, self-control and poise are also quite necessary, but a person with a strong will may cultivate any or all of them.

Honesty I have placed first, for to be dishonest is to ordain one's own downfall. The law of compensation is incessant in its daily and hourly workings, and "failure" is written in irrevocable letters on the pages of the dishonest man's life. "Whatsoever a man soweth, that shall he also reap" is applicable to all times and places; it is the one law to which there are no exceptions. No man is rich enough to purchase immunity from its eternal visitations, and no man is poor enough to escape its notice. Next to honesty comes industry, for it matters little how honest one is, if *he* does not do something for himself, no one else will do it for him. The "hustler" who gets down to business on the start, and makes things move to keep up with him, it makes no difference what his profession is, is the man who accomplishes what he undertakes. There is no place for the lazy man except in the pauper house, and the wisest thing he can do is to get to work at once. Work, when not carried to excess, never hurt anyone, and is Nature's best tonic. Our capacity for its accomplishments is largely limited by nothing save our own doubts and fears, for in this as in other things our mental attitude exercises a potent influence. Last, but by no means least is will power. The divine inheritance of will is God's grandest gift to man, and will enable him to mount to any heights and overcome any obstacles. It is the magical key that unlocks the doors to love, fame and fortune, and there is no force under heaven that can stand against its resistless tide. Concentrate your life forces on one purpose, resolve to win though the earth be shaken from its foundations, be true to your highest ideals, let the soul within you guide your every thought, word and deed, toil without ceasing,

fear nothing, trust in God—and you cannot fail.—LINN A. E. GALE.

Success Letter No. 190.

Success is sought by all in one form or another. For some it is success in finance, others success in position, be it social or political, while others strive for success in making for themselves a name. For to the most of us the Ego is so big that we measure our success or failure as it affects our individual life and not as the influence affects humanity as a whole.

I do not believe that we are capable of judging who are making a success of life and who are not; for it is often through the severest kind of experiences that we meet and conquer our Ceasar as it were, thus enabling us to rise above to a higher and nobler plane of thought. For "Life is the stuff to try the soul's strength on" and only through falling and always rising again can we gain that experience which broadens our lives and makes for us success in a broader sense than through wealth, position or fame. It seems to me that this was exemplified by an incident that came under my observation several years ago when a very exemplary girl sinned and brought upon herself and her family what the world seems so pleased to call disgrace. She and her family had always been of the same mind as the world, always quick to condemn and slow to forgive. At first it seemed as though this experience of sorrow was going to engulf and swallow her and that she was not going to be able to rise from her fall; but soon that consciousness of the inner self and mastery of our lives came to the rescue and she learned the truth as Jesus taught it, "He that is without sin among you, let him first cast a stone."

With this experience she has been able to realize that it often takes rough paths in life to make us see the truth, and since truth is all there really is, life certainly must be a success however stormy the path that leads us to the truth.

Goldsmith says, "The true glory of living lies not in never falling, but rising every time we fall." If each fall makes us the stronger, because of the necessity of rising, then we should be glad to think things through.—MRS. O. E.

The prize for the best Success Letter in May *Nautilus* goes to the writer of No. 177, "P. M." No. 180 was a close second. Who are you "P. M." and where shall we send the two years' subscriptions?



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

ELIZABETH TOWNE.

E. J.—I trust you have answered your own questions before this and have acted upon your own judgment for the best good of all. No outsider can advise in such a matter. Be "charitable" to yourself and to your wife; remember that you are *two individuals* and that your troubles all come from interfering with each other. Let her go!—or stay!—as she pleases. Let her scold!—or neglect her work!—or herself!—as she pleases. Those things are in her domain. But the business interests are in your domain—do not let her interfere with your best judgment in your domain. Don't *chew the rag* over it, simply use your own best judgment and leading in your own affairs.

If you quit interfering in her rights—quit it even in your thoughts—she will soon respect your rights. And *vice versa*.

If you can't quit interfering better live apart. It takes reason and self-command to live together happily. Are you up to it?

All easy-running in marriage or any other relation in life, depends upon *non-interference* with each other's individuality. The perfection of this means that *neither person shall even think what the other "ought" to do*—each will leave the other free in thought and word, to decide the "oughts" for himself or herself.

Remember this every time there is friction, or you can't help thinking of the friction: *She tries to do what SHE thinks she "ought" to, even as you; she is as near the One Source of mind and will as you, and that One Life leads her as near right as she can go now. Hands off! Ease up yourself and let her run free—her way.*

In due time you will find her easing up and letting you run free.

MRS. L. K.—"Would it hinder your progress in new thought to study to be a doctor or a nurse?" Certainly not, if you have any real understanding of new thought principle and practice. Some of the finest new thought practitioners I know of are nurses, and a few are

doctors. These nurses work right along with the doctors, keeping quiet, obeying doctor's directions to a dot, administering any medicines ordered, and keeping their patients clean as a new pin. And in all and through all, and with every dose of medicine the nurses administer yet other doses of *faith in the healing power within the patient*, and of *Good Will and Harmony* with everybody concerned. These really new thought nurses don't talk new thought out of season, they think it, feel it, live it all the time. Their patients are comforted, not argued with, and they get well amazingly fast. New thought doesn't get the credit, but who is working for credit? Not the really new thought person. If medicine can't cure neither can it do harm. And the cheerful faith given and accepted with pill or potion does heal. The innermost secret of new thought is to help people do as they think best, and keep on believing that it ALL works for the desired end. Live that, and you can learn anything and work with anybody.

M. D.—Your sister has written me quite frankly about you. She says that you are really interested in new thought, and that you really want to get rid of that bad habit. If this is so, you can do it. If it is not so I suppose you will have to go away down into the depths until you grow a real abhorrence of that bad habit, and a corresponding earnest desire for freedom and self command. I hope you are ready now to come up and out.

If you really want help follow new thought instructions *faithfully*. Never mind the ups and downs, just follow directions.

Every time you think you have to have a drink, stop first and take a few slow, full breaths, and a slow drink of water. Then ask yourself if you really want that whiskey. If you decide that you really want it with all that goes with it, all right, but if you decide that you do not want it, you will find yourself perfectly free to turn your mind to something else and forget all about the whiskey. Follow this plan faithfully, and you will soon find your freedom and self-command have been with you all the time. The measure of what you can do is the measure of what you want to do. Be sure you want to, and then do it.

Of course you understand that the more thought space you allow whiskey and carousing to occupy in your mind the more you are apt

to think you want them. So see that you get your mind well occupied with things far away from drink. Break the habit of thinking about such things and talking about them. Never mind the ups and downs. Wipe off the slate and go at it with better will than ever.

M. H. B.—Certainly, lacing the waist *does* injure and misplace the internal organs and retard the circulation. Injury is sure to result. In fact such lacing is probably the main cause of abnormal child births and many other troubles. Any physiology will give you exact details and reasons for this. How any trained nurse can get the consent of conscience or reason to cinch herself like that is more than I can understand. Especially in this day when Dame Fashion says the waist is *not* to be small! But are you *sure* your young friend *does* cinch herself so? Now and then you will find a girl whose waist is naturally so spindling as to be almost a deformity. And the old style corsets accentuate this. Possibly this friend is merely unfortunate in her selection of corsets. Or her ideals are not keeping up with the latest Paris modes! The *very* latest style calls for no corsets or waist bands of any sort. Which is a really sensible and blessed fashion—unless one happens to be over-fat or otherwise abnormally formed!

M. A. S.—I believe Elie Metchnikoff lays down no hard and fast rules for using sour milk to kill off the old-age germ. He merely says to use buttermilk or clabber as a food, with other things of course. In my editorials in January number of *Nautilus*, page 11, I gave directions for *making* buttermilk at any time of year. A little lemon juice will start milk to sour. Keep in a warm place. When loppered beat up with the egg beater, adding a little cream if desired. This buttermilk with good bread is a delicious meal in itself.

C. W. M.—Dearie, nothing can be done toward lessening the pain for a person who *cannot* see that each soul makes or attracts his own conditions, and that his griefs come from fighting the conditions after they are made. *Resignation* is the root of peace, and nothing else is. And out of peace blooms the wisdom to grow better conditions. For her to "loose him and let him go" his way is her only salvation from grief. Otherwise he will eventually surely go his way whether he will or no. And for *you* to loose them *both* and let them go is the only safe way for all of you.

E. C.—Dogmatism is your weakness as well as your strength, as it is mine. It is all right to dogmatize on approved propositions. It is sheer weakness when you dogmatize on a thing that cannot be proved. That is the weakness of all prophets. There is only one unprovable thing that it is safe to dogmatize on, that is the proposition *that all things work together for good*. When you come to saying what particular things are working for good, you are getting into deep water. And anybody in deep water is bound to flounder.

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

*Wisdom will never let
us stand with any man
or men on an unfriend-
ly footing.*

—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 contain little straws that show it! Here are a few the editors and some of their friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

Argentina is said to be the only country in the world whose Congress appropriates \$12,000 a year to aid the work of the national council of women.—*Exchange*.

Mrs. Edith Morley has been awarded three contracts for card indexing, by the state of Massachusetts. She is working in the department of births, marriages and deaths, at the state house, and employs from eight to ten women. Mrs. Morley, although but twenty-five, has been working, studying and training for seven years in card index systems. Her specialty is in systematizing office routine. She goes into an office, examines its work and needs, and then evolves the simplest working system. She is said to be the first woman to receive a Massachusetts state contract, and she won it over the head of the concern which had previously employed her.—*Springfield Republican*.

To place in the hands of every boy and girl, between the ages of eight and eighteen, literature which will enlighten them on the care of their bodies and consequently uplift morals is the object of the Spokane Society of Social and Moral Hygiene. It is proposed to ask the school board to allow the society to work through the schools and reach every child in the city. If permitted, the society will supervise a class to be taught along with other branches in the curriculum. A textbook in the hands of the pupils and a special instructor in the public schools to direct the work is the ultimate aim of the society. Such recommendations were made to the school board at its meeting Monday night by Dean Alfred Lockwood.—*The Spokesman-Review*.

By legislative act Massachusetts required that the question of providing public playgrounds should be embodied in a referendum and presented to the people of all towns and cities of over ten thousand inhabitants. Some cities already have playgrounds that satisfy the spirit of the law. Of twenty-three other cities that voted on the question, twenty-two gave an overwhelming answer in favor of playgrounds. Those who pretend that the people have not sense enough to know what they want may be interested to learn that Worcester and New Bedford voted "no" for liquor and "yes" for playgrounds. In Springfield the license forces

tried some disingenuous advertising: "Vote Yes!! On both questions at the bottom of the ballot. Vote for license; vote for playgrounds. Both stand for civic progress." Springfield did vote "yes" on both questions, but the majority for liquor license was only twenty-three hundred, whereas the majority for playgrounds was more than nine thousand.—*Youth's Companion*.

What may be expected of women when they get their fingers into the political pie is shown by the action of Mrs. Alma V. Lafferty, member of the Colorado Assembly, who has used an early opportunity to introduce House bill No. 3, "Relating to the examination and care of children in the public schools," and House bill No. 6, "Limiting hours of female labor." Another bill introduced by Mrs. Lafferty provides for masters of discipline in counties of less than 100,000 population, to hear cases of juvenile delinquency and report to the court. This action of Mrs. Lafferty shows plainly enough why some men, and nearly all politicians, don't wish women in office.—*The Woman's Journal*.

The board of trade has enthusiastically endorsed the proposition that a departure be made in the Springfield schools in the establishment of a day industrial school for pupils of fourteen years or thereabout. This would involve the present appropriation of \$1,000. The start will thus be a modest one, but it aims to reach a real present lack in our system of popular education. There would be two groups of twenty-five boys each, taught by two teachers who are craftsmen, and would put the shop end first. Half the day would be given to shop work and the other half to the teaching of academic subjects. The city would pay for the two teachers and the materials used. This line of instruction will appeal to all who believe that the work of our schools must be to prepare pupils to take their part in the work of the world, and especially to take more care for the majority who do not look forward to a college training. It is every way desirable that Springfield, which has exhibited constant leadership in school work, should take up the entire industrial end of it for herself, and oversee and develop this line of instruction. Our technical high school affords ample evidence of the local ability to do this thing, and to work out the departure on the best lines and with efficient results. We do not care to have our school work imposed from the outside, when the best product can be secured, nurtured and overseen at home. The action of the board of trade affords evidence of the emphatic appeal which this new plan of Superintendent Gordy makes to practical men. It is not too much to say that no better or more democratic idea in school work has ever been presented to the people of Springfield.—*Springfield Republican*.

**Tomorrow is with God alone
and man hath but today.**

—Whittier.

Little Visits

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

Cannot Be Downed:—

Here is an interesting item clipped from the *Los Angeles Times*:

"The most remarkable specimen taken this season is now in a tank in the aquarium. It is a living nautilus, busily engaged in building his shell. A Riverside boy, Leo Hillegas, discovered the nautilus yesterday in the water near the shore and, having heard that the shell was of value, he removed it. The little creature was afterward picked up by Joe Vlochinich, who has charge of the aquarium. Immediately it was put in the tank the nautilus began building another shell, and before nine o'clock this morning had finished one side which measured five and one-half inches across, and was busily engaged on the other side of his house. The little creature puffs and pushes like a small steam engine, and does not stop to eat the bits of fish offered him for food, but hurries on in his task."

The nautilus cannot be conquered! He builds himself more stately mansions. He is a strict vegetarian, refuses to eat fish! I have tried to get you a perfect nautilus shell—hard to find.—EVA M. HERRINGTON, Redlands, Cal.

Poverty and Its Earnings:—

Before attempting to throw a little light on a very vexed question, let it first be made clear as to what kind of poverty we have in view. The Great Master, Jesus, had not where to lay His head, although He devoted His life to doing good; the Buddha also lived a life of the most devoted and self-denying kind, and actually stripped himself of material wealth that he might the better fulfil the mission of his life. And yet no one can say that these Enlightened Ones were in any true sense poor; neither of them placed any value on material things, but they were both rich in those valuable forms of wealth which endure through all time.

But there is another kind of poverty, that dependent, helpless kind which issues in suffering and want, and as this form is very common it will be interesting to inquire how it comes about. All men believe that there is working in human life a law which brings results in correspondence with desert, and all human endeavor is founded upon this assumption.

When we see a young man who is inclined to be self-seeking and self-indulgent, performing the duty which falls to his lot in a perfunctory spirit, having no joy in his work, we feel instinctively that such a person will, sooner or later, gravitate to unhappy conditions. On the other hand, if we see a young person manifesting a strong desire to become useful in the place in which he finds himself, and cheerfully

sacrificing present pleasure for future good, we know that such a one will increase his ability, and that this will bring him a wider field of service, and a corresponding improvement in his external conditions.

But there are experiences in the lives of men which point in another direction; diligence and frugality do not always appear to attain the measure of success that is looked for. And what lends further countenance to the idea that moral laws are less reliable than those of the physical world is that human beings are born with unequal attainments. Some people, for instance, come into life with a taste for music already acquired, others have good artistic power; some children are rich in talents and virtues, others are poor in both; some have a genius for goodness to start with, others begin life with criminal tendencies and in vicious surroundings. If justice reigns in the life of man, how is it, we ask, that every person is not born free and equal, as the declaration of the American Constitution alleges that we are?

On starting this life it is, however, obvious that we are neither free nor equal; as to freedom, we are dependent on our fellows for almost everything, and that not only at birth, but throughout life; and as to equality, there is no such thing as equality in human society, any more than in the ordinary family. If, therefore, we regard ourselves as having begun life with the present physical body, it is natural to conclude that we are living in a world where chaos reigns and not order.

All observers of nature are, however, aware that natural growth proceeds by slow and orderly development, and nowhere by irregular leaps; nowhere do things come into being fully matured, but they always evolve from the single cell to the complex organism; and the higher the type the longer is the time needed to bring it to perfection. A mushroom may require but a night in which to mature and die, but an oak tree requires a hundred years to attain its full growth. The soul of man is subject to the same law, but is a much higher product than a tree, and therefore demands a much longer period to come to perfection.

It follows, from this, that its growth and perfection demand as a condition all kinds of experience; and that our present talents and capacities are not really "gifts," as we so often describe them, but they represent our past earnings, slowly won by effort and discipline in the present and in past lives.

This is a theory which illumines almost all the great problems of life, and it gives an answer to the question at the head of our paper, which is in harmony with our sense of justice and equity.

The condition of poverty and want may not necessarily be blameworthy, any more than it is blameworthy for a child to get its finger burnt, if through ignorance it puts it into the fire; but if our theory be a sound one, it is a result either of ignorance or wilful violation of the law of well-being, and it need not be regarded so much as a punishment as the natural re-action of self-seeking in one of its many

forms. But according to this view a man never reaps mustard where he has sown wheat. We experience no difficulty in accepting this line of thought as we listen on Sunday to the story told by the Great Master, Jesus, of the experiences which befell Dives on his arrival in Hades; and in hearing that his present sufferings were attributed to selfish conduct in his past life.

But if men are punished in the next life for the sins of the present, is it unreasonable to suppose that many people suffer limitation and privation in this world as the result of causes which they have themselves started previously to coming into the present life? And if it be true that whatsoever a man soweth, that shall he also reap, it must also be true that what a man reaps, he must also have sown, and if we are not receiving justice in the present life, it is difficult to see what right there is to expect it in the world into which we go at death.

If this principle be true, it must follow that when an individual is overtaken by poverty and want, it is because some departure has been taken from the right path; and as the crop always corresponds to the seed, it is a fair inference that such a person has desired to live without wishing to contribute by his labor to the common good. His talents have not therefore grown, as they otherwise would; the progress of his evolution has been arrested, and he has brought leanness into his own soul. The suffering he now endures has for its end the correction of his faults, and enables him to regain the right path.

When an individual first awakens to the definite knowledge that he is in a world governed by righteous laws, and that he can have any crop he likes if he will put in the right seed, he is apt to resemble a man who has been lost in the forest, and who all at once suddenly strikes a path which he knows will bring him safely to his destination. There may be a considerable distance between the point where he finds himself, and his home, but the certainty that he is traveling in the right direction gives him courage and hope; and though for a time privation and pain will be his lot, he knows that he will reach his destination in due course, and in days to come, he will profit by his present mistakes, and do much valuable work in the world.

This theory of life, which throws upon the individual the responsibility of his own suffering, and which directs him to seek for a remedy in the correction of his own faults rather than wasting his energy in complaining of other people, does not relieve society of its responsibilities. On the contrary, the scourge of abject poverty injures society as much as it does the individual, and its presence in any community is a reproach and loss to all its members.

Society has neglected its duty whenever such conditions come about; and to leave the poor and suffering unfriended is to repeat the folly, and invite the inevitable Nemesis. But in order to rid ourselves of the evil conditions into which we have fallen, it is necessary first of all to realize that we live in a world which is governed by orderly laws, and then order

our conduct in harmony with that fact.—JOSEPH BIBBY, Liverpool.

Why Folks Commit Suicide:—

Can you tell me anything that is going to last? Many things Paul did not condescend to name. He did not mention money, fortune nor fame; but he picked out the great things of his time, the things the best men thought had something in them, and brushed them aside. He had no charge against these things in themselves. All Paul said about them was that they would not last. They were great things but not supreme things. There were things beyond them.

There is a great deal in the world that is beautiful, great and engrossing; but it will not last. Love not the world therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is immortal. And the only immortal things are these: "Now abideth faith, hope, love; but the greatest of these is love." It is certain that Love will last as God the Eternal God is Love. You will give yourselves to many things, give yourselves first to "Love." Hold things in their proportion. Let at least the first object of our lives be, to achieve the character—and it is the character of Christ,—which is built round love. John associates love and faith with eternal life.

To Love abundantly is to live abundantly, and to Love forever is to live forever. We want to live forever for the same reason that we want to live tomorrow. Why is it that we want to live tomorrow? It is because there is some one who loves us, and whom we want to see tomorrow and be with. It is when a man has no one to love him that he commits suicide. So long as he has friends those who love him and whom he loves he will live; because to live is to love. Be it only the love of a dog, it will keep him in life. Eternal life also is to know God and God is love. This is Christ's own definition. "Ponder it."

Love should be the supreme thing—because it is going to last. It is a thing that we are living now, not that we get when we die; that we shall have a poor chance of getting when we die unless we are living now. No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in a condition loveless and unloved; and to be saved is to love and he that dwelleth in love dwelleth already in God. For God is Love.—MADGE PATTERSON, Norwood, Ont.

The Cosmic Four:—

I found much food for thought in my own case in the four words on the outside of your February number which forms the pith of many a lengthy discourse, as each represents an epoch in the stage of evolution, and might be termed the Cosmic four. Want-Will-Work-Wait. Taken separately they are inoperative and impotent of results. The first without the rest never gets us anything nor anywhere. The second is liable to run us amuck. The third alone would reduce us to the state of the man with the hoe, a brother to the ox, while the

fourth would leave us a hopeless paralytic stranded by the wayside.

But combined, each supplemented and re-enforced by the other, in the order given, their power is almost limitless, according to their degree. Without desire we have no object in life, without will, no motive power.

Without work nothing can be accomplished; without time and patience, our works can never be brought to fruition. This seems to be the *modus operandi* of the universe. All things are born of desire. Want gives direction to Nature. Want is organization and amelioration. The assembling of Nature's forces into ever new and finer forms is antagonistic to Fate and alters Destiny. We are what we *want*, else we would not be *where* and *what* we are. We will never be other than what we *want*. The cell makes itself, then what it wants, whether man, animal, plant or planet. Nature makes every creature do its own chores. Every animal makes its own lair according to its wants, and is therefore self-created, in accordance with its own desires. As soon as there is life, there is desire, self-direction, absorption and expansion, and so on ad infinitum.

We may all become creators if we will, through the cosmic force of Want, Will, Work, and Wait.—WHEELER E. SMITH, Pueblo, Col.

Dreams and Soul Sleep:—

I was somewhat impressed with Psychoma, by Helen Rhodes. However, the idea of Psychoma, or Soul-Sleep, is world old. The illusoriness or dream-like condition of the present life is almost a universal conception and has been voiced by poets and sages of all ages. Omar Khayyam says, "We are no other than a row of magic shadow shapes that come and go."

Shakespeare says, "We are such stuff as dreams are made of." Emerson says, "Life has no memories. That which proceeds in succession might be remembered but that which is co-existent, or ejaculated from a deeper cause, as yet far from being conscious, knows not its own tendencies. The genius which stands at the door by which we enter, gives us the Lethe to drink, that we may tell no tales, and we cannot shake off the lethargy now at noonday. Sleep lingers all our lifetime about our eyes as night hovers all day in the boughs of the fir tree. Dream delivers us to dream. Ghost-like we glide through Nature and would not know our place again. The world is thought precipitated and the volatile essence is forever escaping again into the state of free thought."

"There is no fact, no event in our private history, which will not sooner or later lose its adhesive inert form and astonish us by soaring from the body into the empyrean. Cradles, infancy, school and playground, the fear of boys, and dogs, and ferrules, the love of little maids and berries, and many another fact, that once filled the whole sky, are gone already, friend and relative, profession and party, town and country, nation and world, all must soar and sing." Which goes to prove that life is such stuff as dreams are made of. The

real is the unreal, the unreal the real. All my worldly thoughts are roving, the faintest revery, is native and divine, a glimmer of reality and is the gossamer thread that binds us to Divinity. We are borne by the spirit on a stream whose source is hidden. We are still in a semi-conscious state. We are just beginning to sit up and take notice. We are just beginning to have hints and valuable impressions and conscious sensations; which are signs of awakening, and are symbols of truths which do not yet appear.

As adolescence longs for maturity, so sometime we hope to attain our maturity, to know as we are known; which hope has been the beacon light of all humanity, heathen, pagan, Christian. It was the hope that inspired Socrates when he drank the hemlock of Seneca, when he let out his life blood and of all the race of martyrs. Occasionally our sleep is disturbed. We think we hear voices, as in the case of a Swedenborg, a Luther or a Socrates, but with the great mass as yet their sleep is profound. We awake to find ourselves midway on a ladder which reaches down into the abyss of the past and up into the realms of the infinite. Our province is to climb, to aspire, to awake. Our hopes and aspirations are thought seed sowed in the garden of God, which will bring forth a rich harvest in the aeons to come and are the nexus that enter into the Divine alchemy which bring about their fruition. We should be ever plastic and permeable to the Divine impetus within us, which is ever urging us onward and upward. This insatiable desire for a stronger and nobler food which can never be appeased with earthy manna, which levels all conditions, and forever degrades the present. This *ignis fatuus*, which can never be grasped by mortal hands, but lures us ever onward and upward, and is the great Soul's innuendo of its vast claims. God's will stirring within us calling us home.—WHEELER E. SMITH, Pueblo, Col.

New Thought in Practice:—

What expresses our new thought idea in a more concise, compact, everyday way of thinking than in these lines:

"Are you awfully tired of play, little girl?

Wearily, discouraged and sick?

I will tell you the loveliest game in the world;

Do something for somebody quick."

which I learned years ago when a child? Not that I learned them of my own will, oh, no! More the will of my mother who insisted on my learning them. I most distinctly remember an afternoon she wanted to sew and I was just fussing as a growing girl can fuss, you know. Hundreds of times since have I silently, thoughtfully thanked her for the teachings of sunshine and happiness which she most faithfully tried to plant.

There is always some one who is so much worse off than we—hundreds and thousands, if we but single one from the multitude, offering a cheery word, or a happy smile—if we have no more to give—the good is incalculable. Don't listen to anyone who tells you the world is cold and growing worse instead of better,

for they are truly warped in mind and wrong in judgment.

"There is no dearth of kindness,

In this world of ours,

Only in our blindness,

We gather thorns for flowers."

—A. W. H.

By the Wireless:—

As a wonderful lesson in the greatness of intangible things comes the news of the rescue of the passengers from the steamer "Republic" in collision with the "Florida" in the fog off our eastern coast. The wireless sent its call for help, from out the depths of impenetrable mist, which reached other liners, at various distances. These stayed their course and returned to the rescue—but it was the "wounded Florida" herself who stood by and risked her crippled hulk to save those seven hundred souls.

What a brave, big heart beat in that captain's breast, what brave big hearts in the passengers, who upheld his courage and made room for nineteen hundred people instead of twelve hundred.

And that wireless with its call for help! Its return, "We're coming"—was it not an invisible hand held down from above, out of the smother and the darkness to save? One's heart goes out to the numberless lives lost under similar circumstances—one thinks of the terror and suffering in the storm and darkness—and yet, the principle back of the wireless existed then as now. Brave hearts moved brave men, only no one knew the rescuing hand was there. What a great thing was that invisible current, how much greater than boats and rescuing devices. What a great thing was the courage and faith which inspired and sustained those people, and yet it was all intangible, sent from the infinite source whence such real things come.

Are we bound to consider the wireless in this instance only a scientific apparatus, or the fine impulses manifested just what sea captains ought to do? Is there not a deeper or higher revelation which discloses something we can grasp, from the great beyond? It seems so to me.—N. R. S.

Good, Even in the Most Lowly:—

Your *Nautilus* is a peach—a whole tree of peaches. If you could see the trees in bloom here now you would forgive the slang and appreciate my feeling. This morning I went to throw some branches broken from a rose geranium bush on the trash pile in the back yard. In some way a calla bulb got thrown there and there in the trash has it sent up two shiny leaves to the light and sun. I stood and looked at that pretty thing, then came in and went to my washing with a mist floating about my brain. By and by I saw myself coming out of darkness like the calla, with the sun of truth shining over me. Your magazine has done great good to me and aroused latent desires, and I'm striving for better things and I'm getting them—thanks to your guidance.—(Mrs.) EMMA G. ELMENDORF.

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

Think Hard.

It Pays to Think About Food.

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady in Fond Du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use. "There's a Reason."

I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it tastes similar to mild high grade coffee."

"Read "The Road to Wellville," in packages.

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

Beauty is truth, truth beauty.

Found Out.

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes-Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion.

"While on a visit to my brothers I had a good chance to try Postum, for they drank it altogether in place of ordinary coffee. After using Postum two weeks I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled fifteen or twenty minutes after boiling begins and served with cream, then it is certainly a delicious beverage."

Read "The Road to Wellville," in packages.

"There's a Reason."

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

"When the soul breathes through a man's intellect, it is genius; when it breaks through his will, it is virtue; when it flows through his affection, it is love."—Emerson.

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



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

—"The Mother of the Living," by C. Josephine Barton, author of "The Interlude," etc. This is good. Especially the chapter on Love and Intuition. Bound in art paper, 79 pages. Price, 50 cents. The Life Magazine, Kansas City, Mo.

—"Brain Roofs and Porticos," by Jessie Allen Fowler, author of a great number of books on psychological subjects. This particular book treats of phrenology—is in fact a comprehensive text book on the subject. Illustrated profusely. Cloth bound, 148 large pages. Price, \$1.09, postpaid. Fowler & Wells, N. Y.

—"Cupid, The Surgeon," by Herman Lee Meader. This is a laugh-making book in which we are told that the only thing worth winning is a woman, and the author humorously coaches his readers in the ancient art of love making. Every page has a picture in color and the whole get-up is as original as an airship. Cloth bound; price, \$1. Henry Altemus Co., Philadelphia, Pa.

—"On the Open Road," by Ralph Waldo Trine, author of "In Tune with the Infinite." This is a little volume which will be received with delight by Mr. Trine's many admirers. It is, in truth, "a little creed of wholesome living." A series of layman's sermons, each focusing upon some everyday thought. Handsomely printed in decorative type, and bound in unique style. Postpaid, 55 cents. Thomas Y. Crowell & Co., New York.

—"A Common Sense View of the Mind Cure," by Laura M. Westall. The scope of the book will be found to be more of an explanation of the working of what is popularly known as the "mind cure" in the treatment of human ills than as a special argument for or against its efficacy. The book is specific and is in no way to be regarded as a contribution to Christian Science, in the ordinary sense of the word. Cloth bound, 124 pages. Price, 81 cents, postpaid. Funk & Wagnalls Company, 44 East Twenty-third street, New York.

—Two little books by James Rhoades have just come to our review table that deserve special notice. "Out of the Silence," while structurally conforming to the Rubaiyat of Omar Khayyam is directly opposite in its

(Continued on page 56.)

CLUBBING OFFERS

See Our New Catalogue!

We have issued a new 66 page catalogue filled from cover to cover with special low-price offers on magazines in combination. You will find listed in it every periodical under the sun.

Let the *Nautilus* office have your subscription business. We are prompt, careful and efficient. Read the following sample offers and if you don't see what you want just ask us about it. You will save money.

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
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Health Culture	1.00	1.50	2.62
Harper's Bazar	1.00	1.75	3.11
N. Y. Magazine of Mysteries	1.00	1.50	2.62
Philistine	1.00	1.50	2.16
Physical Culture	1.00	1.50	2.36
Success	1.00	1.75	3.11
Stellar Ray	1.00	1.50	2.16
Swastika	1.00	1.50	2.16
The Balance	1.00	1.50	2.16
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

We guarantee to give orders attention the day received and will duplicate any clubbing offer made.

Address

ELIZABETH TOWNE, Holyoke, Mass.

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Wanted! We want you to know that you can buy the Best Peanut Butter direct from us at the exceptionally low price of 12 cts. per lb. in the following sizes: 20, 25 and 50-lb. cans, 5 and 10-lb. pails, 13 cts. per lb. Freight paid on 100 lbs. or more east of the Mississippi and north of Tennessee. Cash with order. Send for trial can postpaid for 10 cts. **ST. LAURENT BROS., 1223-25 Saginaw St., Bay City, Mich.**

Wanted!

A practical business man with some capital for a partner, to aid in running a Naturopathic College here at San Antonio, Texas. There is a good rich field here for such a college. It will pay one hundred per cent on the money invested. For full particulars write to the **RICHMOND COLLEGE OF NATUROPATHY, 221 St. Marys St., San Antonio, Texas.**

I HELP WOMEN

To have **Luxuriant Hair, Exquisite Complexion, Good Figure.** I will give you explicit information, free and confidential, to remedy beauty troubles; thin, lifeless hair; a complexion showing wrinkles, pimples, freckles; a figure that is **TOO FAT** or **TOO THIN.** I will tell you how to have a clear, fresh complexion, soft fluffy hair, shining eyes, a good figure which gives **ONE** an attractive, magnetic personality. Address, **ELOISE CLARKE, Dept. B. 4, Syracuse, N. Y.**

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In the fall of 1907 I first realized that time, trouble and care had all left their marks on my face, that my skin had become dry and leathery, and that the clear, fresh complexion, the smooth skin and the curves of cheek and chin that go with a well preserved woman were mine no longer.

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Just enclose the above Coupon and state that you wish full particulars of my new discovery, and they will be sent to you in a sealed envelope, absolutely free of charge.

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(Continued on page 60.)

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League Centers will be formed throughout the United States where lectures and courses of study will be given. You will receive much in return for your dollar in the way of uplift and good cheer.

We need workers, but as there is no profit, we can pay neither salary nor commission. Will you be one? You will be blessed in the doing.

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Guide to

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

TIZ—FOR TENDER FEET



A new scientific medical toilet tablet which **Draws Out All Inflammation and Soreness**

This remarkable foot bath remedy is **SUPERIOR to POWDER, PLASTER or SALVE** and is guaranteed to cure Corns, Callouses, Bunions, Frostbites, Chilblains, Ingrowing Nails, Tired, Aching, Swollen, Nervous, Sweaty, Bad Smelling Feet.

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Just One Idle Hour's Study masters IDEAL SHORTHAND. Rules, Shadings and Positions eliminated. Only 19 simple characters. Unlimited speed. The acme of originality and brevity. Copyrighted. Price, \$2. **J. A. FALVEY, Holyoke, Mass.**

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A 20th century, health, happiness, success guide. A valuable, but inexpensive gift booklet. Send now and have the benefit. **J. B. CALDWELL, 79 Fifth Avenue, Chicago.**

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Write today to The **Sargol Co.**, 45 F Herald Bldg., Binghamton, N. Y. Pin the coupon to your letter and enclose 10 cents to help pay distribution expenses and the 50-cent package will be mailed you at once in a plain envelope.

FREE SARGOL CERTIFICATE.

The Holder of this certificate is a reader of **THE NAUTILUS** and is entitled to a Free 50c package of **Sargol** on receipt of this certificate and 10c to help pay distribution expenses. **THE SARGOL CO., 45 F Herald Bldg., Binghamton, N. Y.**



"That's fine, gained five pounds in less than a week"

Woman and the Ballot

A Special Article by ELIZABETH TOWNE in American New Life.



One of the special features of June **AMERICAN NEW LIFE** (10c per year) is **"WOMAN AND THE BALLOT,"** by Elizabeth Towne. The same writer also furnishes an article entitled **"HOW TO THINK."** Other features of **AMERICAN NEW LIFE** for June are: **"Relaxation and Strength and a Nightmare Story,"** by William E. Towne.

"Walled In, But One Out," a prize article.

"The Yogi Nerve Vitalizing breath," a Hindu exercise.

In the "Personal Problems" Department the following questions are answered at length: **"What is Wrong When a Fellow Gets Cranky and Hateful Upon Slight Provocation?"** and **"How Can I Cure My Boy of the Habit of Drunkenness?"**

In the Book Review department the following splendid new books are noticed at length: **"Good Health and**

How We Won It," by Upton Sinclair and Michael Williams. **"Steps Along the Path,"** by Katherine H. Newcomb.

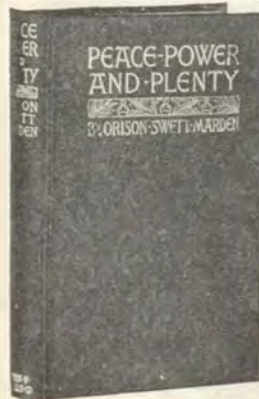
On the front cover is a special reproduction of a photograph of a New Hampshire Maple Sugar House. Photo by William E. Towne.

Dr. Derolli's Astrology Department is a feature of each number. He tells his readers what the astrological conditions are for each day during the next three months.

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

AMERICAN NEW LIFE is published quarterly by William E. Towne and Elizabeth Towne. **Price only 10c per year. Send 10c now—today—and receive the Magazine a year.** Address, **WILLIAM E. TOWNE, Dept. 1, Holyoke, Mass.**

SPECIAL.—It's getting rather late in the season but if you enclose 6c extra with your subscription I can probably forward you one of my beautiful Emerson Calendars for 1909. These sold for 25c before Christmas.



PEACE, POWER AND PLENTY

[By ORISON SWETT MARDEN

Editor of Success Magazine.

This book teaches that "your ideal is a prophecy of what you shall at last unveil," that "thought is another name for fate."

"The author attempts to show that the body is but the mind externalized, the habitual mental state outpictured; that the bodily condition follows the thought, and that we are sick or well, happy or miserable, young or old, lovable or unlovable, according to the degree in which we control our mental processes. He shows how man can renew his body by renewing his thought, or change his body, his character, by changing his thought."

The preceding paragraph is quoted from Dr. Marden's introduction. He continues: "The book teaches * * * that each person can shape his own environment, create his own condition; that the cure for poverty, ill-health and unhappiness lies in bringing one's self, through scientific thinking, into conscious union with the great Source of Infinite life, the Source of opulence, of health and harmony."

This is a splendid, interesting new thought book. There is not a dry page in it.

Ralph Waldo Trine says of **"PEACE, POWER AND PLENTY"**: "It is one of those rare books whose every page contains something of great suggestive value for the everyday life. It will be the call to a new, a fuller life to many thousands—may it be a million."

CONTENTS:

The Power of the Mind—Poverty a Mental Disability—The Law of Opulence—Character-Building and Health-Building During Sleep—

Health Through Right Thinking—Mental Chemistry—Imagination and Health—Why Grow Old—The Miracle of Self-Confidence—Affirmation and Audible Suggestion—Worry the Disease of the Age—Fear the Curse of the Race—Self-Control vs. the Explosive Passions.

"PEACE, POWER AND PLENTY" is beautifully printed on extra heavy antique paper, bound in silk cloth, stamped in gold; 323 pages. **Price, \$1.10.**

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Why not start a New Thought Center or headquarters where people who are interested in these teachings can get together for meetings, for study, etc.; a place where helpful literature along these lines can be obtained?

If you are a worker and want to do something of this sort, or if you are already established as a teacher of new thought, be sure to write for our special letter on the subject. Address

ELIZABETH TOWNE, Holyoke, Mass.



THIS dainty boudoir atomizer, white glass receptacle filled with **HYGENOL**, only scientific disinfectant and deodorizer that kills all germs and odors and keeps the house wholesome, 50c postpaid, 4-oz. bottle, 50c. Always refreshing, fragrant and beneficial in bath; deodorizes dress shields, etc.

This month **all inquirers receive free booklet** on disinfection of home, office, sickroom and person. Write **Dept. 4, HYGENOL COMPANY, Springfield, Mass.**

DO IT NOW!

By enclosing \$1.00 I will mail you a receipt for a Spring Tonic, made of herbs, which is equal to any sarsaparilla on market, and made in your home at a very low cost. Address **W. & R. CO., L. D., 24 Dept. E., Seneca Falls, N. Y.**

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

DRUGLESS HEALING

AND HABITS CORRECTED.



We Cure People suffering from all kinds of diseases by **Therapeutic Suggestion** alone and without drugs; when they cannot come we reach and cure them at their homes in any part of the world, all by purely **Psychic Methods—Mental Telepathy**. We correct bad habits in young and old, help people to **Business Success**, make them able to speak and sing **Easy in Public**, reform **Moral Perverts**, reclaim **Wayward Boys and Girls**, and restore **Insane People** to their reason. No matter what your ailment, how serious your case, or what you may have done before, our methods succeed after all others have failed. Booklets fully explaining **Suggestion** and the **Psychic Methods** we employ in treating absent patients, **Sent Free** to everybody! All afflicted people should read these Booklets. Send for them now. You will enjoy reading them.

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1045 S. Union Ave., Los Angeles, Cal.

Mme. N. FOULAIRE'S WRINKLE REMEDY

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

Makes Men and Women of 50 Look 25



TRADE MARK

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

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

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

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

"Our Invisible Supply, How to Obtain"

A leading magazine says of my book: "We cannot conceive how anyone can remain in poverty or misfortune after reading this book, and applying the principles set forth. It certainly tells you **how**," etc. I have received many testimonials of help from private instruction through correspondence, in demonstrating health as well as supply. Am also ready for orders for the "Second Volume," which goes deeper and gives many examples of actual demonstrations, and is a larger book at same price, \$1.00 and postage each. Address (MRS.) **FRANCES LARIMER WARNER, Philip, So. Dakota.**

Are You Making Money?

HERE'S A BIG PAYING BUSINESS THAT CAN
BE STARTED WITH A FEW
DOLLARS.

ONLY REQUIRES SPARE TIME AT FIRST.



Many ambitious men and women today are dependent upon a salary which may be barely enough to meet the daily needs; others are engaged in business which produces little or no profit, while many are casting about for an opportunity to embark in a business that requires a small outlay of capital and offers big returns.

In an attempt to solve these problems and provide a way for the ambitious man or woman to enter a field that offers independence, an honorable business career and almost unlimited money-making opportunities, Mr. Hugh McKean, the famous mail-order-expert, has established the Universal Mail-Order Institute. Here are samples of letters recently received from students of the U. M. O. I.:

The first writes: "I have a nice business started and am making a profit of \$60.00 to \$80.00 weekly." Another student writes: "After five months' trial I am glad to report a big Success. Money coming from all over the world. Profits steadily increasing."

Mr. McKean invites ambitious men and women, no matter where or how situated, to write him for full information and free literature. All who write at once will receive Mr. McKean's latest booklet, "Money Making Opportunities in the Mail-Order Business." Send no money, simply your name and address to **HUGH MCKEAN, Dept. 191, No. 2232 Eighth Ave., New York.**

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NEW BOOKS by Wallace D. Wattles!

"HOW TO GET WHAT YOU WANT."

A treatise on the Evolutionary Law of Attainment. It has enabled hundreds of people to increase their business, to find employment, to get larger salaries, to develop talent, to gain health. Price, 10 cents.

"THE CONSTRUCTIVE USE OF FOODS."

Price, 15 cents. Do you know that only a small percentage of the food you eat is Constructively used? That most people's eating is more destructive than constructive in its effects upon their bodies? That many of the severely sick are killed by destructive feeding? That most of the sick and weak may be built into full health and strength by the Constructive use of foods? Read this book.

"LETTERS TO A WOMAN'S HUSBAND."

Price, 15 cents. Five letters to Mr. Man, telling him how to make a healthy and happy woman of his wife, make his children bright and good-tempered, and regenerate and civilize himself. A splendid exposition of scientific living, given in a cheerful, chatty style. Every woman, married or single, should buy it and read it to Him.

"A NEW CHRIST." PRICE, 25 CENTS.

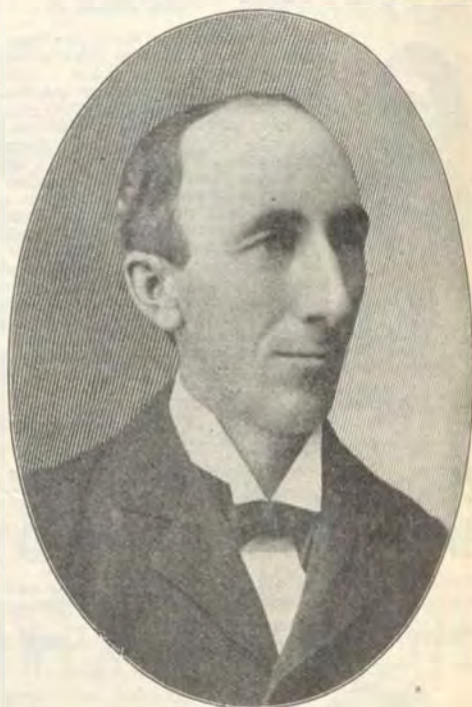
The greatest New Thought book of the year. A startling new interpretation of the gospels, showing Jesus to have been a complete demonstrator of New Thought principles, in health, wealth, power and happiness. Not a "Man of Sorrows" at all. A wonderful scientific study of Jesus; read it, by all means.

ALL THE ABOVE BOOKS FOR 50 CENTS.

If you are **Failing to Demonstrate Health** send your address for Mr. Wattles' Free Leaflets on Scientific Healing and Cell Building.

If You Are **Failing to Demonstrate in Wealth, Poise or Self-Control** write for information concerning the Correspondence School of Constructive Science.

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BE HEALTHY!

MENTIOPATHY

Is a POLE STAR to suffering humanity, a RAY OF HOPE which will not fail, because it cannot.



PROF. KATE A. BRAUN,
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No Drugs
No Knife
No Lies



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The People You Hear So Much About

Mentiopathy is positively guaranteed to do all claimed. It is the treatment if you desire something which effects miraculous and wizard-like cures in many serious and hitherto incurable complaints and it can be endorsed by the whole scientific and medical world, every time triumphantly vindicating its claim to perform nothing less than miracles in many trying, also several agonizing diseases, previously classed as hopeless. Mentiopathy is a great scientific discovery worthy of ranking with Marconi's invention, being just as superior to all other treatments as Marconi's is to cables and telegraph wires. Mentiopathy is not a Quack remedy, as it invites and withstands ALL TESTS, just as fine steel can resist attacks by leaden metal! It is impregnable and irresistible, and as firm and safe as Gibraltar Rock.

Mentiopathy Cures People suffering from all kinds of diseases, and without drugs, knife, electricity, "rubbing," etc.; and when they cannot come to us, we reach and cure them at their own home, in any part of the world, and all by purely Natural Methods—Mentiopathy. Bad habits in old and young corrected; people assisted to Business Success, Moral Perverts reformed, and Insane People restored to their reason. We care not what your ailment, how serious or by whom treated, for our methods succeed after all others have failed, and we can easily prove it. Write for Free literature giving full particulars, examination blank, and a list of testimonials from cured patients all over the United States. All chronic sufferers should investigate the glorious work we are doing for suffering humanity. You will certainly enjoy reading it.

Address, **THE BRAUN HEALTH INSTITUTE, Dept. N., 601 E. Washington St., Bloomington, Ill., U. S. A.**

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Feel Better Than Ever in Your Life

The ideal Food Medicine for brain-workers, the over-worked, busy man, or the care-worn, nervous woman.

Ten-day treatment sent free to prove it

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

The Alfalfa plant has been known for its wonderful fattening properties, but until recently has it been known to be a specific for weak nerves, indigestion, Dyspepsia, Constipation, Catarrh, loss of appetite, weak circulation, blood impurities, pimply complexion, sallow face, dead looking eyes, general weakness, lack of ambition, Kidney troubles, torpid Liver, Rheumatism, Locomotor Ataxia, Anemia and female troubles.

Miss Maud Howe, 315 Manhattan Ave., N. Y. City, writes: "I was very aemic, thin and run-down. Four boxes of Alfalfa cured me, and Alfalfa-Nutrient will give you such a vivacious feeling, put strength in your nerves, rich blood in your veins, regularity in your bowels and have all your vital organs working in such splendid order, that your face will clear up at once, your complexion becomes velvety and rosy, and your whole body bound with new life and vigor. I owe my present perfect physical health to Robinson's Alfalfa-Nutrient which of all the Blood and Nerve remedies I have tried is certainly the best."

To prove to anyone that this is absolutely true, we will send for 4c postage a 10c ten days' treatment of Alfalfa-Nutrient in plain sealed package with 24 page scientific booklet, "How to Develop the Form and Secure Perfect Health." Lady and gentlemen agents wanted. Write today for free trial to

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YOU Cannot Afford

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A reader wanted his money back because the book caused insomnia. He began to read it and its charm compelled him to continue through the night.

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

The Eye and Its Disease

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

EYEGLASSES NOT NECESSARY.

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



The author of this Book is the inventor of "Actina," an instrument that is attracting the attention of people in all parts of the world owing to the wonderful results obtained from its use.

In the treatment of Eye disease the author says:—"Nine out of ten persons wearing glasses might better be without them. Eye Glasses Do Not Cure. The defects that make them necessary can be removed in most cases by proper treatment. There is also no need for cutting or drugging the Eye for most forms of disease—for the cause can be removed by a newer and more humane method."

The book also goes into full detail of the causes and effects of disease in general. It advocates a method in the treatment of disease that is based upon a humane and common sense principle. It contains the recommendations of hundreds of intelligent persons in every walk of life who have been cured. A free trial of the "Actina" is offered in every case.

If the reader is interested, write for a copy of this book. It is absolutely free; a postal will bring it. Address **ACTINA APPLIANCE CO., Dept. 124 E. 811 Walnut St., Kansas City, Mo.**



BROWN YOUR HAIR

"You'd never think I stained my hair, after I use Mrs. Potter's Walnut-Juice Hair Stain. The Stain doesn't hurt the hair as dyes do, but makes it grow out fluffy."

SEND FOR A TRIAL PACKAGE.

It only takes you a few minutes once a month to apply Mrs. Potter's Walnut-Juice Hair Stain with your comb. Stains only the hair, doesn't rub off, contains no poisonous dyes, sulphur, lead or copper. Has no odor, no sediment, no grease. One bottle of Mrs. Potter's Walnut-Juice Hair Stain should last you a year. Sells for \$1.00 per bottle at first-class druggists. We guarantee satisfaction. Send your name and address on a slip of paper, with this advertisement, and enclose 25 cents (stamps or coin) and we will mail you, charges prepaid, a trial package in plain sealed wrapper, with valuable booklet on Hair. **MRS. POTTER'S HYGIENIC-SUPPLY CO., 859 Groton Bldg., Cincinnati, Ohio.**



INCREASE YOUR WEIGHT EVERY DAY

If you are thin and weak and want to increase your weight every day—putting on sound healthy flesh—then let me send you a sample box of Kada-Yaga. **It is not a patent medicine.** It is not cod liver or petroleum oil, which upsets the stomach and usually produces only temporary bloat; it is not alcoholic mixture, nor does it contain nux vomica, aloin or any other drugs which cause unnatural appetite. **Mine is a proteid nutritive preparation so safe and good that it can be given to babies and so effective that every physician recognizes its great worth.**

Kada-Yaga makes thin people stout, fills out the scrawny places on the arms, neck, etc., improves the figure, builds up the flesh, blood, muscles and nerves of run-down folks, creates plumpness without corpulency, aids in strengthening the lungs, stomach, heart and all other vital organs. **Smooths out wrinkles** and crow's feet, regulates blood circulation, imparts a natural, healthy color to the skin, **makes the eyes bright and magnetic**, overcomes insomnia and nervousness—in fact **Kada-Yaga increases weight, improves health and lengthens life.**

If you take Kada-Yaga according to the simple directions, I guarantee to increase your weight daily. This new flesh will be healthy and permanent.

Prove what I say. I will mail a testing sample free, or you can mail me 10 cents for a six days' supply of Kada-Yaga, and if you don't gain a pound, I'll return your dime with added cost of postage. But I know you will be only too glad to keep on taking Kada-Yaga until you have developed to full normal weight—you can watch yourself grow! **Note the increase** every time you step on a weighing apparatus. **See how much your appearance has improved**, every time you look into the mirror! **Hear the compliments of your friends!**

Kada-Yaga is a triumph of science, it supersedes medicines, it is real concentrated food and what I say about it is absolutely true. **Don't be misled by advertisements which offer medicines that are said to do such absurdities as adding seven pounds every week;** if this could really be done, then only powerful and dangerous drugs could accomplish it, certainly no rational treatment. Your common sense will tell you this. In some cases Kada-Yaga adds 15 to 20 pounds in a month, but you should be well satisfied to add four pounds of solid, healthy flesh monthly, right along, without interruption, until you have reached normal weight. Through Kada-Yaga, the purpose is to add 2 ounces daily (1 pound every eight days) so that the increase will be healthy flesh and so the skin can expand slowly and naturally to keep apace with the increasing size of the body.

Kada-Yaga brings joy and contentment every day. I want you to try it and be convinced; if I don't prove what I say and even more you have not lost a cent. **Note my \$100 Guarantee; it means just what it says.**



WHAT KADA-YAGA DOES FOR THIN NERVOUS MEN

FREE

HUNDRED DOLLAR GUARANTEE

I, William J. Thompson, hereby offer a reward of \$100.00 to any person who will show that Kada-Yaga contains alcohol, quinine, nux vomica, strychnine, aloin, zinc, arsenic or any other noxious drug, and I also offer a special **REWARD OF ONE HUNDRED DOLLARS** to any physician, chemist or other scientist who can prove that in principle, Kada-Yaga is not capable of increasing the weight safely and with comparative quickness, as well as improving the health.

Do It Today. Don't put it off. Send name and address on postal for free sample or mail me 10 one-cent stamps or a silver dime for a 6 days' supply of Kada-Yaga with a very interesting booklet on the health and note the improvement daily. If not satisfied, I'll repay you the dime and postage. **This is a genuine offer and I speak the absolute truth!**

WHAT YOU SHOULD WEIGH

This table shows the weight of healthy, well-formed persons of various heights. These weights do not include clothing, which would be about 6-8 pounds more.

Height	Man	Woman	Height	Man	Woman
5 ft.	140	120	5 ft. 7 in.	169	154
5 ft. 1 in.	142	126	5 ft. 8 in.	176	157
5 ft. 2 in.	144	131	5 ft. 9 in.	180	163
5 ft. 3 in.	148	137	5 ft. 10 in.	187	168
5 ft. 4 in.	152	142	5 ft. 11 in.	192	173
5 ft. 5 in.	157	147	6 ft.	197	180
5 ft. 6 in.	162	152	6 ft. 1 in.	205	186

To find the difference between your own weight and what you ought to be, just deduct the difference (allowing for weight of your clothing) and to estimate the length of time required to bring your weight gradually to a normal condition, which will be normal and permanent, allow about one week for every pound.



WHAT KADA-YAGA DOES FOR THIN NERVOUS WOMEN

Thousands of testimonials; wonderful Success! The greatest boon of the century to thin and weak and nervous people of both sexes and all ages! **Address:**

WILLIAM J. THOMPSON

K. Y. 7, 649 W. 43d St., New York, N. Y.

Will You Help Your Friends To Get Hold Of New Life Ideas?

Get them to Read THE NAUTILUS.

See how easy it can be done.

Just cut out the four coupons below and enclose one in each of the next four letters you write to your friends whom you think would be interested. Write your own name on the coupon where it is marked XXX. For every coupon that comes back to me with an order, I will give you six months' subscription to *The Nautilus*, to be sent to any address, or we'll send you instead 25 cents in cash if you prefer.

READ THIS:

"I hardly know how to express my thoughts in regard to The Nautilus. I am sixty-two years old and must say that with all the books and magazines I ever had, nothing has pleased me so much as this. I haven't paid a cent for drugs or a doctor since I am a subscriber to this magazine, and I am healthier now than I have been for years, and so are my family, wife and children."

—D. B. SPENCER, SAN LUIS POTOSI, MEX.

Cut out these Coupons NOW!

ELIZABETH TOWNE, - - HOLYOKE, MASS.

I take THE NAUTILUS, the magazine of new thought, health and success, published by Elizabeth Towne, Holyoke, Mass. It teaches so many sensible things about health, exercise, success, correct mental attitude, etc., that I know you would like it. It costs \$1.00 a year. Don't you want to take it? If you do, please use the blank on the other side of this when you send in your order. Send 2 cents first to the publisher for a sample copy if you wish.

XXX.....

(OVER)

I take THE NAUTILUS, the magazine of new thought, health and success, published by Elizabeth Towne, Holyoke, Mass. It teaches so many sensible things about health, exercise, success, correct mental attitude, etc., that I know you would like it. It costs \$1.00 a year. Don't you want to take it? If you do, please use the blank on the other side of this when you send in your order. Send 2 cents first to the publisher for a sample copy if you wish.

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XXX.....

(OVER)

¶ Thousands would be Healthier and Happier today if their friends would call "The Nautilus" and its Teachings to their attention.

READ THIS!

"I have often wanted to tell you how much THE NAUTILUS has done for me. Instead of the pallid, forsaken, melancholy girl of a few years ago, I have rosy cheeks and perfect health, am light hearted and free and having the best of success. This letter does not tell half. I know now that my success is sure, and owe it all to your dear NAUTILUS and the friend who had it sent to me."

ALICE ROWER, COLUMBUS, O.

Cut out these Coupons NOW!

ELIZABETH TOWNE,

HOLYOKE, MASS.

I enclose \$1.00 for a year's subscription to THE NAUTILUS, to be sent to address below. Please credit the person whose name appears on the opposite side of this order.

NAME AND FULL ADDRESS.

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ELIZABETH TOWNE,

HOLYOKE, MASS.

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NAME AND FULL ADDRESS.

.....

(OVER)

IF YOU WOULD BE ALWAYS WELL BATHE INTERNALLY

Thousands of Testimonials Like This

Dr. Chas. A. Tyrrell, New York City.

Dear Sir: I wish to place on record what the "J. B. L. Cascade" has done for me, within the short space of one week. I had been troubled for years with extreme nervousness, insomnia, physical weakness, loss of appetite, etc., until life was a burden to me. I tried many physicians but without relief. About ten months ago a physician decided that the seat of my trouble was in the intestines, and prescribed large enemata of warm water by means of the fountain syringe and long catheter. I purchased the best catheter I could find—twenty-seven inches in length—and used it faithfully, but without results, except weakening me. About one week ago I learned of your "Cascade Treatment," and at once procured it. The first time I used it, it brought away two worms fully eight inches in length; the second time it brought away a mass of pin worms, a perfect knot of them, and the third time, two more worms as large as the first. Since then nothing living passed, that I could determine. But the change in my feelings! My nervousness has gone. I sleep like an infant, and wake thoroughly refreshed and feel like a new being. After one week's use of the "Cascade" I am firmly assured that I have found the Omega to all my troubles.

Thanking you for the benefit I have received and for the happiness of feeling well, I am most gratefully and sincerely yours and the "J. B. L. Cascade's" friend,
MRS. H. DAVIS.

219 West 34th Street, New York City.

Internal Baths are more essential to good health than external. Your colon gathers poisons which come in contact with all the blood in your body as it flows through, twice in 24 hours. Flush out this waste and your blood will be pure. The

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