

JUL 25 1910

OUTDOORS NUMBER

# THE NAUTILUS

AUGUST, 1910

IF A-MOTORING YOU  
WOULD GO HITCH  
YOUR WAGON TO  
A STAR!

NATURE IS THE TRUE  
IDEALIST.

WHEN SHE SERVES US  
BEST, WHEN ON  
RARE DAYS, SHE  
SPEAKS TO THE  
IMAGINATION,

WE FEEL THAT THE  
HUGE HEAVEN  
AND EARTH ARE  
BUT A WEB DRAWN  
AROUND US,

THAT THE LIGHT,  
SKIES, AND MOUN-  
TAINS, ARE BUT  
THE PAINTED  
VICISSITUDES OF  
THE SOUL.

—Emerson.

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tents, page 5

Published by  
ELIZABETH TOWNE  
HOLYOKE, MASS.

PRICE 10 CTS.



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## Nautilus News.

By THE EDITORS.

## Our Dr. Alice.

Our people who love music will be glad to know that in the near future we shall publish an article by Alice B. Stockham, M. D., on "Aristocracy in Music." I think all of our readers whether musicians or not will thoroughly appreciate Dr. Stockham's original view of the subject.

By the way, Dr. Stockham is to go abroad this fall. She is engaged to speak at the Assembly Hall at Garden City, Letchworth, England, during August, and will sail from Montreal July 16th. She will also speak at the Higher Thought Center in London. Dr. Stockham was number four of the brave pioneer woman doctors of the 19th century. She is the author of "Tokology," "The Lover's World," and other things, and is permanently located at Niagara Falls, Ontario.

## About My Lectures.

Every day brings requests for lectures. I'll give as many lectures as I can, but *Nautilus* comes first and I can not break away as often as I am inclined. So here's my idea:—Write me now and I'll see if we can't arrange a number of tours so I can take occasional trips, giving a number of lectures on each trip, instead of taking a trip for each lecture. It will be more convenient for us all and the expense will be less.

## Extra Copies of March Nautilus.

Those who want copies of March *Nautilus* to complete their files, or for any other purpose, may have them now.

We have succeeded in getting some for you.

## We Want Little Articles.

Get out your copy of June *Nautilus* and read about Ben Eby, Jr., on page 21. Then look about yourself and see

if you know of any new thought successes like it. There are dozens of these everywhere—new thought business men, new thought doctors, new thought lawyers, new thought men and women in all walks of life—if you find any write them up as briefly as possible and submit to us. What we want are crisp squibs about people who are succeeding by the use of the new idea. We will make you an offer for such as we find suitable for *Nautilus*. You will be at liberty, of course, to reject our offer. No manuscripts returned unless accompanied by stamped self-addressed envelope.

## All Outdoors.

How do you like our Special Outdoors Number for August?

Doesn't it make you want to take to the hills and the woods? I hope so, and here's praying that every *Nautilus*

(Continued on Page 2.)

Please mention NAUTILUS when answering advertisements. See guarantee, page 5.

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**Nautilus News Continued.**

reader will catch the spirit and take a glorious vacation with nature.

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If you can't get a week, take every night after working hours, and get out into the parks or the woods. Study the birds and the bees and the trees.

We go out on our second story balcony every night where we have a Gloucester bed and an electric light. The breezes murmur through the trees, the weeping birch twinkles in the moonlight, the maples flutter and two big beetles come every night and scare the wits out of me! I detest them! William does not mind them at all, but their great floppy bodies flopping around promiscuously are more than I can stand with equanimity. I cover my head up, and if they stay too long, I go inside the house! William sits there and admires them, and pokes fun at me! I'm not fond of bugs, but I can stand little ones.

Read William's Netop Notes, and Mr. Kaufman's "My Perennial Vacation," and my "Netop Ramble," and go and do likewise.

Here's Health and Happiness to you, and new stores of wisdom and power.

**A True Story.**

We have some splendid things waiting to appear in the September number. We are going to give you a story from real life, with the real names and two or three delightful pictures. It's a bright and interesting story, even apart from its truthfulness and its portent of good for the world. It's a breezy story by Thomas Dreier, called "Making the Man of Tomorrow." Just look for it in September—it's full of ideas.

There will also be another interesting story from real life, and maybe two, about some great women who are really doing things. Keep on the lookout!

**The Solar Plexus.**

And in our September number will appear the first of a series of articles on "The Psychology of The Solar Plexus," by Julia Seton Sears, M.D. Dr. Sears has been importuned long to put into print her lessons on this subject. At last she has got them ready. You will like them. Nobody who has read the other articles by Dr. Sears in *Nautilus* will need a second invitation to be on the alert for the numbers of *Nautilus* which contain her fine series on the solar plexus. They are practical as well as illuminating, just the sort of new thought we are always looking for.

**To Reduce Friction.**

Another splendid series that will begin in the September number is "How to Teach School Without Friction," by Katherine Quinn. This is an unusually fine presentation of the subject taken from her own success in this line. She is not now a

school teacher—she mastered the art, and passed on to the next class in life.

This series is full of beautiful ideas, suggestions and original method for every teacher in the land—and we have thousands of them among our readers—and it is likewise full of power and inspiration for every parent among our readers. If you don't all vote "How to Teach School Without Friction" a wonder-worker, I shall be greatly surprised.

**Two More.**

And there are two other splendid articles that will appear just as soon as we can possibly get them in—one is "Faith and Means Consistently Combined" by Walter De Voe. The other is "Your Habits and History," by Josephine Barton. We are going to try to get one of them into this number and the other in September. They are such splendidly practical helpful things that I want to give them to you at the earliest possible moment.

**A New Spice.**

In our September number will appear also a second instalment of that "stuff" by Fred G. Kaessmann. The next instalment is called "Low Down" and connects up with the one in this issue. We like him—don't you? We have several other short items from him on various topics. Let us know how they strike you.

There will be a beautiful new poem by Ella Wheeler Wilcox called "Keep Going," a poem of inspiration. And there will be others.

These are just a few of the things that are going into *Nautilus* for September—I don't dare tell you about too many lest some of them get pushed out at the last minute through some exigency of make-up.

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# THE NAUTILUS.

Vol XII.

AUGUST, 1910.

No. 10.

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## THE NAUTILUS.

ELIZABETH TOWNE  
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Edwin Markham  
Ella Wheeler Wilcox  
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Grace MacGowan Cooke  
Prof. Edgar L. Larkin  
Karl Von Wiegand  
Wallace D. Wattles  
W. R. C. Latson, M. D.  
Thomas Dreier  
Adelaide Keen

Editors

These are  
Nautilus  
Contributors  
for 1910-11.  
Others  
Coming!

THE NAUTILUS, monthly, \$1.00 a year; foreign countries 6 shillings, 3 pence, by international money order; to Canada, \$1.25. Foreign money, stamps or postal notes not acceptable. THE NAUTILUS is owned and published by Elizabeth Towne, Holyoke, Mass., to whom should be sent all subscriptions and all correspondence regarding the magazine.

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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 9.

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# THE NAUTILUS.

Vol XII.

AUGUST, 1910.

No. 10.

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## THE NAUTILUS.

ELIZABETH TOWNE  
WILLIAM E. TOWNE

Edwin Markham  
Ella Wheeler Wilcox  
Florence Morse Kingsley  
Grace MacGowan Cooke  
Prof. Edgar L. Larkin  
Karl Von Wiegand  
Wallace D. Wattles  
W. R. C. Latson, M. D.  
Thomas Dreier  
Adelaide Keen

Editors

These are  
Nautilus  
Contributors  
for 1910-11.  
Others  
Coming!

THE NAUTILUS, monthly, \$1.00 a year; foreign countries 6 shillings, 3 pence, by international money order; to Canada, \$1.25. Foreign money, stamps or postal notes *not acceptable*. THE NAUTILUS is owned and published by Elizabeth Towne, Holyoke, Mass., to whom should be sent all subscriptions and all correspondence regarding the magazine.

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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 9.

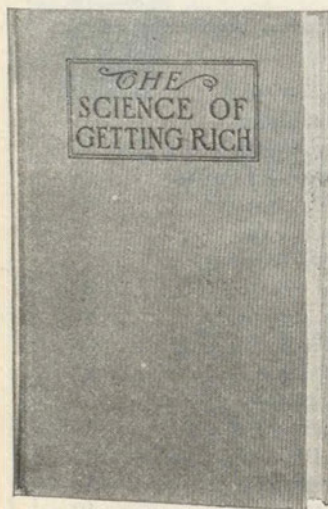
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# The Science of Getting Rich

By WALLACE D. WATTLES



This book was written by a man who has absolutely demonstrated what he is teaching. During the past year he cleared over \$3,000, and expects to do even better this year. Though practically without experience in writing, his stories are now being published in Smart Set, Munsey's, The Housekeeper, and other prominent magazines. His friends wished to make him mayor of his city at the last municipal election.

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In writing this book Mr. Wattles has sacrificed all other considerations to plainness and simplicity of style. The plan of action here laid down in this book was deduced from the conclusions of philosophy. It was thoroughly tested by the author, and bears the supreme test of practical experiment. **It works.** The author knows that it works, because he has proved it.

There is a preface to the book in which the author gives a bibliography and suggestions for use. This is followed by seventeen chapters, with not an unnecessary word in one of them. The last chapter is a summary, which is a masterpiece.

## "The Science of Getting Rich"

The titles of the chapters are as follows:

- I. The Right To Be Rich.
- II. There is a Science of Getting Rich—Ownership of Money and Property Comes from Doing Things in a Certain Way.
- III. Is Opportunity Monopolized?—No Limit to Opportunity for Those Who Do Things in the Certain Way.
- IV. The First Principle in the Science of Getting Rich—How to Become a Master Mind.
- V. Increasing Life—You are to Become a Creator, Not a Competitor.
- VI. How Riches Come to You—You Can so Organize Your Business That It Will be Filled With the Principle of Advancement.
- VII. Gratitude—How to Relate Yourself to Formless Substance.
- VIII. Thinking in the Certain Way—The Story of a Man and His First Step Toward Getting Rich.
- IX. How to Use the Will—Substance is Friendly to You.
- X. Further Use of the Will—The Basic Facts Relating to How to Get Rich.
- XI. Acting in the Certain Way.
- XII. Efficient Action—Building, Attracting Element Brought into Action by Efficiency.
- XIII. Getting into the Right Business—Attraction of Opportunities.
- XIV. The Impression of Increase.
- XV. The Advancing Mind—Give Increase of Life and You Will Make Yourself an Attractive Center.
- XVI. Some Cautions and Concluding Observations.
- XVII. Summary of The Science of Getting Rich.

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Mrs. MacKenzie, of Bridgeport, Conn., wrote: "Enclosed \$6.00 for six copies. Dr. McLellen loaned me 'The Science of Getting Rich.' I read portions of it to five women and they all wanted one."

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The September Nautilus begins the autumn auspiciously. Its contents are a high-water mark. Here are a few: An impelling poem in Ella Wheeler Wilcox's most popular style, called "Keep Going"; "Making the Man of Tomorrow," by Thomas Dreier, is a story of a wonderful American school for boys, conducted on new thought ideas; "The Psychology of the Solar Plexus," by Dr. Julia Seton Sears; and Walter De Voe's "Faith and Means Consistently Combined." These scheduled things are a foretaste of a powerful issue. Here is a **BIG** offer:

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**BEGIN YOUR SEARCH TODAY.**

The first principle of success is to do the thing today. Don't wait till tomorrow, or till circumstances are better; for every moment you hesitate the more surely you become a victim of circumstances. Determination and Action are the weapons with which to conquer adverse circumstances. Do not yield a single day to circumstances, but force circumstances to yield to you. Pay the price in definite effort. Make the sacrifice and you have taken the first step toward success. Resist adversity at every step. Conquer it and you have changed a negative failure into a positive, irresistible, success-compelling entity.

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

# THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY,  
One Dollar a Year.

AUGUST, 1910.

VOL XII  
No. 10



## Brain Storm.

The brain storm is conjured to lightning-strike Truth from the path.

The skies clear again and behold Truth still stands, inexorable for the reckoning.

## To Measure Your Growth.

Don't compare yourself with your neighbor.

Compare yourself with yourself of a year ago—not with yourself of yesterday, but with yourself of a year or more ago. Only so can you get any idea as to your growth.

To apply any other measure than your own self of years gone by is to try to estimate a bunch of roses in terms of violets.

There is only one like you in all the world, there never was another and there never will be.

Measure yourself by yourself, and improve yourself according to the wisdom and desire which is in you.

## Beyond Limits.

One of my correspondents says the only thing that prevents the realization of all she desires is

*"this hateful idea of limitation which she is struggling with every bit of fight in her to overcome."*

*gling with every bit of fight in her to overcome."*

She is fighting her limitations with more limitations! And one limitation added to another limitation never spells freedom. The limited fights, and the fighter limits.

Be still and know that there is nothing to fight, that your only limitations are in your mind and that mind itself is the source and expression of limitation, and that your mind is not you but yours.

You, the real YOU, is God, All-Presence, All-Power, All-Wisdom.

In YOU is no limitation of power, wisdom or presence.

Recognize this, dwell upon it, and you manifest your limitless self. You realize your limitless self.

Remember that you are not your mind, your recognition of yourself—you are the perfect idea of God, living and moving in Him, and by Him held as One.

This is the truth whether you recognize it or not. Your recognition does not make you one with God—you are one with God from the beginning and unto the end. Your recognition of the truth does not make you the thing recognized—it only reflects in your thought world the truth eternal.





Quit worrying about whether you recognize the truth or not.

Never mind whether you can feel your oneness with God or not.

Never mind whether your realization is great or small.

None of these things amount to a row of pins alongside of the great truth that you and the father *are* one, whether you feel it or not. Quit fighting your thinks and your circumstances—be still and know the truth about yourself.

#### **Saving for the Day of Opportunity.**

There is an old saw to the effect that everybody should save up money for a rainy day.

Of course we don't believe in rainy days!

But we *do* believe in saving for the *day of opportunity*.

In learning to manage money a certain amount should always be laid aside, so that a surplus may be accumulating against the day when you want it for some special purpose. Unless one is continually saving some of his income for the Days of Opportunity which are sure to come, he is not managing his money to the best advantage.

The only way people learn to save money is by making a business of doing it. The man who sets aside a certain amount for savings at the same time that he sets aside the money for paying for the absolute necessities of his life will be sure to grow his surplus. If he doesn't do this he will find the little luxuries of life, the things which are not really essential at all to his happiness and well being, will eat up the money that should go into savings to be used at times of Special Opportunity.

Childhood is the time to learn to do things by doing them.

On another page of this number of *Nautilus* you will find a sort of contract which one woman gave to her daughter on her Commencement Day. She and I put our heads together and drew up the contract between us. I am giving it to our readers as a suggestion. I hope there will be duplicates or improvements of this contract in somewhere about thirty thousand homes, as a result.

Next month I will give you a second installment of this idea, another paper of a similar nature which was given by the same mother to the same daughter.

Haven't you a son or daughter, a *wife*, other relative or protege, anywhere from seven to twenty-seven years of age or over who needs an allowance and the training *you* can afford? Make a copy of our "Mary's Allowance" letter, improve it if you can, fill it out, and sign it, and present it to the one nearest you. After a year or two report results to us.

#### **Taking Stock.**

Doesn't it ever occur to you that perhaps the "mentally and physically down and outs" will never get up until they have *learned by experience*? It seems to me that fakirs and stock investment people are "made for the day of evil"—that they are *permitted* in "God's Scheme" for the express purpose of gulling the gullible until the gullibles wake up and do something on their own account.

The man who has no faith in himself is always running to take stock in some other fellow.





# EDITORIALS

BY ELIZABETH

The man who doesn't know enough to come in out of the rain will take stock in some other man's chimerical patent for keeping off the rain.

I used to feel that it was a great pity the law did not put every one of these stock investment schemers into prison and keep him there, so as to protect the hordes of poor little innocent gullibles. And I made it my business to warn people against stock investment schemes that advertise for buyers.

But after I had a few dozen people turn away from my warning and buy in spite of me I made up my mind that every man has to learn from his own experience and that fraudulent investment schemes will persist just as long as there are suckers that need educating.

The time will come when there will be stringent laws against the watering of stocks, and there will be government supervision of stock companies.

In the meantime I say unto you suckers, don't bite. But if you will bite, bite cheerfully, learn your little lesson and don't waste more energy kicking.

Develop yourself, invest your money in your own business, feed it with your own brains and industry, and watch it grow. Until you can see just the right way to invest it in yourself let it rest in the very safest savings bank you know of, where it will draw interest.

A few applications of Common Sense and a little study into the matter will kill off the get-rich-quick bacilli and leave you captain of your own soul and grower of your financial destiny.

Remember not to believe everything you see in the newspapers—not even in the "Care of the Body" department.

## A Blessing for You.

I have just received a letter from Margaret Blake Robinson which contains the following words that I want to pass on to every reader of the *Nautilus*:

"I can give you no greater blessing than this advice: *Pray every morning before you touch a bit of work*, for you are a Pastor to a great big family. We vital humor-sensing self-reliant people need *Sweetness* and *Light*, as well as *Power*."

Along with Margaret's letter came an open letter to our readers all about prayer and how she thinks William Cas-sander Cope erred in some of his statements and conclusions in that article on "The Hypnotism of Ideals" in June *Nautilus*. Please read Margaret's letter in the "Little Visits" Department. She must have the sort of hold on God that we are all looking for—the sort that *realizes* Him as a Loving Presence. One who has once touched God in the spirit is no more puzzled by His "conflict of instincts."

## Yale Honors a Woman.

Are you reading Jane Addams' memoirs in *The American*? If you value the cosmic consciousness you will not want to miss this life history of one whose impulses rise from the knowledge of her oneness with even the poorest of those about her. Get in touch with her life that it may vitalize your own.

Yale has just made Jane Addams Master of Arts. She is Jane Addams M. A. by the grace of Yale.

But she is Jane Addams, Master of





Arts, by the grace of her own heart and life.

This is the first time that one of the great colleges has so honored a woman. Jane Addams has been called the foremost citizen of Chicago, evidently Yale considers her among the foremost citizens of the United States.

At the same time that Jane Addams was given a degree, James J. Hill was presented with a couple of new initials to tack after his name, a black robe and a mortarboard cap to match.

Have you noticed how colleges are beginning to prize the people who do things in the world? It is only a short step from the recognition of the value of practical organization to the putting of such things into the college curriculum.

Colleges are outgrowing the academic stage.

Churches likewise.

#### **A Political Forecast.**

What will Roosevelt do? That was the question in June.

The insurgents thought he would insurgé; the administration hoped he would stand pat.

And some of us who believe in him and think we understand him were quite sure he would use the materials at hand to get the most good possible for the American people as a whole.

He promises not to commit himself publicly for two months. In those two months his personality will do its work in occult ways.

As soon as he neared New York Congress began to pass bills. Wireless wires began to hum.

If Roosevelt can harmonize Taft and Congress and New York and the Republican leaders to work together for the good of the people he will eventually endorse "the administration" after a fashion. Ballinger will have to go overboard where he belongs. May the sea into which he drops never give up its dead.

Pinchot may never come back into the government service—he is already organizing a conservation movement which may be able to do more than Congress can—but the conservation policies will be pushed vigorously.

All of Roosevelt's policies will come into their own now. What Roosevelt says will go.

*Otherwise Roosevelt will be our next president.*

That is the Big Stick which he holds over the Republican party. We and Eva Tanguay don't care whether he wins or loses—if he can whip "the administration" into working for the people so much the better, so much the more expeditious.

By this time Taft has probably learned that he can't stem the tide of the will of the whole American people, and that his only hope for anything besides obloquy is to get in line with the will of the people and Roosevelt, their positive pole.

If you want to read something very amusing and probably true about Roosevelt and Taft, and why Taft was not at the pier to meet Roosevelt when he came back, just read "The Parting of the Ways" by Alfred Henry Lewis in *Human Life* for May. It's rich—the best bit of historical caricature I have read in a long time.





### A Netop Ramble.

I accepted an invitation from William to explore with him a new road he had discovered out Netop way. Last Saturday afternoon, June 25, we made the exploration. It was a delightful day, the air balmy and still, and there had been a rain only two days before.

In our half mile walk up the main road three automobiles passed us, and one farm buggy went zigzagging behind the family Dobbin, driven by two little girls. We held our breaths to see how the little girls would manage when an automobile passed the horse. But they didn't have to manage—Dobbin flirted one ear nochalantly and then jogged on.

The brook and spring were full of water, the green things grew rank and the flowers bloomed and perfumed the air.

The hill loomed ahead of us, and the road wound upward. Just before we began to climb we turned off to the left, and William let down the bars for us to enter a delightful woods, with spots of pasture land. We passed sleek Holsteins and a Jersey or two that came toward us to get acquainted. Oh, for a glass of fresh warm milk!

William showed me a stately great maple where he had seen a gray squirrel the last time he came over this road. And there was the rough stone cellar of an old house that must have stood there before Byron Smith was born. He is eighty-five now. We heard bobolinks linking and catbirds calling, and once in a while a crow jeered. The

sun sifted through the over-arching branches, and the road wound round the crest of the hill here, and down into a little valley there.

### And the Laurel.

We came out in a cleared space and there was Mt. Tom lying indigo against the sky. The air was full of the scents of spring.

And oh, the mountain laurel!—acres of it, all white and pink and glossy green leaves. Some of it ten feet tall. Hillsides covered with it, glades carpeted with it; never saw we so much of it nor so beautiful before.

For half a mile along the road there was a delightful look off on one side and stacks of freshly cut wood on the other. I remembered the story of the two women in a lumber yard. One sniffed disgustedly and said, "Oh, smell that horrid stagnant river," and the other said, "No, thank you dearie, I prefer to smell these lovely fresh cut pine boards!"

Then William lowered the bars for me again, and we came to a little clearing nestled like a beautiful emerald in a setting of pine and maples and birches. "Somebody is making a new mowing," said William.

He showed me where a partridge had flown up, and another place where the woodpecker made his home. And there were great wild grapevines draping a tree. And in through a low woody place was a spot where a partridge was raising her babies.

We came out again on to the main road, a quarter of a mile from Netop. Another automobile whizzed by us—and





then another. We passed the place where William and some men built a back fire this spring to save Netop from a forest fire.

And there was the same little phoebe bird sitting on her nest under the eaves. And a great bunch of laurel blooming just below her. The oak trees about the house had not suffered from the fire, but a few birches were spoiled.

The corn looked flourishing, both barrels were full of rain water but none had been needed yet for irrigation. The beans are up, and the trees around the garden are so tall this year that the garden is not getting enough sunshine. I shall have to use my little hatchet again!

And the other day two of our neighbors happened out to Netop and saw a rabbit in the garden. They got him out after the rabbit had nearly bunted his brains out trying to get through the wire fence. He was so badly scared that he had not come back again. William blocked up the hole with stones and wood, and there is a scarecrow.

There was just time to catch the car for home! We walked between two and a half and three miles, and we brought all the little twinkling of leaves and twittering of birds, glintings of sunshine and souging of breezes back to town in our solar plexi.

**First License  
to a Mental  
Healer.**

Are you a collector of oddities of any sort? Or are you interested in new thought history?

Then send five cents

to *The True Word*, Bryn Mawr, Washington, and get a copy of the May, 1910, number containing the first reproduction

of the first license ever issued by a state board of medical examiners to a mental healer permitting him to practice under the laws of the state.

Melvina Hanson is the name of the woman to whom this license has been issued by the medical board of the State of Washington. And Prof. M. F. Knox, who is the founder of the Mental Science College and the Mental Science Industrial Company, of Bryn Mawr, is the man to credit with having pushed through the first state law permitting mental science healers to be licensed by a state medical board. When the medical board proposed to ignore the law which had been passed Professor Knox and other new thought people carried the matter to the courts and compelled the board to recognize them and issue licenses to them to practice.

A man or woman with a diploma from Professor Knox's Mental Science College at Bryn Mawr, near Seattle, stands now on the same legal footing with the regular M. D. who holds a diploma from Rush Medical College, or from the Still School of Osteopathy.

Washington deserves the credit for being the first state to fully recognize and legalize mental healing. We take off our hat to her as leader of the band of progress.

**The New  
Thought  
Summer School.**

On the 11th of June I spoke at the New Thought Summer School, Oscawana-on-Hudson. Saturday morning I

left Springfield on the 7.45. It was pouring down rain, and it rained steadily all day. Dr. Sears must have for-





# EDITORIALS

BY ELIZABETH

gotten to arrange with the weather clerk.

Oscawana is about thirty-four miles out of New York, and it is the most beautiful spot we reached in the entire thirty miles. First a beautiful little lake, hills on hills rising back of it, lovely homes, winding roads, brooks, flowers.

Mr. Sears himself and Mr. Shephard met us with the automobile. It was still pouring kittens and puppies. The road wound for two miles or more up through the hills, great trees arching over us from either side. It was not a gloomy day in spite of the rain and the green things looked lush like the greens in a hot house.

We arrived all too soon at the New Thought Inn. Miss Taylor is the manager of this inn and she made me feel as if it belonged to me and I had just come home. The Inn is a big old country residence which has been made over and added to until it is quite commodious and up-to-date in its appointments. Everything is as clean as a pin, and as inviting. The meals were simply delicious, the kind you would have in your own house, and served in the best "country style."

The Inn is run on a co-operative basis this year by five young business women of New York: Miss May Taylor, the sisters Zimmerman, Miss E. R. Haviland and Miss Florence Esler. One of them is the manager and lives at the Inn, and the other four come out Saturdays and help out until Monday. They make a delightful home of the place. The house sits on a hillside, surrounded by splendid old trees, and a little way back of it on a hill crest is the auditorium where the new thought meetings

are held. The Inn was full, in spite of the late and rainy season, and many camps were dotted around through the trees, among them Dr. Sears' and Mr. Keeler's. I know of no more delightful place for a summer home or camping than this embryo "New Thought City." Nature has done everything possible and Mr. Shephard and the neighbors have helped. Dr. Sears and the new thought people are doing the rest. There are seven hundred acres, magnificent trees and gorgeous views.

And still it poured.

## "The New Thought City."

Sunday morning it was still raining. Nobody short of our Teddy could expect to have an audience

on such a day.

But we had a house comfortably filled nevertheless. There were quite a number of campers already on the grounds, the Inn poured out its guests, and from somewhere around among the trees came plenty more.

And such a sweet new thought spirit everywhere. Dr. Sears talked in the morning on "The New Thought City," and I learned that it is her dream to establish it right on that particular spot of earth, a literal new thought city, where all sorts of people can come and be happy and build and work, each for the good of all, each "painting the thing as he sees it for the God of things as they are."

In the afternoon I talked an hour and a half on "The New Thought: What It Is and What It Does," and afterward there was an informal reception.

This summer school is but a small part of Dr. Sears' big work. She holds





"New Thought Matinees" at the Belasco Theater twice every week and they say the theater is always filled. She sails for London in September where she will remain six months teaching and being taught by the world abroad. Mrs. Jeanette Norton will have charge of Dr. Sears' work while she is away.

#### **Bugaboo Stories.**

Before we went abroad we heard all sorts of bugbear stories about Paris—the cabbies were the most reckless drivers in the world, and would rather run over us than not. We didn't find it so at all.

There are more taxicabs to the square mile in Paris than in any other city in the world, I think, and the drivers are the greatest experts imaginable. They are under full speed in about two lengths of the car, and they don't slow up when they intend to stop, they just stop—within three inches of the taxi ahead of them. And they do it all so neatly that you are not half so badly jarred as when the street car comes to a standstill. They weave in and out among thousands of other vehicles, almost without slowing speed. It looks as if they will surely run into each other and graze each other's wheels, but if you are not scared stiff to begin with you soon begin to *feel* that they are not going to collide with anything, but take you safely and most expeditiously to the place you want to go.

We were told that no attention whatever was paid to people who were crossing streets, that we would find little round sanctuaries in the middle of the street, that we would have to watch our

chance, scoot for the sanctuary, catch our breath, wait for another chance, and scoot for the further shore. And no policemen to regulate traffic.

We found as many policemen on the main streets of Paris as we find in New York, and it seemed to us that they were as watchful and as careful in regulating traffic as in any other city we have seen, except Chicago under the new regime. Of course on the side streets we might come to an unregulated crossing where for the moment there was an extra lot of traffic, but this is liable to happen anywhere.

We were told that we had to tip everybody who answered a question for us or did anything for us. We did this religiously until we came to the Grand Hotel, at Brussels. Here I offered a franc to a most obliging man—in America I would have blushed to even think of giving him a tip. And you should have seen that man grow tall and dignified, and ignore that tip! I felt as if I had insulted His Lordship! And I was sorry, too, for he was the most like a lordship and a very charming one, of any man I had encountered so far. By the way, we liked the Belgians immensely. There is a light in their faces, and a courtliness in their manners that we did not find anywhere else in our travels. Two of the finest looking men we saw in our travels were in Brussels. Two others were in Dublin—men whom we took to be the real Irish aristocrats. They, too, had that light shining forth from within.

#### **"Thank You."**

But to return to our tips. In London we found the ideal service, the most polite





# EDITORIALS

BY ELIZABETH

and attentive waiters and maids. And they seem to move in an atmosphere of leisure that affords them opportunity for attentive interest in you and your wants. And such beautiful faces as we found among the maids, peaches and cream complexions, big clear eyes, expressive countenances, crowned with wavy glossy hair, touched off with the inevitable white cap. But such figures as most of them had—slab-sided and flat-backed, undeveloped.

One of the most peculiar and charming things we noticed in London and all through England was the cute way in which all servants, men and women alike, say "Thank you," when they are serving you. When a waiter brings a dish and puts it in front of you he says "Thank you" with a quaint little musical drawl and the rising inflection. When the maid brings you a pitcher of hot water she says the same thing, and her voice ripples and rises like music. They don't wait for you to do something for them—they say "Thank you" every time they do anything for you!

Over in Paris, where everybody was supposed to be so very polite, they were not nearly so polite as in London. They were attentive and capable, good waiters. One who served us at the Palais D'Orsay had been a waiter for several years at the Lenox in Boston. They were full of information about Paris and very willing to dispense it. But they did not say "Thank you" when they were serving you, and they were brisk and more abrupt in their service and words; while the English waiters and maids seem to flow softly just where they are needed.

We had no trouble at all to find peo-

ple who spoke English. Nearly every store we saw in France, Belgium, and Holland displayed signs "English Spoken." And at all public places we had no trouble in finding people who could understand us.

Our only approach to difficulty was with the cabmen we found on the streets. When we had wandered around through the shops as far as we wished I would signal a taxicab and say in my best French "Palais D'Orsay." The cabbie would look at me inquiringly and then shake his head. Then I would say it over three or four times, slowly and then rapidly, each time with the accent somewhere else. Finally his face would light up and he would exclaim "Oh we-we-we-we-we!" That is the English for the French *oui* which means yes. Then into the cab, and whisk, we were around at our hotel, which faced the river Seine, and was almost directly across from the great Louvre museum.

## Foreign Architecture.

The shops in Paris are not much like ours. Nowhere in Europe did we see anything that you

could mention in the same breath with Marshall Field's of Chicago or Altman's of New York.

The public buildings in the old country, and the old cathedrals and monuments are magnificent, the most stately, artistic, and even awe-inspiring buildings imaginable. In fact you cannot imagine them unless you have seen them. You see many wonderful pictures of these buildings but not one of them gives you the real impression received from the buildings themselves. They are



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marvelous. They reek of the hundreds of years of devoted skill and consummate art which it took to build them, and of the yet other hundreds of years they have stood as the highest examples of architecture and the artistic.

These places are not livable. They are as cold as tombs, and as unsanitary as you can imagine; but in their outward form and artistic finish they are still the models which we are trying to live up to. As cathedrals, palaces, public monuments, and suggestions they are inconceivably rich. But for real beauty to live with every day, give me our own new living room which was enlarged and finished just before we went to Europe. And give me the beautifully simple lines of the exhibit rooms which we saw at Liberty's big house furnishing store on Regent street.

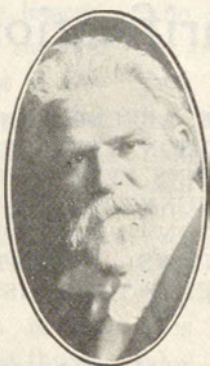
By the way English furniture is in advance of American in combining the straight lines of utility with artistic

embellishment. And their furniture is stronger than ours, so they say, but American furniture makers are working on the same lines of utility plus beauty. A new style of paneling with which one of Liberty's exhibit rooms was finished is made of straight oak boards with rounded edges, no creases or kinks or hand carving to catch the dust. This same paneling I saw in E. G. Lewis' office at University City, and afterward copied for our new living room. I had thought out the style myself before I saw it in Mr. Lewis' office. It gives you round corners everywhere and plain surfaces, the greatest possible beauty of design with the least possible dust catching space. If I can get a really good picture of our new living room I will give it as an example of the right kind of paneling, which I found Liberty evolving at the same time that we Americans are doing it. Next month I will tell you about Paris.



Monticello, The Home of Thomas Jefferson, Charlottesville, Virginia.





## The Pilgrim

By Edwin Markham.

Man comes a pilgrim of the universe,  
Out of the mystery that was before  
The world, out of the wonder of old stars.  
Far roads have felt his feet, forgotten wells  
Have glassed his beauty bending down to drink.  
At altar-fires anterior to Earth  
His soul was lighted, and it will burn on  
After the suns have wasted on the void.  
His feet have felt the pressure of old worlds,  
And are to tread on others yet unnamed—  
Worlds sleeping yet in some new dream of God.

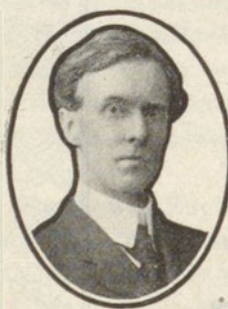
*Written for The Nautilus.*



## Purification.

SAINT AUGUSTINE, ABELARD AND HELOISE—HOW THE AVERAGE PERSON WHO ASPIRES SPIRITUALLY WRONGFULLY BEGINS PURIFICATION—WHAT MONASTERIES AND NUNNERIES ARE REALLY FOR—TRUE PURIFICATION—WHAT WRONG IS—AUTOMATISMS — REUNIONS—LIMITATIONS—"PURIFICATION LEADS TO CHRISTHOOD."

By F. MILTON WILLIS.



Purification is a conception which has often been misunderstood by aspirants. We have but to recall the personal history of St. Augustine and of Abelard—the Abelard who loved Heloise—to note ways in which even celebrated men have, at least for a time, failed to grasp the secret of true purification.

In most cases he who aspires spiritually is naturally inclined to begin the necessary purification of his lower nature by removing the symptoms of his vices rather than their causes. Many and various are the ways adopted to accomplish this removal of the phenomena of vice, all calculated to eliminate or obscure temptation; but we may venture to say that in most cases the cleansing of the lower nature is no more to be achieved by putting temptation out of our way, through withdrawing from the world, castigating the body or other-

wise, than is the energy of steam to be diminished by confining it.

Monasteries and nunneries are fitting abodes for those who have reached such an age or development that the world no longer tempts them. They are excellent retreats for those who wish to be saved from the distractions of the outer life, in order that they may meditate in peace upon higher things. But for those who have a leaning toward the world, yet wish, in moments of insight to grow strong and above temptation, to develop in spirituality by overcoming desires and turning their freed energy upward toward their Source,—those who are young and ardent, yet possess spiritual tendencies,—these places of seclusion are of doubtful value.

True purification is most certainly attained by remaining in the world and coming to realize, through teachings and experience, the hollowness of its allurements. We unfold our powers through strife and struggle. Thus do we develop will and energy—power to control, power to throw off limitations, power to resist downward tendencies, power to reach upward. In much better case



is he with a strong passional nature—strong feelings, strong desires—than he with but a flickering energy, even though that energy be directed toward spiritual things; for he with the strong passions is learning the deeper lessons, is becoming inwardly powerful through the development of his will first in furthering and later in controlling those passions—in other words, he is becoming a center of energy which in the course of time, when he sees more truly, will send forth with equal intensity forces for good and uplifting.

The process of purification is the process of evolution, for it is the throwing off of limitations. There is no end to it. We may conceive that even God—the ruler of our Solar System—is ever purifying Himself, for He is but a lower expression of a greater than He, even as we are lower expressions of Himself; and we can reasonably believe that He is striving to increase the responsiveness of His mighty vehicles of expression, just as we are trying, so that He may become more and more attuned to the mightier life of *His* Father.

As to the methods of purification, we should remember that the thought is father to the act; hence, first and foremost, we should strive to control our thoughts. We should renounce what an ancient Hindu scripture calls the “formative will,” that is, the image-making, plan-building function of the mind, in respect to those things of which we wish to be rid; but should employ it upon those qualities which we wish to build into our character. We should strive to forget evil that has been done to us. We should not take the attitude of resisting evil, but should endeavor to replace with good thoughts, thoughts of evil that may come into our minds. We may fail many times in these endeavors, but we should continue persistently;

and we may be perfectly sure and very happy in the thought that in time we *must* succeed.

We should remember that when we do wrong it is really not we after all who do it. It is these bodies in which we are living. It is the instincts of the past, the automatisms we have worked into the bodies of past lives which have become reflected into the bodies of the present life. It is this that causes us to do in this life what we absolutely know to be wrong. We, of course, set up these automatisms in the past, but it is now our bodies that lead us into what we know to be evil. And it seems that the more energy we have, the more violently these automatisms are set going in moments of uncontrol. It is the desires, the fears, the hates, even the loves of these bodies—it is these that lead us into wrong-doing, into opposition to the course of our evolution.

Consequently we should seek to establish in these bodies such an automatism as will respond only to the higher things—such an outlet of energy, such a line of least resistance as will refuse to be modified by anything that is low or mean. This is a very difficult matter in the face of the temptations that assail us, but we should never become discouraged. We should seek to understand that which brings us remorse, but should put remorse behind us when we have learned its lesson. If we hate, we should gradually resolve that hatred into compassion or even love. We should seek opportunities to establish sympathy with the person hated and give him thoughts of good-will. If we love and are led by our love into excesses, we should strive to curb ourselves and direct our thoughts constantly to the nobler aspect of our love. This noblest of sentiments is perhaps the most universally debased of the noble senti-



ments at humanity's present stage of development. However, even in the aspect of love, or attraction, as it exists between man and woman physically, there is definitely exhibited the essence of spiritual love. For even as man and woman who love each other devotedly, strive to merge themselves each into the other so that they may stand upon a common ground of mind and heart, so do aspirants toward the spiritual life strive to merge themselves into the Father of All. In loving we are seeking union—Yoga—complete reunion. And we are constantly increasing, or approaching, that union by purifying ourselves. By casting off limitations in the process of purification, we are removing the obstacles that lie between us and the object of our love. By becoming gentle and kindly and compassionate and magnanimous and unselfish we are constantly growing in *intimacy* with others, for by acquiring these noble traits we are casting off limitations and are consequently approaching nearer to other centers of life about us, thus can the better enter into their life and love

and be of service to them, and thus can the sooner open up the channel in us through which can pour into our inmost being and thence irradiate our outer lives—the Grace and Love of God.

An ancient scripture says: "The organ of thinking is pervaded by the senses; that organ purified, Atma manifests itself." A very expressive and significant aphorism this. By killing out desires, which are the efflorescence of the senses, we are purifying the organ of thinking, the mind; and through the purified mind, down into our consciousness here in this world, the Spirit can shine. This, perfected, is the condition of Christhood, and each of us who conquers a desire or overcomes a wrong tendency, is by just so much approaching this exalted condition;—this the end of purification so far as the merely human development is concerned. Purification persevered in, leads to Christhood. We are all Christs in-the-making. The fewness of the Earth lives required to attain this perfection, depends upon ourselves.

## Getting and Giving.

BY GRACE MACGOWAN COOKE.



At morning I went to the Field of Blessing,  
A field which stretches from sky to sky,  
Others might lack, but my wants were pressing,  
I said I will fill my hands with treasure,  
Youth and health and love and pleasure—  
None shall share with me—none need try.  
All shall be mine—with gold and lands—  
And I fared back at noon with empty hands!

Forth I crept to the Field of Blessing—  
Head of a following tribe am I.  
God's field, which stretches from sky to sky—  
Forth went I, all my fault confessing;  
When I gathered a handful, I shared with another,  
Each woman my sister, each man was my brother,  
And the children that flocked to me called me mother,  
And, as we wend o'er the evening sands,  
Not one of us comes with empty hands!

—From Munsey's.



## A Point of View.

By FRED G. KAESSMANN.

A gentleman said to me, "New thought teachings are a great grand thing, yet, without question, new thought has failed to accomplish all the good it should. To me this is incomprehensible. Do you believe this to be so, too, and if so, can you give an explanation?"

"Ever go to a football game?" I replied.

"Certainly," he answered.

"What do the opposing teams try to do?" I next asked.

He thought a moment, then replied, "Try to find the weak spot in their opponents' line."

"Exactly," was my reply. Then silence. Finally, "What has that got to do with it?" he asked.

"Everything," from me.

"How so?" from him.

Wishing to give him an opportunity to do a little thinking, I said nothing. Evidently, though, he was not thinking much on this day, so he urged me to "out with it,"—which I did.

"Mr. A.," I said, "in every game of life permitting the use of brains, whether it be football, baseball, war or business, we strive to find the weak place in our opponents' line. This, because the principle is vital to success, and we recognize the principle as applying. Unfortunately, though, many do

not recognize the value of this principle in the building of character, be the method new thought or otherwise. Still, it applies with equal force. Given something definite to shoot at we are likely to hit the bull's-eye. Shooting at the landscape in common, we are likely to accomplish nothing, no matter how long we shoot. Now, just show me a man or woman with head still sufficiently small to admit that he or she is not perfect, and I will show you a person who has an excellent prospect of producing results by the use of new thought methods. Such persons recognize their weaknesses and aim by the use of specific means to overcome them. Others—the many—fail because they shoot at too broad a mark. What I now tell you may be at variance with the teachings of some new thought teachers, but, take it from me, it produces results—and—that's what we want.

"You have hit it right on the head," he exclaimed. "The many lack a point of contact. They never cut in. Their methods lack incisiveness. Their self-satisfaction presents an armor capable of being pierced only by means of concentrated attack."

"Now you are wise," I assured him, "goodbye."

Have you a vulnerable spot?

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*To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer.*

—Whittier



# My Perennial Vacation.

By S. JAY KAUFMAN.



Would you like a vacation of 365 days each year?

I have it.

Yet I work every day.

How do I do it?

It's like this: I have succeeded in making my work my play; and what

*you* call play becomes greater play. I am quite as keen about using my muscles and my think-tank as I am about riding Chase, the new horse, I have had recently.

How I make my work my play is very simple. And how I, who succumbed to the hypnosis of New York life for ten years, overcame the call of the Metropolis, is quite as simple.

First, in so far as is practical, I manage to do the things I like to do. I chose work in which I was interested. And to do it I burned many bridges (including a law career) behind me. It was a Resolve Unlimited to do the thing I liked. When the routine of detail faced me, with its necessarily distasteful phases, I enjoyed equally the less pleasant things *because they were necessary*.

Do a thing cheerfully on the ground that *it is pleasant since you are given it to do*, and it will of itself become pleasant. It is wholly a matter of attitude.

Put yourself on a platform, as it were, and be your own audience, and you will see in viewing the thing from many angles, that its negative qualities are outweighed by the great preponderance of things that make for good. Yes, and the day will grow shorter, burdens will become fewer, your capabilities greater, and when your time for the other play comes, your play will bring with it a relish!

Does it matter so much *what* we do? Reason it out. Are we not all doing *something*? Is it not a matter of degree as to whether we have fewer or more, easier or harder duties? And does it not seem that if a duty is given us, it is a subtle compliment that we are, or should be, fitted for it? The other fellow succeeds in possessing a few more luxuries, he may have work that *seems* easier, but you will find that the one who is living in comparative ease has compensating trials and cares; and that if he does possess in abundance, he at one time or another did the unpleasant task cheerfully. It's a quaint trick of fate to try you out.

And now that you have accepted your work in this constructive attitude what possibilities come for appreciation of things about you! Take country life versus city life as an illustration for purposes of the vacation idea. You begin to see as I did that a comparison of life in the big city with that in the country leaves little in the city's favor. Perhaps



it is an individual matter, but to me it's a simple proposition of which gives the greater enjoyment. Schopenhauer calls it the basic selfishness.

Weigh, if you will the libraries, the theaters, the museums, the clubs, the cafes, and the possibility for the study of people in the city, against the sky and the air and the grass. The average town gives all that the city does, and the other things beside. So why favor the city? Each of the city's advantages is lauded justly, but why not live where these advantages can be obtained in almost as great a degree as in the big cities, if you can succeed in getting, too, what our nature singers have been singing for centuries?

But when the call of the city comes, a better plan is to throw into the balance not the things each has, but the things each *has not*. For, after all each has its public institutions and attractions, a few more, a few less. But of the things the country has not, which the city has, are the homes (?) in the cliffs; the cattle cars, underground and overhead, in which humans must go to and fro; the absolute indifference to the rights of others; the greed due to methods of living high and high living; and, and, and.

And what the city has not, that the country has . . . . the sky . . . . the air . . . . the grass . . . .

Just one incident:

I took Chase up into the mountain. Every turn brought happy new exhilarating sensations. In the Bridle Path in Central Park I would have met wearied, blasé faces. Here Mr. Jack Rabbit welcomed us, unabashed, sans fear, sans

malice, sans jealousy. The blue-jays and the robins, too, added their bit to the greeting. Squirrels, thrilled with the joy of living, unlike the artificial Metropolitan Park-ers sat, "presented arms" as we passed.

At the edge of the wood a crow, and later a huge hawk crossed just in front of us, bringing a suggestion of vulturous city life. Chase behaved beautifully—perhaps he knew that I had two lumps of Domino for him. In the open I let him roam alone. A bit of Le Gallienne's verse, which I heard him read the day he wrote it came back to me:

*"At evening I came to the wood, and  
threw myself on the breast  
Of the great green Mother, weeping,  
and the arms of a thousand trees  
Waved, and rustled in welcome, and  
murmured, 'Rest—Rest—Rest!  
'The leaves, thy brothers, shall heal  
thee, and thy sisters, the flowers,  
bring peace.'"*

When Chase had eaten his fill, we rode high up into Mount Tom. Poets of the Connecticut Valley have been rhapsodising about it for years. I do not write verse. I can tell you only that Chase's head was high, and my breast heaved! Below, the beautiful river, winding S shaped through the valley was a veritable picture of life,—its ups, its downs, its turns into the by-ways, but forever on, on, on.

At dusk we were back in the city. Chase was not eager to return.

Nature is not exclusive, nor is her toll exorbitant. Call and she offers herself without stint.

She is my perennial vacation! Do you see why I like the country?





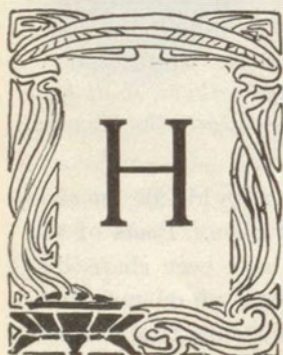
# Lessons in Constructive Science.

DEVELOPING A GREAT CHARACTER—SERVICE—THE  
IDEA OF THE MASTER—RIGHT AND WRONG SERVICE  
—SOME ILLUSTRATIONS—OVER SERVING—BEARING  
BURDENS WITHOUT BEING ENSLAVED—ALTRUISM  
AND SELF-INDULGENCE.

By WALLACE D. WATTLES.

## LESSONS X.

### DEVELOPING A GREAT CHARACTER.



E that will be great among you, let him serve," said Jesus. This is a revolutionary definition of greatness, totally different from the concept most people hold. It

is commonly thought that the great man is not the one who serves, but the one who gets others to serve him; who exercises authority, and says to this one go, and he goeth, and to that one come, and he cometh. To most people, the idea of greatness is indissolubly linked with the idea of exercising power over others.

At first thought, the idea of Jesus would seem to be exactly the opposite. If you wish to be great, be the servant of all; wash other people's feet; sacrifice yourself. Thousands of people, catching this idea, have started forth to serve, making themselves of no account, and feeling that true greatness was to be attained by indiscriminately and

continuously waiting on other people, at whatever expense in time and trouble to themselves. To serve has been construed as meaning to perform personal service for; to wait on; to make comfortable; and the people with this understanding—or misunderstanding—have done a great amount of mischief. Generally, the best service you can render any man is to let him alone.

Let me illustrate. I know a case wherein two hale and hearty old people went to live with a daughter, who is one of those whose delight it is to "serve" others by waiting on them with constant ministrations. Because "father and mother are old" she has decided that they ought not to wait upon themselves; that they should never be allowed to take unnecessary steps; that they are to be made "comfortable," and kept so. And as a result of this, father and mother have aged more within the past year than in the previous decade; they are becoming well-nigh helpless, because they are continually reminded that they are too old to take care of themselves. They are being killed with kindness; slain by "service!" The continually offered suggestion that they need help is making them helpless.



I know another old lady who went, some years ago, to live with her son; and this mother was an invalid. The son and his family were new thought people; and sickness was a forbidden subject in their home. The old lady had no one to whom to tell her troubles; and was perforce, obliged to talk of better things, and to give her attention to health rather than to disease. When really sick, she was waited on with scrupulous care; and when able to go about, she was made to feel that she was expected to take care of herself. Often she considered herself much misused in that she was not "waited upon" and given an opportunity to rehearse her story of suffering; but she grew better month by month, and is now in better health than for many years. Had she been "served" like the others mentioned above, there is no doubt that she would now be helpless and probably bed-ridden. To "wait on" people is not always really serving them.

Many a child has been ruined by being "served" in this mistaken manner by its parents; and many a home has been destroyed because the husband or wife has sunk individuality in personal slavery of service to the other party. We do wrong when we wait on the selfish, the indolent, or the unduly exacting; and even sick people are generally far better off for not being waited upon too much. I am not saying that we should be unkind, or that we should neglect those who really need help; but I wish to make plain a much needed distinction between "waiting on people" and serving them.

Do not let your eagerness to serve carry you to such a point that you will do other people's dirty work merely to prevent them from soiling their hands by doing it themselves. To do that is destructive of character in both yourself

and those you seek to serve. You put yourself in a servile attitude—that of a mere lackey, one who is better fitted for doing dirty work than for doing anything else. You cannot afford to put yourself in the servile attitude of soul; and that is just what you do whenever you do dirty work for those who are perfectly able to do it for themselves. On the other hand, you place them in the attitude of being too fine, or too good to do their own menial tasks; and that attitude is never the mark of a fine character. The finest character is the person who insists on doing his own menial service, and who will not let any one else do it for him, so long as he is able to perform it. He that will be great among you, let him do his own dirty work.

Care and discrimination should be used in "doing things" for the sick, the aged, and the weak. It is a good rule to do every needful thing for them that they cannot well do for themselves, and never to do anything that they can do as well for themselves. Give the utmost in kindness and tenderness; but let each member of the family "wait on" himself; always. I am not saying that you should not help one another with hard tasks, and so on; to fail to do that would rob life of most of its sweetness. I am speaking of the purely unnecessary menial service which so many people continually render to others under a mistaken idea of kindness, sympathy or hospitality. You can bear one another's burdens without being enslaved; and it is not a kindness to bear another's burden if he is perfectly able to carry it himself. Never fail to give a lift to a man who has more than he can carry; and never rob a man of the privilege of bearing his own burden if he is perfectly able to do it.

It is good to be kind, but it is not good to be over-kind. Your boys and girls



will be a great deal better off for taking care of their own rooms, and doing their own "chores;" and so will the other members of the family, old and young. Your invalid friend needs the exercise of walking into the next room after a drink of water; if he does it regularly it will help him to grow strong. Your guests will enjoy their stay far better if you make them warmly welcome, and then let them wait on themselves. That is, they will if they have sense; and if they have no sense, the quicker they terminate their visit the better for you. Do all you can for those who need help; but let the other people do their own dirty work.

I have repeatedly cautioned you in these lessons against letting altruism run away with you. The people who insist on needlessly sacrificing themselves for others do an immense amount of mischief. The greatest good that can come to any person is to be completely self-reliant; to learn that he has within himself a power which is sufficient to do all

his work, and to supply his needs. The people who are forever being "waited on" fall into a habit of relying on others; they do not depend upon themselves. They are robbed of the opportunity to develop individuality by the officious meddlers who insist on "serving" them.

"If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet." I will gladly and willingly wash any man's feet if he is unable to wash them for himself; but they may go unwashed until doomsday for all me if he is merely unwilling to wash them for himself. I have no time to waste in washing the feet of lazy and self-indulgent people. If you have a friend or relative who, by mere self-indulgence is enslaving you, I advise you to strike; notifying him or her—that henceforward you are going to wash your own feet, and let everybody else do likewise. Service is great; but the relationship of master and servant is destructive to character in both parties.

## Assurance.

BY KATHERINE QUINN.

One saw an artist o'er his self-appointed task  
Toil patiently through many months, and stopped to ask:  
"Art thou assured that to thy work the gods will give  
Such beauty as through all the years will make it live?"

"Ah, no! I know not if the work on which my hand  
Now tries its skill shall e'er with works immortal stand;  
But this I know: that striving ceaselessly will bring  
The power to do in time some far more worthy thing."

Strive on! Days in themselves may unavailing be,  
And cherished schemes may fail, but TRUST and thou shalt see  
How work repays itself. No effort is in vain;  
In God's Great Book each cost is balanced by a gain.





## An Acre in Arcadia

By Elizabeth Bowle

Jesse Shirrel, author, sat on his porch, smoking; and facing him across the wine-colored waters of the Sound, Mount Tahoma reflected the sunset in tints of rose, that magically veiled her snow-white bosom.

North and east of his little four-roomed cottage—built almost wholly with his own hands—was the forest. From the forest he had wrested this acre of enclosed land, immortalizing later its vegetables, fruits and flowers, its perfumes and its silences, in a little book, titled "An Acre in Arcadia."

And the forest, generous to its heart's core, harbored for him life-giving-firry odors and sheltered him when he wrote, read, gardened, "loafed and invited his soul;" or merely smoked, as now. And as he looked about him, "What more can a man want?" he asked of himself, and the answer came without hesitation and with a setting of his square jaw and a clouding of his clear eyes, "To be a full-grown man, two things more—woman and child."

And just then the gate into his lot swung open and closed and he saw a woman coming up the path, a peddler's pack on her back.

"Dago," said Jesse to himself. And then, "No, no Dago this." And he scanned her with interest, the impersonal interest of the writer, on the lookout instinctively for "material." He

looked at her, at her short skirt, broad-soled shoes, and flannel shirt—open at the throat. Lastly at the face, shadowed by a man's sombrero. It seemed a fine-featured face, in the brown freckled sunburn of which the grey eyes looked pearl-colored.

She greeted Jesse frankly.

"Good evening, Master," she said, and when he replied with a smile:

"Good evening, mistress, sit down and rest yourself," she swung the pack off her shoulder onto the step and seated herself beside it.

"Maybe the wife will be wanting some pins and needles or a bit of dress-stuff for the babies," she said persuasively.

"There is no woman and no babies," said Jesse.

"You live alone?" And when he answered, "Yes," she showed her white teeth in a smile.

"The master is selfish to keep all these good things to himself," she said, looking around at the cottage and garden.

"Perhaps you are selfish and keep your good things to yourself," retorted Jesse. "Where's your mate, woman? Is he toting the children up the hill?"

Her laugh was spontaneous and gay, but she sobered suddenly.

"He left me."

"Left a fine, good-looking woman like you?"

"I wasn't good-looking then, I was



little short of a scarecrow. If my man saw me now he wouldn't know me. When he left me I was a sick woman, a dying one. Yes, that's true. And that was over two years ago."

She paused reflectively and Jesse smoked awhile in silence.

"You might tell me how a dying woman became a living one," he suggested then.

"It was this way. We'd been married about three years, and then the baby came. A boy—just what we'd yearned for, he and I. Yes, and my baby died. And then what with a heavy cold I took and fretting for the boy and grieving at my husband's disappointment and blaming myself for the careless way I'd lived, thinking of little else but dances and card parties and dressing up—things, too, that he didn't care for one bit—I began to spit blood and to cough and to lose flesh, and pretty soon I was dying of consumption. At least, so the doctors said. And when it looked as though I wasn't far off dying what did my husband do but get right up and leave me."

She paused, for Jesse murmured something.

"'Brute,' did you say?" she asked. "Well, maybe he was and maybe he wasn't. But at all events he about beggared himself leaving money enough for the nurse and the undertaker." Her laugh rang out infectiously merry. "And anyway," she continued, "I figured it out this way. He had aimed to marry a healthy woman and he hated sickness; said it was unnatural and a disgrace, because nine times out of ten it meant careless living and careless thinking, and he was always terribly uncompromising, both with others and himself. I liked him all the better for it, too. And also, deep down in his heart, I believe he couldn't stand by to see me die, for he loved me in his man's way, and a man's

way of loving is hard to understand, but worth understanding. And then again as I told you I was nothing but a scarecrow and I was woman enough to hate him to see me that way—that counted for something. And then again I just loved him—and after all that was all there was to it. So you see what with subtracting and multiplying and dividing and doing some careful balancing I summed up that he wasn't a brute, though he surely did turn my hair grey. But I forgive him for that because I've gotten good and plenty, haven't I?" And she whipped off her hat and, turning her head, showed a thick braid.

Shirrel leaned forward and surveyed it.

"It is the softest ash color threaded with gold," he said.

And when she sat silent, "Well, go on," he said, encouragingly, and she continued:

"But the queer thing was that him leaving me made me determine to live—up to then I hadn't cared much. Pure cussedness and contrariness, I suppose. And just then, too, a woman happened along who took a liking to me and she picked me right up and carried me bodily into the fresh air and sunshine. We lived in a tent for weeks. Oh, she was splendid! Brainy and full of magnetism and love—bracing love. I about worshipped her! It is great to love a woman! She taught me how to live; I'd only half lived before. And then to keep out of doors, and to ease my heart-ache for the man and the boy, I took to tramping when she left me, and next thing to earn a living, I bought a license and a pack and tramped day in and day out, and never a hobo molesting me, perhaps because I've cast out fear once and for all, and am always ready to share my pie."

She smiled at Jesse and he at her, and went on:



"I've tramped miles and miles, and when the weather is very bad I put in at a farmhouse and help the woman with the chores and the children, and I pass on to others what I've found, health and sane living, and the joy of living, and happiness. For I am happy—sorrowful, too, at times, but that's natural. And sorrow can be a friend, but never unhappiness. But I cannot be unhappy when I've looked death close in the face and am alive now, gloriously alive, mind and body. Why, even before I took sick I was never like this—but a mere slip of a girl who thought more of a pink and white complexion and of a slender waist than of being strong. Now I'm all muscle where I used to be just soft," she ended proudly.

"But has it ever occurred to you that your husband—when you find him again might prefer the 'just soft' to knobs of muscle?" asked Jesse mildly, and waited for her laugh and was not disappointed.

"A strange story," he commented then. "But I wonder you have not sued for a divorce for desertion. Surely a woman as attractive as you are must have had your chances to marry again, or with all that muscular power at your disposal might well have made your chances."

"I had them but I didn't want them. I've had nothing to do with men beyond a kiss now and then when I came across a man I liked well enough for kissing. I always did like kisses—quality not quantity. My man was the same way; he loved quality in everything and never wasted himself knowingly."

"Kisses that combine quality and quantity are rather desirable, don't you think?"

She smiled and then rose and took hold of the pack-strap but paused at his question:

"How did you happen to hit this place?"

"I picked up a lovely little book at a book shop—'An Acre in Arcadia.' It made me want to know the author and the bookseller gave me the name and address of Mr. Jesse Shirrel, and now I've visited him and I must be tramping again, and thank you kindly for the resting place and the listening. You made a fine listener. Goodnight to you, and goodbye."

But Jesse had risen, too, and when she moved to go he sprang down the steps and falling on his knee in the path-way he clasped her around the waist, burying his face in the folds of her dress. For a moment his whole big frame was shaken by a sob, and then he looked up at her.

"You big-souled, lovable, laughable woman!" he cried. "My wife!—my wife—and yet for a few moments your dear brown face slipped my memory! Hester, I would move heaven and earth for you to love me again—and live with me again."

The woman put her hands on his shoulders and looked him in the face.

"I cannot love you again," she said, and seeing the pain in his eyes she added quickly and softly, "for I have never ceased loving you, Jesse."

"Hester, with all my faults, I can say the same! Can you believe me?"

"I believe you."

"And you will live here—at home?" he asked, and he rose and stood before her, his eyes fixed on her grave reflective face.

"I love to tramp," she said at last. "Maybe, Jesse, I have learned to love liberty more than love."

"You need both and can have both," he replied quietly. "And love is liberty or it is not love."

And when she presently, without another word, lifted the pack, he helped her to adjust it and walked beside her down the path, then opening the gate for



her to pass through he leaned his arms upon it. In the road she stopped.

"May I visit you again sometime?"

He smiled at her and there was that in his smile that made her turn back impulsively and holding up her face their lips met in the kiss of quality.

Then Shirrel pushed open the gate and stepped into the road.

"The devil take the pack!" He gripped it and whirled it over the fence. "I know you!" he said. "To step tamely into my house is not your way nor mine!"

He seized her where she stood, laughing, and lifting her in his arms carried her up the path.

The moon rose just then behind Mount Tahoma. For a moment by some magic of the mountain's outline it showed as a big crescent, then gliding upward revealed a ball of gold.

"The Acre was often drowned in moonlight, white moonlight from moons of gold, silver, copper. Then would the owner dream dreams of moons of honey," quoted Hester, her lips touching his ear.

## Social Ideal of the Business Man.

By CHARLES FERGUSON.

There is a world transforming social ideal at the heart of modern business. This ideal is to be sharply distinguished from plutocracy on the one hand, and from socialism on the other.

It is already partially realized—has, in fact, arrived at great practical power. But its full realization—carrying with it a substantial solution of our social problem—waits upon a more general understanding of the true nature of modern business.

The time is ripe for a distinct social movement, which shall consciously oppose both plutocracy and socialism and shall set itself to the accomplishment of the constructive ideas that lie half hidden in the business man's mind under such words as Capital, Credit, Contract and Corporation.

The idea of Capital is to be clearly distinguished from that of poverty.

Capital is property devoted to the uses of production. That is to say, it is property transfigured by its devotion to creative uses.

According to the business man's ideal, all property should cease to exist as mere property and should be transmuted into capital. Every man's house, his clothes and his dinner should be dedicated to the creative process. No possessions should be inert; they should all live and serve the ends of progress.

Credit is the valuation of men, with reference to their creative efficiency. It measures the radius of a man's enterprise—the length that society will let him go before compelling him to prove that he is "making good."

Your ideal modern business man never thinks of himself "spending" anything; he merely "invests" and reinvests.

He never "retires" from business; it would be death to do so.

He never "has enough"—for he is not thinking of possessions, but of accomplishments.

His ideas are not static, but dynamic. And if you would understand him you must cease to think mechanically and learn to think chemically.



Take next the word Contract, which lies at the basis of business philosophy.

Contract means mutual service—reciprocity. A contract is vitiated by fraud or duress—i. e., by any denial of human equality or any refusal to do as you would have others do to you.

The vital tissue of the new society of commerce is a delicate reticulation woven by myriads of personal contracts—evolving organs and authorities.

Socialism is the proposal to substitute political election for this kind of contractual selection—in the control of the staple industries.

But contractual selection is better. It would be seen by everybody to be better, if it were not for the intrusion of political privilege into the existing system of business.

Finally Corporation is a word that stands for the publicizing of business—the putting of an enterprise on an impersonal, a scientific basis—making it rest, not upon anybody's say-so, but upon its own intrinsic power to "deliver the goods."

Now, how practically shall we focalize these ideals of business and give them a commanding prevalence?

By creating in every community a society, an institution, to understand them and stand for them—a kind of public trust commissioned to work out a "community of interest" among all other concerns and corporations—insisting that no contract is good that is not good for all concerned, and that no business is legitimate that does not serve the public.

This kind of thing is already coming into existence in many places. In Pittsburgh, for example, it is called the Civic Commission. "Boston 1915" is the shibboleth of an institution of this sort in New England capital.

The institution that is to realize the ideals of the man of business will perhaps come to be a kind of militant university—an association of the working intelligence of a community to advance the arts and sciences—to raise the standard of living—to make goods cheaper and men dearer.

—From *New York American*.

## To Dirt.

BY FLORENS FOLSOM.

Dirt! To thee a litany  
Now paeaning I sing.  
I love thee not. I know thou art  
A foul and evil thing;  
Yet, Dirt, far otherwise than hurt  
Thou to my life dost bring.

O Dirt! Thou art a fearsome thing,  
Abhorred from pole to pole;  
And yet in battle who dares fling  
Against thee all her soul  
Shall find, O Dirt, her loins re-girt  
With courage keen and whole.

Who grapples with thee fearlessly,  
In steadfast patience, too,  
Knows joy and peace and pleasure,—she!  
Past Idleness's due;  
Knows strength redoubling ceaselessly,  
And power pure and new.



# Study of Realization.

REALIZATION EXPLAINED AND DIFFERENTIATED—  
POINTING OUT A WAY TO SUCCESS—THE LIMITS OF  
TEACHING—"ALL IS GOD"—TO BE VERSUS TO ACT;  
TO KNOW VERSUS TO SPEAK.

By GRACE M. BROWN.

Realization is the soul assimilation of mental accumulation.

Therefore realization is factual consciousness.

Every avenue of culture, every path of attainment which leads to realization on any plane is worthy of our close attention and careful perusal because until one actually comprehends a certain plane of his life through realization he does not manifest the life of that plane in completeness; he simply has not yet made it a part of himself.

Realization is so far beyond the plane of reason that to a truly awakened soul reason has become obsolete.

Realization is a soul attribute and admits of no compromise and knows no wavering.

A man may have so much information that it positively weighs on him, but another man with very little information may have such a profound realization of actual truth and thereby of his relation to life that he succeeds in his undertakings and becomes an inspiration to the entire race.

No man can teach or rather no man can inspire another beyond the plane of his own realization. When the teacher actually knows a thing it is an easy matter to impart it to another, his thought is alive with it, his intention is full of its force and being then a part of him it has entered his love realm and become

a reality to him. Therefore it is his, and he has the right to express it and to give it as he wills.

The pages of a printed message are alive with the thought of the man who knows through realization whereof he speaks, his words carry a living energy of inspiration which is utterly lacking when he is writing in and from externals and apart from consciousness. The most commonplace phrasing becomes mighty when it is viewed with the eyes of realization. Take this platitude: "All is God." How many times have we read it and heard it spoken almost flippantly, and yet what a marvelous underlying force those three common little words carry. Truly if one realized them, he would be beyond all sorrow and all confusion because he would know all that there is to know and knowing all, he would be master of himself and of his conditions.

It is far greater *to be* than it is to act.

It is much more mighty *to know* than it is to speak.

"To be" means to be alive in God, and "to know," means to be one with all intelligence; if you and I are alive in that divine being and one with all else that knows, we carry a power that will save the race, aye, a power that will be a force of construction in the entire universe.

Verily *God is* and there is nothing else beside.



# Refined Researches in Astronomy.

THE WONDERFUL PROGRESS MADE BY ASTRONOMERS—THINGS THAT WOULD AMAZE COPERNICUS,—THE SPECTROSCOPE—BEAUTIES OF THE SPECTRUM—ALL MATTER RADIATES DIFFERENT KINDS OF LIGHT—THINGS ABOUT THE INVISIBLE—HOW THE SPEED OF THE STARS IS OBTAINED.

BY EDGAR LUCIEN LARKIN.

SEEKING THE UNKNOWN AND INVISIBLE.



The highest refinements of skill in measuring, collecting data, arranging them by plan and deducing results therefrom, are all called into activity by modern astronomy. Could Copernicus, Kepler, Brahe and Newton

look within a modern astronomical observatory, they, even these mighty minds, would be filled with wonder. Newton were he here now would no doubt ask what is that beautiful instrument over in the corner. It is the elaborate spectroscope. It's grating ruled with 14,438 lines to the inch by a diamond on polished speculum metal, is so glorious in its beauty when the sun shines upon it, that words cannot describe it. Gorgeous colors are on display and to realize their loveliness they must be seen. In with these colors, spread out in a broad band, there are over 9,000 thin black lines. The bright and dark bands and lines together make up the wondrous spectrum of the sun, or of stars, or of any shining body upon which the instrument is centered. These black lines are among the most valuable of all things in possession of

scientific men. They are letters of the alphabet of nature. He who in the love of nature holds communion with her visible forms, cannot possibly see and study anything more impressive than these—the Fraunhofer lines. And the heights of human thought are reached in the task—pleasing indeed—of spelling out names of incandescent chemical elements hot and glowing in the sun and brighter stars. The spectroscope has one work assigned to it, namely,—to tell us what the sidereal universe is, and of what elements it is composed. Every element known to chemists when on the point of changing from solid or liquid to gas emits light peculiar to itself. No two phases of matter radiate identical kinds of light. This is a set law of nature. Now, the spectroscopist is as familiar with all bands and lines in the spectra of all the elements, as is a telegraph operator with dots and dashes; and names of glowing substances can at once be spelled. But these researches are excessively refined and delicate indeed, they must be for the work requires constant measurement of lengths of waves of light ranging from 33,000 to 63,000 to an inch. It is almost impossible to touch the micrometer on the spectroscope here, without moving it as much as the length of one of these tiny waves. Most comprehensive results have been secured by the use of the spectroscope



since A. D. 1880. All elements are distributed throughout the universe it is now believed. At least forty-four of them with which we are so familiar here on earth have been seen glowing in the sun and stars, all other suns than ours. Helium was seen in the sun for a number of years before it was finally discovered on the earth. And now the powerful spectroscopes have discovered new lines in the light received from the glorious corona of the sun. The element emitting these rays has been named Coronium, and every chemist is trying to find it in the earth. Another set of faint lines has been detected in the light of some of the Nebulæ, and this unknown element has been named Nebulium, and tireless search is now being made to find it. Extensive explorations have been made amid energy waves too short to effect the eye, and therefore invisible; millions have been discovered; but the methods employed are so complex that they cannot be explained without cuts of apparatus. These invisible, yet potent waves of energy from the sun profoundly influence the earth and man. We live and move within them and they help to keep us alive. They are chemical and electro-chemical and are as wonderful as any other domain of Nature. There are men now living who devote their lives to their analysis.

#### WEIGHING THE INVISIBLE.

Suppose that we find the position of a star with extreme accuracy today by means of a powerful telescope and record it. Then in a year again find its true place, and so on, year after year. And suppose that these positions are on the circumference of a circle or ellipse. Then the angular diameters of these orbits become known, and the astronomer knows that the star is in revolution around some center of gravity. Behold these things; he can in time lo-

cate this invisible point. And he knows that a center of gravity is always between two or more suns or worlds in space-deeps. Even if one of these giant worlds is dark like the earth, and invisible, he can tell its direction from this mysterious center of gravity. He measures the diameter of the orbit traversed by the bright star-sun, in seconds of arc, that is, in angular measure. Then if it is possible to measure the distance of the star from the earth, both bodies can be at once weighed, the visible and the invisible. A number of such binary or double suns have been thus weighed, and nearly all of these contain far more matter than is in our star—the sun. The bright star Sirius has another revolving around it, and this one is visible. The distance of Sirius is known and is fifty-one trillion miles. The time of revolution of both bodies is known, and therefore the diameter of their orbits in miles. These facts give their combined mass which is five and one-half times greater than that of the sun and earth counted as one. The wonderful star system—Beta Lyre, it and its companion contain twenty-seven times more matter than does the sun and earth. But man cannot hope to measure its distance. How then find how much matter the two stars contain? The discovery of how to weigh suns whose distances are unknown is one of the most wonderful ever made. The spectroscope does this amazing work. The principle is that of crowding or expanding waves of light. Stand by a railway track when a fast express is approaching. Each time the bell rings, the note will be higher and lower after the train passes. More waves of sound enter the ear when coming and less when receding. Spectroscopes are now of such power that they detect compression and expansion of waves of light. A sun revolving



around another in an orbit edgewise toward the earth, will come towards the earth on one side and recede on the other side of its orbit. The number of waves is found. This gives the speed of

the stars. Then these velocities are compared to those in our solar system and masses are determined, and these researches are refined beyond all powers of imagination.

## Hard Knocks.

By JESSIE L. BRONSON.

Getting some hard knocks from fate, are you? Well, what of it? It's making a man or a woman of you. Thought you were one before, did you? Well, perhaps you were, according to your own ideas, but some of us are "seeing through a glass darkly" at present.

Just look in the mirror of spirit and find whether you see reflected there the man or woman St. Paul had in mind when he wrote these words: "Hopeth all things, believeth all things, endureth all things." If you don't see that sort of reflection, you need all those hard knocks, don't you?

The Indian youth is taught by a course of agonizing tortures to be indifferent to pain, and some of the Arctic fathers throw their babies into the cold snow to toughen them. I often think the Lord tries something the same sort of treatment on His children. Cannot we grown-ups be as good stoics as little Indian boys?

The truth is, many of us would be leaners one way or another if we could, clinging vines, running wild and hanging hold of every crooked, rotten stick of circumstance or opinion that we could reach. The Lord pulls the rotten stick away and down we tumble. If we are going to be clinging vines, the Lord wants us to fasten our tendrils upon Him. But before He gets through with us, we have to grow a good stout

stalk of our own and stand upright, whether we will or no.

Or if we don't belong to the clinging vine department of humanity, we are very probably rank, acrid weeds, prickly, too, perhaps, and it takes a deal of cultivation to make us yield sweet fruit instead of poisonous juices. But it's worth while to make a fruit tree out of a thorn-bush if you can, isn't it? Even if it does hurt the thorn-bush a little to part with its prickly excrescences. You've an ideal, haven't you? And you want, oh, so much to attain it. Well, every hard knock is a hammer blow chiseling out that very ideal. Some marble chisels more easily than other kinds—too easily—it is soft and crumbles quickly. It is the marble that can stand the hardest blows that takes on the most lasting beauty. If you can take a good hard blow between the eyes and stand on your feet BE GLAD.

So take your medicine like a good child, and don't make any faces over it. *Just pretend you like it.* It's good for you, and *if it comes in big doses, so much the better.* You'll get well all the quicker.

When fate finds out you are ready for all the hard knocks it has for you and in fact are really beginning to enjoy them, it is quite apt not to allow you to be a stoic any longer, but turns right around (fate is that contrary) and showers roses on your path.



# Mary's Allowance.

AN IMPETUS FOR YOUNG PEOPLE—HOW TO GIVE SO THAT THE DONEE WILL REALLY PROFIT—THEORY AND ACTUAL PRACTICE—A DOCUMENT YOU CAN USE—THE WISDOM OF THE THING INCLUDED IN THE DOCUMENT.

By ELIZABETH TOWNE.

## PART I.

*Below is a copy of a letter given by a woman to her young daughter on the day of her Commencement.*

*It would have been more economical for her if she had brought her daughter up in these same ideas. But it is never too late to mend, better Commencement Day than Wedding Day, or never!*

*The same idea has been used with several other persons I know of, both boys and girls, and it has worked like a charm. Most young people only need a little direction in this matter, and a little encouragement to practice and keep at it, and they soon begin to reap the joy which comes from doing anything well.*

*After the habit is formed there is no more trouble to so manage money that it affords a constantly increasing savings account, in addition to the solid satisfaction of COMMANDING one's income and one's self.*

*Next month there will be a second letter, a complement of this one, a letter which is helping several boys and girls to work out their own salvation.*

*Here is the letter, which was headed:*

FOR MARY.

June 25, 1910.

Believing that one of the essentials to a happy and successful life is the knowledge and practice of properly managing money, and

Believing that every girl should learn this as well as every boy, and

Believing that in order to learn the management of money every girl must have an allowance and certain necessities to buy out that allowance; that she must learn to manage money by doing it when she is young, and while her mistakes need not be too costly,

Therefore, I have resolved to celebrate your Commencement Day by making you an allowance of \_\_\_\_\_ per month—with a few strings attached!

To facilitate the learning of proper management of money, I will for six months pay your allowance in four equal installments on the 1st, 2nd, 3rd and 4th Saturdays of the month. This will enable you to avoid getting into a big hole toward the end of each month through being too reckless near the first of the month.

Now for the strings:

*First*, you are to so manage your money as to keep entirely free from debt. You are to buy nothing at all until you have the cash in hand to pay the entire amount.

*Second*, you are to ask for no extra money to make the allowance larger, nor even hint for it! And



you are not to make a single complaint about the amount being too small! You see the lesson you are to learn is the lesson of getting along cheerfully *inside* of your allowance. When you have learned to do this well, you *may* find your allowance gradually increasing, but until you thoroughly learn this lesson your allowance is to be rigidly enforced and no increases even hinted at.

*Third*, you are to buy with your allowance a certain number of the necessities. This plan will enable you to so manage money as to make due allowance for necessities before you invest in luxuries.

After a little practice you will find that you need in all things to make yourself a perpetual allowance to cover *the unexpected* which is never twice alike but is always cropping up in every person's life. *The unexpected* is dead sure to happen every day, and your allowance to yourself should be great enough to enable you to meet it without strain—without getting into debt and with a little surplus over. *If you do this you will be happy and satisfied in your heart over all your business expenditures.* If you do not make sufficient allowance for this UNEXPECTED which is always cropping up, you will be everlastingly regretting expenditures after you have made them, and you will always be unsatisfied and unhappy in yourself. Good management of money will eliminate a very great many unpleasantnesses and unhappy feelings, and the little things

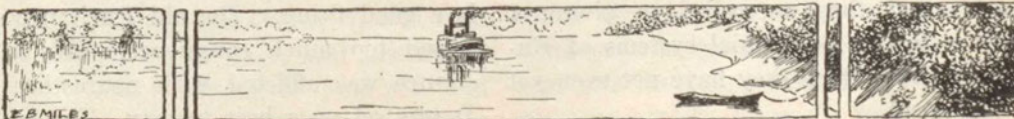
you do without, you will never miss in a week's time! *Command your desires as well as your money*, and you will increase your happiness fourfold. Out of your allowance you are to buy all your necessities, including hosiery, with the exception of your dresses, hats and coats, and whatever underwear and shoes *I consider necessary.*

Beginning with your Commencement Day I will give you the allowance payable as hereinbefore stated. And I promise to give you the free use of this allowance, provided you keep your end of the arrangement.

Also I agree to let you learn by your own mistakes, and to refrain as far as possible from criticizing your expenditures or adding any more strings to those already mentioned. Every girl makes mistakes and every girl learns by those mistakes. I am aiming to give you the opportunity to make these mistakes and learn by them while you are still young, while the expense of such mistakes cannot be so great as it might be later.

If at the end of six months, you have managed your money so as to keep well *inside* the debt line, at the same time looking out well for the necessities before spending on the things which are less necessary, I will increase your allowance and turn more of the necessities over to you to be managed as you will; and I will likewise pay your allowance all in one installment at the first of the month, instead of in four installments.

Signed .....







## Views and Reviews

By

*William E. Towne.*

### *Conscience—Pro and Con.*

A famous philosopher has recently said that a really strong man usually turns his back upon his own conscience.

Nevertheless, I think it is a fact that all the world's great leaders have been men who, in degree, recognized the oneness of humanity and the interdependence of mankind—at least at the beginning of their careers—and that is what conscience really amounts to. No man was ever endowed by his fellow men with any high degree of power, unless the people believed that through their leader some great benefit could be gained for a considerable portion of the race.

When Napoleon began to rise above the level of the men around him and started out upon his career as a world conqueror, he was backed by an army whose members were enthusiastic in the cause of liberty. They believed themselves instruments who, through their leader, could free the people of Europe from monarchical rule. Using their enthusiasm as a basis, Napoleon reared the structure of his power.

So successful were Napoleon's armies that they succeeded in giving a scare to the monarchical systems of Europe from which they have not even yet recovered.

Napoleon's expressed purpose was to

"make one nation out of all the European states," with Paris as the capital of the world. There was to be one legislative code, one court of appeal, one currency, one standard of weights and measures for the whole of Europe. Who shall say that there was not something more than the lust for personal power connected with this conception?

At a later period in his career, when Napoleon became so egotistic and selfishly ambitious that he thought only of Napoleon, the people took away his power.

The leaders of the French Revolution were as perfect examples, perhaps, as we have of men acting without the restrictions of conscience, and where is their fame today? Where is their place among the great men of the world? Who holds up for admiration the character of a Robespierre, a Mirabeau or a Danton? Who tells his children of their great deeds?

The man whose fame really endures is the man who recognizes in some degree his interdependence with other men.

Yes, a moderate amount of conscience is a good thing. The old Puritan possessed too much conscience. His conscience was afflicted with neurasthenia. It was set on a hair trigger. The leaders of the French Revolution represent





## Views and Reviews

By WILLIAM E. TOWNE



the opposite extreme. Somewhere between the two extremes we find the place of such men as Abraham Lincoln.

Conscience to a strong man is like ballast to a balloon. It steadies him. It prevents the ego from becoming so self-centered that it loses all sense of relationship to all other egos, thus bringing upon itself disaster. Conscience keeps a man in alignment with the great forces which are always working toward unity. The man who shows that he possesses a clear consciousness of justice in human relations is the man whom the people trust.

The beautiful rebels of the world would like to feel that they are wholly free, even from the dictates of conscience and a dependence upon others. But there is no power without a measure of repression. Take away the river's banks and its power is dissipated. Ground the electric current and its energy is scattered. Too much freedom, as we count freedom, but leads us back to tyranny.

The truest freedom resides in the poised mind of man, and in his recognition of the unity of life.

### *On Loving Difficulties.*

Mental strength, like physical muscle, is developed through exercise. Life consists in meeting and conquering difficulties. When you cease to conquer difficulties, you die. You are no longer of any use in the world.

If you allow the mind to slump before every difficulty that arises, if you always take the easiest way, it will soon weaken the brain fiber, and instead of finding fewer difficulties you will find them increasing and multiplying like a family of guinea pigs.

I remember in one of Henry Wood's books there is a full page motto which reads as follows: "Pain is Friendly."

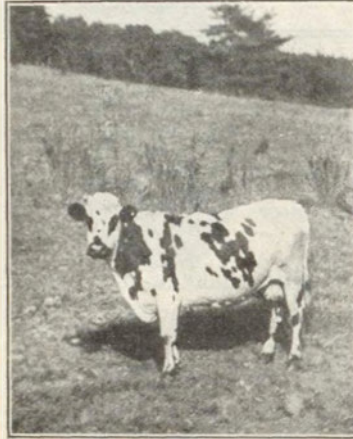
I would change the word pain to difficulties, and make it read, "Difficulties are friendly." If we were really sensible we should make a practice of loving each difficult situation. Each one means a new opportunity for the development of greater ability and power. It means that you are going forward into a larger field of action, instead of contracting and slumping back until the powers you already possess become atrophied. "Foul, cankering rust the hidden treasure frets, but gold that's put to use new gold begets." So it is with your ability to meet and overcome difficulties. If you *use* your power you will attract more power. If you try to preserve your power unused, if you avoid the conflicts of life, you will find yourself going back into nothingness.

Life is activity. If we love life, we should love difficulties. We should love work. We should love to meet and solve the difficult problems of existence which are constantly facing us. Instead of meeting the drudgery of life with resistance, we should meet it with love and interest. In proportion as we change our attitude of resistance to one of love and interest, we shall find that we are transmuting the unpleasant features connected with life. We shall find ourselves looking forward with pleasure to what the morrow may bring forth for us. The ability to meet and conquer will grow strong within us, and our assurance that the underlying purpose of life is good will increase daily.



## Netop Notes.

BY WILLIAM E. TOWNE.



The garden was planted this year with carefully selected vegetables. The selections were made with the object in view of growing only such varieties of "garden sass" as

woodchucks are not fond of.

I knew that woodchucks considered young butter beans a dainty tid bit, and that green peas gave them unalloyed bliss. I also knew that they did not altogether despise tender beets, etc., etc.

So I planted dwarf lima beans (the pole beans and dwarf limas seem too coarse and rank to please the woodchucks), sweet corn, and cucumbers. Also a row each of carrots and parsnips, the seed having been furnished free, without request, by Uncle Sam via our Congressman, Mr. Lawrence.

I don't suppose the Agricultural Department actually took into consideration the exact needs of our 20x30 Netop garden before sending on those seeds. I hardly think the department ever gives any very serious consideration to what will be done with seeds when they send them out. Human nature is such that it does not like to see good things go to waste, so I presume the majority of people who receive free seeds do as we did, plant them.

The carrots and parsnips came up nicely, and made a rapid growth. So did three hills of Boston marrow squashes, which were my especial pride.

Then came the tragedy. A rabbit came strolling past the garden one day, looked through the wire netting and licked his chops at sight of the succulent green things within. Being a rabbit possessed of more than ordinary ingenuity, he soon set to work driving a tunnel beneath the gate. How long this took him I do not know. Only the rustling leaves, and Oscar, the Scarecrow Man, were there to witness the act.

Once inside that rabbit made short work of all the parsnip tops, the squash plants, most of the carrots and a few hills of cucumbers for desert.

Just as he was finishing the repast, and feeling quite contented, two Holyoke clergymen came strolling up the path toward the garden gate. The rabbit did not know they were clergymen. He supposed they were just ordinary human devils. So when they opened the gate and came inside he lost his head completely and began leaping against the high chicken-wire fence in a vain effort to escape.

The clergymen called, "here, bunny! here, bunny!" and tried to coax him through the straight and narrow gate that lead to the open. When they were finally successful, poor Mr. Rabbit's heart was going flippity flop at a fearsome rate.

Although the subway beneath the gate was left open for several days (until I went out and closed it with stones) the rabbit did not come back. Whether so much green stuff gave him a stomach ache, or whether he was overawed at the thought of clerical society I do not know.

Now I do know some of the things that rabbits like in the way of vegetables, and next year shall select vegetables for planting with a view to *not* placing temptation in the way of innocent rabbits.

\* \* \* \* \*

Last Saturday after some mutual bribing, I persuaded Elizabeth to visit Netop for the first time this year.

The bribing arose in this way: Down in Prew's store was a certain broad-brimmed Panama hat which she was anxious I should buy. She liked the hat. I did not. Or thought I did not, which served the same purpose. Besides, I had just squandered \$3.00 on a straw hat. But Elizabeth said my first purchase was frivolous and inconsequential. Not becoming to a man of my grave parts.

So she finally agreed that if I would buy the hat at Prew's she would go walking with me Saturday and Sunday.

Arrived at Netop it took only a few minutes to inspect the place, look at the phlox which I had carried out from the house and transplanted, cut the heads off a few weeds in the garden, interview a few mosquitos and we were ready for the walk.

It was a moderately cool June afternoon. Big masses of gray clouds obscured the sun, so it was just comfortable for walking. The route I had selected led up the highway toward



Amherst for a half mile, and took us right to the foot of Mt. Holyoke. This highway was a little dusty, and every few minutes we had to run for the tall brush on each side as some haughty limousine or touring car flashed past us.

Right under the mountain we came to a pasture bars. The rattle of the bars as we let down two and crawled through, attracted half a dozen cows who were grazing back in the pasture. They raised their heads and came toward us, evidently supposing it was milking time.

We now followed what seemed to have been an old wood road back into the undergrowth. Here and there a fine specimen of an ash or maple tree was still standing. For the most part there was only scrub undergrowth and open pasture.

The undergrowth grew thicker and larger as we proceeded, and on each side of the road were immense masses of white mountain laurel blossoms. Some of the laurel bushes were ten or twelve feet high, and loaded with flowers of snowy whiteness. Growing for the most part in the deep shade the blossoms were unusually white.

The laurel continued for a half mile or more. Then we came to a place where on one side all the wood had been recently cleared. We could look away to the north where Mount Holyoke rose abruptly, and as imposingly as it is possible for a 1000 feet mountain to rise, toward the sky.

Then came a winding shady stretch of wood-road, completely overarched with hard wood trees, interspersed here and there with young hemlocks and pines. This finally ended and we came out into recently cleared ground, elevated so that we could look back to Mt. Tom and the city of Holyoke, getting a most pleasing view.

From this point the wood road descended rapidly. We passed cords of pine and other soft wood piled by the roadside. The air was filled with the pleasant, pungent odor of drying pine. Just beyond we came out upon the South Hadley-Amherst highway which runs back of Netop cabin. At our left was a beautiful waving field of timothy. Ahead across the fields a special trolley car waited on a switch. Elizabeth had completely lost the sense of direction and exclaimed, "Where are we?" A few landmarks set her right. A few more minutes and we were back at the cabin, ready to take the car for home.

An immense armful of laurel, gathered in the

thick woods, and a sense of exhilaration was the fruit of our walk. We estimated that we must have covered two and one-half miles during our stroll.

P. S.—I have discovered that the clergymen's rabbit was a *woodchuck*.

*The tendency toward the country and country life we ought to encourage. It tends toward sane, philosophical and quiet consideration of the problems of life. It takes out that nervous exhaustion of energy; it takes out the gambling spirit; it takes out of the life of the citizen that hurry and rapidity that carry men quickly to the grave, and it makes for the happiness of individuals and families far more than any trade or profession that brings you into the great maelstrom of city life.*

—WILLIAM H. TAFT.

## For World Peace.

**We, the Rising Generation, want a World Agreement for Universal Peace.**

**We want our war vessels and battle-ships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.**

**We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.**

**We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.**

**We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.**

**We believe in these things.**

**We pray for them.**

**We talk them.**

**We work for them.**

**We vote to this end.**

—Elizabeth Towne.



# 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 some one 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. 262.

I will tell you my story and you will say whether I have been successful or not.

To begin with I am a woman farmer, left a widow at the age of thirty-four, with forty acres of rather poor land, an old house out of repair, a fair barn, and about \$400. My first effort was to make myself a home.

About that time the farm across the road from my place was offered for sale, including beside a better house than my own, sixty-five acres of land, two barns, a hog pen and hen house. Everything was in a rundown condition including fences.

I paid \$1,085 for this farm. A little later thirty acres once a part of my original farm was offered for sale. It was to my advantage for several reasons to buy it which I did for \$375.

I now have a farm of 135 acres of land, a team, twelve head of cattle, and farming tools. I have extensively repaired the house and it is a pleasant and comfortable home.

I have also repaired and enlarged the barns and hen house until they are in good condition. I am now fifty-seven years old so you can see how long I have been about it. It is all paid for and \$1,500 besides. This from farming in Central New York, where so much is being said about abandoned farms.

Just a word about the so-called abandoned farms. There are none of them wholly given up; some one has a string on them, holding for higher prices for land, or taking every-

thing they can get off the soil and putting nothing on.

I did a great deal of outdoor work myself, and carried every detail of all the work on my mind. I have three daughters. I educated two of them for teachers, clothed them as well as their associates, and managed their share of the property so that when they became twenty-one years of age their money had not only been kept good, but increased.—L. H., South Otselic, N. Y.

## Success Letter No. 263.

*"Live Pure, Speak True, Right Wrong, Else Wherefore Born."*—Tennyson's Idylls of the King.

What better motto could one have for success in life? Yes, success! Not in acquiring material things, for applied to such it is a misnomer, but in acting *The Man*. And in so far as one acts manfully, only so far is he successful in the true sense of the word.

Can we conceive of one, with this motto ever before him, doing an unjust, immoral, or wrongful action?

Only in such degree as he deviates from the path pointed out by his motto.

To this falling away, we are all liable, but it is possible *"to rise on stepping stones of our dead selves, to higher things."*

This, I would say, is the only way to True Success, ever to keep this ideal before us, and constantly strive for its attainment. It covers the whole range of human life.—FORBES KING, HORN, Pittsfield, Mass.

## Success Letter No. 264.

He who dwells in unhealthy fear

Knows not his power; his strength untried,  
Ekes out his days with burdens drear;

Oppressed is he all wealth denied;  
Innate in such is poverty.

No will to do he must assuage  
E'en what he has for this shall be,

The shrinking coward's heritage.

Distrusting self, he others fears,

They his superiors are he thinks;  
In weakness fall his cowards tears;



He lower and still lower sinks;  
 He knows not in himself there lies  
 A power so great he could engage  
 The wealth he chose; he shrinking dies—  
 And this the coward's heritage.

But what of him who owns no fear;  
 Whose motto is, "I can and will"?  
 Thought is all powerful and he nears  
 The perfect man who does instil  
 In his own being thoughts of strength  
 Faith in himself all wealth his wage,  
 All things will come to him at length—  
 This is the whole man's heritage.  
 —ANNICE BODEY CALLAND, 1211 Denny Way,  
 Seattle, Wash.

*Success Letter No. 265.*

A person's success is measured by the strength of his assurance. Assurance is the result of self-study—the study of one's capabilities and the universal basis of one's forces. The knowledge gained from this self-study forms the basis for a faith and trust in the forces that are working through and about one; and in this faith and trust is grounded the assurance which begets the initiative needed so much in the world today, and the indomitable will which carries one through a work once begun.

Assurance is stronger than mere self-reliance, for it recognizes and uses the wealth of force and power flowing into the soul from the source of all life. With unwavering assurance in the powers that wait to serve you and conquer for you—as did Ariel for Prospero in Shakespeare's "The Tempest." So defeat becomes impossible and success inevitable.

These short paragraphs are a chronicle of the means by which I have been uplifted from a condition of ill-health, doubt, hesitation and fear to one of constantly growing assurance and correspondingly increasing strength and success, and higher achievement.—R. E. SAMMONS, Iowa College, Grinnell, Ia.

*Success Letter No. 266.*

Success is a point of view. To most people it means worldly possessions; to a few it means a developing and unfolding of that inner and subtler part of our being. Success from the first viewpoint is transitory. When we have it we are joyful, when it is gone we are despondent. Certainly that is not the real viewpoint. Success from the second viewpoint is true and permanent. An experience once gained is never lost. A realization that we are

at one with the Great All, that there is nothing but good, for us, around us, that if we learn our lesson today we shall not have to learn it tomorrow, gives us a broad and true foundation for our viewpoint. Perceiving infinity before us, and knowing that every soul is unfolding, in its own way, how can we but have an optimistic attitude separating the superficial and transitory from the real and permanent, how small a part the material things in life play? Perhaps you say "That is visionary and not practical." But, no. It is very practical. First, because you have the true viewpoint; you have a desire for the material things but not having them you know you can do without them, causing you to assume an attitude that attracts rather than repels. Your desire for them and striving to get them keeps your feet on the ground, thereby developing a rounded out and well balanced soul.

The material and the spiritual work hand in hand, each for the developing of the other, but it is essential that we have the right viewpoint. In our present stage of development we must consider both viewpoints, the transitory and the real, but if we listen to the small voice within, it tells us the time is coming when we will need to consider but one viewpoint, the true and permanent,—the unfolding.—JAMES W. CASEY, Denver, Col.

*Success Letter No. 267.*

The selection of an ideal, the steady, persistent holding of that ideal in thought, a continuous, well-poised and not too anxious effort to grow into that ideal, taking advantage of every opening that leads in its direction, and avoiding everything that leads away from it, are, in my opinion, the essential elements of the success-process of which we are all in search.

I have followed this plan, not consciously at the time, perhaps, but as I look back I can see that I did follow it, from the time when, as a boy of seventeen, I worked at a rather hopeless task in a big mill, and determined to enter and make good in the electrical profession, to the time, eight years later, when I found myself superintendent of an important hydro-electric plant, in charge of apparatus and machinery worth something like a million dollars.

It was no easy road that I travelled those eight years, with earnings of less than a dollar a day a good deal of the time, and trying to support myself and pay for a technical education by correspondence, but at last my ideal began to be made real, and, starting in as an



oiler at five dollars a week, I worked up, following the ideal that advanced as I advanced, until to my surprise, I awoke that morning to a realization that I had made good.

It was with some misgivings that I took up the new work, but I realized that there was Something Within that had led me, and I had faith that that Something would not desert me. So I did my best, and after a while was rewarded by further promotion, with increase of salary, and the end is not yet.

New ideals are arising, but I have learned the lesson of patience, and that as soon as I am ready for advancement, the better place is ready for me. I do not think it is due to any favor, nor to any exceptional ability. Thousands of young men have far better technical training than I have, and many work harder, but there is, as I have said, Something Within that has helped me to make good. It is simply holding to a well-selected ideal, letting the Law do its work, and working with the Law, doing every duty that has come within my range of vision, to the best of my ability.—N. L. D.

*Success Letter No. 268.*

To me success means true spiritual consciousness, the Christ consciousness, which can only be had by perfect faith in the Father.

This faith and the light of the soul, comes only through prayer, and a true spiritual understanding of the Psalms, coupled with the true desire for its attainment.

Make the ninety first psalm part of your daily life, and gradually the light will come, and grow stronger as you show your faith.

Gradually as you progress there will come an inner voice, the voice of the soul; obey this voice and it will lead you to the light.

There are three lessons for man to learn in this life, Patience, Christ Love and Faith in the Father. It is the struggles of the soul to reach these three that causes all the shadows which make life so hard. We have wandered far from the true man, and the only way to get back is through prayer for spiritual consciousness, the true desire for light. When we have learned to trust in the Father all shadows disappear and our road is made plain and smooth.

Note in the ninety-first psalm, eleventh and twelfth verses, "for He shall give His angels charge over thee, to keep thee in all thy ways." "They shall bear thee up in their hands lest thou dash thy foot against a stone."

I hear some say, "Oh, well we can't live Christ's teachings now." Why not? He

taught Faith, and I know of three women that are living in that faith right here in Los Angeles, and they want for nothing. Their lives are smooth and serene, at peace. And why? They have reached that consciousness where they obey the voice within, and also a consciousness that angels are guarding them, just as the prophets of old were guarded. (Mistake not, this is not Spiritualism or spiritual manifestation. It is far different from that, but it is the higher oversouls, the angels of the Father, that guard us, if we will but listen and obey.) This is an absolute fact, as those who live the life can testify. For whenever there is a true desire to look up and live the life of the spirit, trusting the Father the way is shown, and the unseen helpers come.

Show your faith by your obedience to the voice, and although there will be all kinds of temptations set before you, to test your sincerity, still persist, and gradually these will pass away. All souls must pass through Gethsemane, (their trials) then there are no more temptations, and the true spiritual peace comes to stay. Then it is the soul that shines forth in all its glory.

The key which unlocks this door is Faith. Divine Love in the hand of Obedience.

"Faith and all things will be added unto you." Surely this is simple enough.

The Comforter, the Holy Ghost, is this spiritual consciousness.

This is the goal for which all human souls are seeking, though they know it not, and so they go through all material phases and find it not; because they know not what they seek.

"Seek ye first the kingdom of heaven (harmony which is this soul consciousness) and all things else will be added unto you."

This to me is the true meaning of Success.—G. N. G., Los Angeles.

**THE PRIZE FOR JULY** is to be divided between Smith, "the chicken man" of Orange, Texas, and Ernest G. Morgan, of Philadelphia. Mr. Morgan's letter was the poem No. 256, and Mr. Smith's letter was No. 257. It was a tie, and so Mr. Smith and Mr. Morgan are entitled to one subscription each. Where shall we send them, gentlemen?

**THE \$5.00 CASH PRIZE** for the most helpful letter during the six months, February, 1910, to July, 1910, inclusive, is awarded to H. B., Riverside, Cal., whose letter No. 242 was printed in our April issue.





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

A DEPARTMENT OF  
CONSULTATION AND SUGGESTION  
CONDUCTED BY ELIZABETH TOWNE.

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

ELIZABETH TOWNE.

C. C. S.—The man you mention is true as truth. He teaches you to take stock in yourself and develop yourself and he does it at a low price for books and attention given you. Don't be blind enough to follow the blind man who classes such a teacher with fake stock investment schemers who want you to finance their own schemes instead of yours. Believe in and develop yourself. Seek men and books that help you to do it. As to stock investment schemes, read my editorial on "Taking Stock" and don't.

E. M. R.—I am glad you can profit by my answer to I. T. in June *Nautilus*. Are you sure you have not been holding this bugbear of nervousness to you as a sort of scapegoat for your sins? Are you sure you didn't need it to lay off your petulances upon?—and for this reason did you instinctively affirm it and make much of it as a sort of excuse for yourself when you did things your own conscience did not approve? Don't make the mistake of tracing your everyday feelings back to a thing which happened in childhood. It only perpetuates the old bugbear. Wipe off the slate every day and be a brand new child. Only the NOW is yours. Make a sweet adventure of it. See you don't lug in any has-bens or might-have-beens to explain things. Be a child new born each day. When this attitude of mind becomes habitual you will find yourself entirely free from any bugbear which came to you in childhood or before.

H. W. D.—Your letter sounds as if my talk about nervous people had struck home! You are certainly after sympathy, and you might as well give a sick person a constant diet of chocolate creams as to feed nervous prostration cases on sympathy. Sympathy is nothing but an anodyne—sympathy is in the same class with morphine, and the more of it you take the more supine and hopeless you become. Cut it out! Get into the spirit of my article on

nervous prostration in a recent "Family Counsel"—to F. G. in June *Nautilus*—and you will get well. Quit humoring your feelings—think and act as nearly as possible as if you were a well being. This does not mean that you are to do the day's work of a farmhand or a wash-woman. It does mean that whatever you do is to be done with good will and vim, as if you were a well person. Whether you sleep or rest or walk or work, or whatever you do should be done in the spirit and purpose of self-direction and the enjoyment of doing. You can act this, and the reaction will soon make you feel it. Dragging around and whining and fussing simply sets a bad habit on you. Take command of yourself and think and act like the being you want to feel yourself to be! Deny appearances. Feelings are liars!—when they are not mere phonographic records. See that you use your mind to think the right kind of phonographic records, records of health, peace, self-direction, interest in life. Quit repeating your old nervous records! I am talking from experience, as well as from science and reason. You say that some new thought person gave you the advice, Never say tired, and you said that "through practicing the foolish teaching your nervous system was completely shattered." You are mistaken, that is all. This indicates to me that you misunderstand the teaching of new thought, and that you must have tried to drive yourself to do a harvest hand's work on a bookkeeper's energy, imagining that you could make it all right by repeating a formula to the effect that you "couldn't be tired." I do not tell you to work yourself like a harvest hand, but I do say that what you do is to be done in the spirit and with the action of a well person. Repeating formulas will not take the place of common sense in the expenditure of human energy. Not what you do but HOW you do it, determines its effect for good or ill. Get out of the nervous prostration spirit!—the spirit of whine, fret, sympathy-greed. Affirm health, and act it. Healthy people never crave sympathy. They are too full of the joy of living. The joy of being and doing is the strength of the body. Joy is the spiritual attitude of inspiration. And inspiration, the in-spire-ation of the Almighty gives understanding and health to all the body.



G. B.—It was too bad that you had to pay 2c because our girls in the office were 1c short in paying the foreign postage on your *Nautilus*. I think it won't happen again. We take every precaution against such things but as the drunken man said, "Accidents will happen in the best regulated families!"

But I take strong exceptions to your query, "*Why, oh why, must the innocent always suffer?*" In the first place we are sufferers from a good many of your own innocent Britishers who do not sufficiently prepay their letters and packages to us. It costs us a considerable penny in the course of a year to pay for the "mistakes" of our innocent British cousins! And in addition to the ones we pay for there are others which we allow to go to the dead letter office for want of properly prepaid postage. We have a little less trouble now that the letter postage is 2c instead of 5c. In this matter we certainly are more sinned against than sinning! Are you very sure that we have not paid extra postage on some of your letters, as well as on some of those of your brothers and sisters?

And I have no doubt that in the long run you have caused other people as much loss as other people have caused you!—now don't you think so? You are only paying for us in this case what somebody else has had to pay for you in some other case!

To prove my statement I want to call your attention to an old book called the Bible. Turn to Ezekial, the XVIII (18th) chapter, beginning with the second verse and ending with the thirty-second. There you will see that *every man suffers for his own sins, not for the sins of another*. The Lord rebukes his people for saying that the fathers have eaten sour grapes and the children's teeth are set on edge. He tells them not to ever again say such a thing in Israel, that all souls are his and that each soul bears the burdens of its own sins only. If you cannot see the reason why you get some of the hard knocks that come to you in this life just remember that you lived somewhere before you waked up here and that you are probably getting today what you sowed the seeds for in some previous incarnation.

Likewise remember that if you keep on laying the blame for things on to somebody else's shoulders, you will keep on reaping the same sort of hard knocks from your own crop of misunderstanding.

Whereas, if you forgive your next door neighbor his sins, and remember that he couldn't harm you *except as you opened the way for him*—if you would frankly forgive others, your own soul and God would frankly forgive you, and you would cease to reap the same old kind of hard knocks. See? As the man in the play sings, "Cheer up, Caruso, you'll soon have wings!"

Seriously if you cannot forgive us that 2c drop me a line on a postal and I will send you 4c. I don't want you to hold a grudge against us that will certainly act as a boomerang on you! This is all written with one of my smiles that won't come off. It's time to smile back!

## 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 membership, 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 EDITOR.

### Key Thought for Daily Meditation

*People wish to be settled: only so far as they are unsettled is there any hope for them.*

—Emerson.





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

The election of a Social-Democratic government by the city of Milwaukee was a definite triumph of deliberate, persistent, politically organized Socialism. There was no fluke nor accident about it; no unusual city conditions explain it; and it was not a case merely of sore-headedness in the old parties. It was a clear issue and the Socialists won, their candidate for mayor, Mr. Seidel, receiving only 5,000 votes less than his two opponents combined. The victory was the victory of the Social-Democratic party in the city of Milwaukee, an integral part of the National Social-Democratic party. It was the result of organized agitation and ten years' work. In 1900, the party in Milwaukee cast 2,473 votes; in 1902, they cast 8,453; in 1904, 15,056; in 1906, 16,837; in 1908, 20,887, and this year 27,622. Moreover, Socialists were elected who bear such American names as Alldridge, Coleman, Churchill, Welch, Poor, Thompson, and Gaylord. \* \* \* The Socialists elected the mayor, the whole city ticket, (consisting of the controller, the treasurer, and the city attorney), seven aldermen-at-large, and fourteen ward aldermen (a majority), eleven of the sixteen supervisors, and their candidates for civil court judges.—*World's Work*.

Capital has not been in the least frightened away from Milwaukee by the socialist municipal administration. Interesting figures are now available showing how calmly capital views Victor Berger in victory. The socialist administration has been in power all the spring; and, at the same time, or since March 30, over \$4,000,000 has been invested in new corporations and manufacturing plants in Milwaukee. The Milwaukee Journal, in calling attention to the figures, says: "Business men and bankers thought that last year was an exception in respect to the large sums of money required for expansion of Milwaukee's institutions. They generally predicted that the year 1910 would show a falling off in that respect, because, while the city was rapidly growing, it was illogical to suppose that it could keep up the pace of 1909." But 1910 evidently will far surpass 1909.—*Springfield Republican*.

Once in a while New York lays aside the frivolous and mercenary life and does things that it can be proud of. Thus yesterday some

three hundred auto owners contributed their machines for the day and they took three thousand orphans for their annual outing to Coney Island. The custom started six years ago and one of the most active promoters of it has been Mrs. Joan Newton Cuneo, once a Holyoker, and now the most famous woman auto driver in the country. In the three hundred machines contributed for the day were all kinds from the luxurious limousine to the antiquated baggage truck. Hugh Chalmers, the head of one of the great auto firms, gave a luncheon at Coney to the whole three thousand and with their appetites, it must have meant a pretty stiff pull on the Chalmers purse. There were four bands in the party and Coney Island never had a more gleeful day.—*Holyoke Transcript*.

The girl graduates of the Scranton street school in New Haven, Ct., have had no end of fun arranging for commencement. There are twenty-two girls in the class and each one made her own dress. Not a single dress cost over \$2.25 and many of them did not cost as much as \$1.50. The lowest priced dress in the lot cost the owner \$1.26. Despite the low cost of the dresses the critics say that the dresses were all pretty and well made and that undoubtedly next week when the students receive their diplomas they will present as attractive an appearance as any other class in the city.—*Holyoke Transcript*.

It is interesting to note that the New York, New Haven and Hartford Railroad has issued orders forbidding gambling on its train. Gambling is obnoxious to the great majority of patrons of the road who do not play cards for money. Every summer, it is stated, there have been many complaints from patrons of the road fleeced by professional gamblers who frequent trains running between New York and Boston, and the White Mountains. The purpose to stamp out this form of vice is to be commended, and it remains to be seen how efficient may be the means provided for enforcing the order.—*Springfield Sunday Republican*.

"Come on to the Grass" signs have been placed in certain of the New York city parks—an innovation which fills the hearts of the children with joy. It is a pity that such signs are not more common.—*Youth's Companion*.

The Young Men's Christian Association Training School at Springfield, Mass., will celebrate its twenty-fifth anniversary next month by laying the corner stones of two handsome new buildings, a library and a gymnasium. Each is to cost about seventy-five thousand dollars. Other buildings are planned for the near future, for the present great expansion of Young Men's Christian Association work is putting a growing demand upon this institution for the secretaries, physical directors and Christian workers whom it trains. There are now one hundred and sixty-five young men in the school, representing almost every state in the Union, as well as ten foreign countries.—*Youth's Companion*.



## Little Visits

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

### *Stands up for Standard Oil:—*

I want to thank you for that good editorial on the Standard Oil Company several months ago, as my husband has been with them for twenty-five years and a better concern to their employes never existed. They are like a great brotherhood extending throughout all their branches. It was partly through their courtesy and helpfulness that my daughter and I were able to take a trip by ourselves which was the first we had ever attempted. Even where we were not known we could call upon them for any help or attention needed. Talk about the Masonic Order! Enough now.—LILY M. SENIOR, Cranford, N. J.

### *Believes in Prayer, not Hypnotism:—*

There are several serious mistakes in the article by Mr. W. C. Cope, on "Hypnotic Influence of Ideals," in the June issue of *Nautilus*. He speaks of a strong persistent Ego, when he presumably means personality. Ego, in its true meaning is The Real Self, that has always been Immortal, and always will be. To the Re-Incarnationist, for instance, it is the Sum Total of what he really is—not the mere little expression of a present life.

Mr. Cope speaks of The Belief in the Immortality of The Soul, and also the holiness ideal, as hypnotic states. I suppose he would call Indestructibility of Substance (which certainly is Immortality in "Nature") and The Conservation of Energy, hypnotic states too. As to the holiness ideal "being the essence of egoism" because a "holiness" person believes God takes a special interest in him; such a belief is not hypnotism or conceit. It is good sense.

*The Nautilus* proves daily that those in the same state of consciousness gravitate toward each other, singly and in groups, and chemical affinity proves that like attracts like. I dislike putting The Great Fact of God, our Father, and His relation to us, His children, in this way, but I want to give a sensible scientific reason "for the faith that is in me."

Every case of spiritual healing or any spiritual "demonstration" in the business or daily life, does prove that what we call the course of events and the laws of nature, have been changed in "answer to prayer."

I know I will be held up here with the pointed statement that it is we who change, and that such a change brings the course of events around in a more harmonious way. Yes indeed, people will readily admit that Joseph Green can get into a harmonious rate of vibration, when things "come to pass," but they will not admit that God whose vibration and way of living, has always been "right," can change an

event though "events" in history, politics and other human affairs, have often been changed by courageous human intervention. McKinley could listen to the cry of a suffering nation and change The Map of Spanish Empire, regardless of the personal righteousness of the rebels, but God is tied in an unreachable High chair by "Laws!" We talk very foolishly about law sometimes, when what we mean by the law is the limitation we or others have so far experienced. How many of the so-called inexorable laws of nature that our forefathers staggered under, are burdening us today? And certainly, if we believe Jesus healed instantly, was transfigured or "ascended on High" we must believe he broke (so-called) medical laws, proved transmutation, and overcame the law of gravitation. And if God is, who would He listen to but to the man with the "Holiness Ideal?" If there is no God but a Something that is a Great Grand Father to vibration who would "It" listen to and respond to but the being or thing nearest its own vibration?

Hypnotism is the power of one "mind" over another, or a delusion of one's own. It always leads to folly, confusion and new hypnotic states, for it is a lawless, false, state of consciousness. Holiness, Purity, Ideals and Ideas are of Truth and therefore they make Free and are built on the reign of law as surely as is the revolution of the Earth. The sublime and the beautiful are not the outgrowth of the reproductive instinct, no matter what Mr. Grant Allen (Mr. Cope quotes him) says, because sublimity and beauty belong to the higher realms of Life; they spring from sacrifice, pity, courage, forgiveness and the cleansing of The Within. The mountains and the great rivers typify both. Mr. Cope uses the case of Annie Besant, first following Bradlaugh, then Madam Blavatsky, and makes an attempt to show a hypnotic connection in the conflict of ideals and instincts. In other words, he asserts that Mrs. Besant's change to what she believes to be true is merely an instinct, which she did not have when she was following agnosticism or atheism. Will Mr. Cope allow no place for evolution or growth? Does he not know that the truly religious soul, floundering in "Churchianity" always goes bravely over to the agnostics, rather than accept the materialistic God of many Creeds. How many countless great souls have been called Atheists because they rejected the false picture of Truth, presented to them, and were unable to find the Real, which Mrs. Besant believes she has found. Is this reasoning and struggling a mere state of hypnosis?

We who have had and do have instantaneous, or even the long waited for answers to prayer, know The Reality of God. We do not have to bother about the "Conflict of instincts" because when The Ego is established in oneness with God "its" Father and Creator, there is no such conflict. It is only in the unrelated states of brain or "Mortal Mind" as Mrs. Eddy happily calls it, that such things occur or that hypnotism has a ghost of a chance, to etherize the Divine Ego—the Myself of Forever.—MARGARET BLAKE ROBINSON, New Rochelle, N. Y.



*Another Poison Oak Panacea:—*

I noticed a cure for poison oak in *Nautilus* which was effectual, but painful. I send you an unfailing recipe which is not painful but soothing. Here it is:

Rub into a spoonful of gunpowder, a sufficient quantity of sweet milk to make it the consistency of thick cream. Apply it to the affected parts of the body. Bind with a cloth to protect the clothing. You will find immediate relief. If the first application does not cure continue to use it until relieved. I have known one application to relieve, that was applied on the first appearance of an eruption.—MRS. M. BETTIE BURTON, Bellevue, Va.

*A Benediction:—*

I don't know what you can do with this letter which I am impelled to write this beautiful June Sabbath,—having at last yielded to an impulse which has several times in the past been strangled almost before it was born—because it cannot come into your Success Letters and yet I wish it were possible to print what I know will express the sentiments of many other readers of the *Nautilus*. Almost ever since it breathed its first breath I have read *Nautilus*, not as a regular subscriber because I have been for the past ten years a wanderer on the face of the earth, but I can generally find it by searching which I do with eager persistence. In the most unexpected and out of the way corners I find it, showing conclusively that it deserves to live because it is supplying an ever-increasing demand. Now I want to state most emphatically that you are doing a great and holy work in your personal answers to individuals struggling almost alone with the grave problems which Life presents in experiences so varied, so diverse, so difficult. I have found brave little women with small advantages and defective education who, through their simple and childlike acceptance of truths which you have been enabled to present clearly and effectively, have so applied these principles and *lived* them that they have become strong, poised and practically successful in hard conditions.

I have, figuratively, sat at their feet and gratefully received from them fresh crumbs of the Bread of Life for my own soul's nourishment in a desert land (which must be taken literally so far as the usual happy conditions of life go).

They were most simply and habitually calling you "Elizabeth" as if speaking of their very own sister, and truly, in a large sense you are undoubtedly, a true sister to many whom you reach through the pages of your unpretentious magazine and whose need you meet so wisely. So I often send up a stray aspiration for you to the Source of all Wisdom that you may be kept "unspotted from the world," so that neither fulsome flattery nor well deserved praise shall have power to disturb your close intimacy with that glorious, unlimited Power which keeps all so truly humble whose lives find there their own inspiration and calm poise. This July number is so rich that almost any one article, or your own refreshing editorials,

are worth its price. God bless Katharine Quinn and Anita Trueman Pickett for their stray articles; they are *grand*! And as for Prof. Larkin, this number is, to me, the climax. I have followed him with such deep interest and profit. And now, dear Elizabeth, you just keep right on growing, until the dear little sister who can't yet bear the sallies of would-be-wits about your "petticoat politics" grows so strong herself that she perfectly understands your confession of faith in this July issue—viz.: "I believe in a new thought that permeates every department of my personal life and the life of the world." If I were a boy, or Theodore R—I should cry, "Bully for you." If a little seed blown into a crevice of a rock following the law of growth, finally rends the boulder, forcing asunder its own bands—can a human soul, that most wonderful and incomprehensible manifestation of the life principle, do less than fulfil the law of its being?

And, by the way, it occurs to me to say right here that the *Nautilus* was first introduced to me by a young woman in Hartford, Ct., a stenographer earning her living under conditions that many would consider hard. She found the modest little eight page sheet most stimulating and helpful and forced the gift of one upon me, a stranger who had turned to her for information—when some chance word of mine showed that we had been thinking along similar lines. So we find the evidence oft repeated that "we are members one of another" and "one is our father, even God." Personally I want to thank you for the title page motto of this July number, and to say *how glad* I am you have had that trip abroad. You will go again soon!—Mrs. E. P., Barre, Vt.

*From a New Thought Sea Captain:*

Now you don't get too many letters from sea captains and a word from me out on the briny deep will not weary you too much. I am a great and firm believer in your new thought ideas. Your little book "How to Wake the Solar Plexus" has done wonders for me right out at sea away from all but my own ship and company. I enjoy *Nautilus* whether in Africa, Canada, West Indies, America—South, North and Central—or Cuba, but more so on the high seas where no one reigns but myself lord paramount. And I'm positive your books and writings have helped make me a good ruler of my ship and her company. I can only say in closing, dear madam, may God, who is all in all to us all (though we don't think of him all alike), guide you in saying and doing the right things at the right time and place.—ALBERT MAGNUS MILLER.

Everybody join us in The Nautilus Salute—Greetings and Good Will!—to Capt. Miller by wireless.—E. T.

*A Theory:—*

With God for my teacher and His word for my text book, a revelation in astronomy has been given to me, and I desire *Nautilus* to herald this truth to the world of science. Daniel says: "There is a God in heaven that



revealeth secrets." Shakespeare says: "There are more things in earth than are dreamed of." Longfellow says: "Things are not what they seem." And I say, things in astronomy are not as they are supposed to be.

Remember Columbus and save your laughing gas till after a few years pass. "Behold, a greater than Columbus is here." Jesus says: "Judge not according to the outward appearance." Astronomy, judging from the outward appearance, says the sun is 95,000,000 miles away from our earth, and that it is many times larger. None of this is true. Likewise concerning all the other heavenly bodies.

"Come now, let us reason together." "Consider the lilies *how*." I say, consider the stereopticon, *how* it works. Having the real thing within itself, it reflects an enlarged image (its "ghost") of it afar off upon the canvas. Now, the whole world of spectators (sun, moon and star gazers) do not realize that they are mistaking the reflections for the realities. Now, please to lend me your ears. All that appears to be "up in the sky" really exists right here within the earth and upon the earth. Consider the electric light. The globe is the earth and the *indwelling* light is the sun. Listen! The great and apparently far distant sun in reality exists within Mother Earth. The sun is purely electrical—spiritual. It is earth's spiritual nature, or spiritual (heavenly) body indwelling its physical body—the moon. Do you hear, and see? Study Revelations 12:1.

Saturn is the stereopticon view of earth surrounded by its spherical electrical envelopes of light and darkness.

People are stars—star actors. The constellations are the governments of earth. The "Bear" stars I suppose are Russia. The Lion, England. Dragon, China. Eagle, United States.

The moon is the stereopticon view of earth's physical nature. The "Lady in the Moon" is the Western hemisphere of Mother Earth called America—Columbia—the "goddess of liberty."

I think South America or Australia to be "the southern cross."

What can "the Milky Way" be? Infants, children, or lower, common classes of people among the nations?

The sun being really within the earth manifests as the power of gravitation, and as everything else electrical about the earth.

As a human being is a miniature earth, a miniature universe, to really know and understand God within our own spiritual, psychical and physical self, is the key of all knowledge, the "open sesame!" to all mysteries.

A scientific study of the stories of "the burning bush," "the fiery furnace," and the "transfiguration" of Christ, and others, is what has enabled me, by making analogies, to perceive the truth of the sun's being really inside the earth, centrally, and pervading every particle of it. Every particle of an emery wheel, when its true nature is manifest, appears as an infinitesimal sun. Think of the "potential en-

ergy" (sun stuff) in powder. See the little solar system evolve from a sky-rocket on July 4th.

Freely I have received, freely I give.—  
CHESTER J. LAMY, Syracuse, N. Y.

#### For the Bitter-Bangs:—

Though the Pessimop be Banged  
And the Optipes be Bitter,  
Though all their rhymes be hanged  
On a pessimistic litter,  
The Optimist  
Will remain on the list  
For he's never known as a "quitter."  
—STILLMAN F. KNEELAND, Brooklyn, N. Y.

#### Failure Letter No. 1:—

"Man is the maker of himself."

Such is the opening declaration in the *Nautilus* for March. So far as the whole race is concerned this statement is true, but the individual is largely the creature of circumstance and environment; the victim or heir to conditions over which he had no control and no choice in their acceptance.

The individual may have the power or powers either by inheritance or cultivation to rise above his conditions but success is often but a situation in which the individual, unwittingly perhaps, rests upon the miseries of thousands of his fellowmen. What is success worth, when the hungry human wolves snap and snarl at us as we pass by?

One of the best articles in the March number is Adelaide Keen's. But what of those to whom a nickel means only bread, and whose diet scarcely fortifies the system against a drink of cold water, let alone a wash. In southern Alabama our pigs run about where they list; their diet is one that would be approved by our vegetarian friends, consisting chiefly of nuts and fruits. Their habits not being sedentary they do not need to forego their breakfasts and their muscular development is such as to excite admiration of our northern visitors; but how about the pig in the pen?

Sinclair Lewis's story is interesting between the lines. Ralph Pierson will win out in everything he undertakes. So will his wife. The heroes and heroines of stories are immune from harm and failure. Success is written upon their banners. It is theirs by chance, by right, by might, and by inheritance. But what of the other hundred men working in the stifling atmosphere for cheap stakes and chickory? For them there is only failure and oblivion.—P. A. PARKER, Volanta, Ala.

Not so! You are stating only half the case. You show but the dark side of the golden cloud. You recognize but the mass and forget the MAN—the man *who can work his good will upon the mass*. You look on the outward appearance and despair, instead of looking to the spirit within you which is omnipotent. Demand what you will of YOURSELF as the source of all good, power and wisdom, do your level best *now*, keep at it; and you will soon see yourself advancing in realization of



all desirable things, money added. The race advances only by extra achievement of the individual. *You are the individual!*—E. T.

#### *Soul Sympathy:—*

Man, in recent years has been recognized as possessing an objective and subjective mind. The "temptation and fall" as written in Genesis gives us an admirable example of their personification. We read wherein Eve was approached by the serpent and as a result of eating of the fruit of the Tree of Knowledge of Good and Evil, they, Adam and Eve, became like unto the gods and were cursed through labor by the Almighty Ruler of all things. Without going into a too minute analysis we roughly draw the conclusions that the subjective mind engendered by a long line of lower animal ancestry still held evidences of its primitive animal desires of the flesh as exhibited by the serpent and through emotion of the subjective, the objective mind and intellectual workings of the soul of man were overthrown and man fell from his high estate of spiritual affinity to the lower one of the flesh. Physiologically we take into consideration the solar plexus nerve ganglia with their ramifications, the spinal cord, medulla oblongata, and cerebration. A careful reading of the Old as well as New Testament as to its metaphors and prophecies will show the solar plexus sympathies alluded to under other names than "angel with flaming sword" stationed at Eden's garden gate and it shows in those days, remote, that the writers had knowledge of the different planes through which the vital principle of the cosmos manifests itself, either physical, mental or spiritual.

The reasoning powers show the why and how of Duty, and have oftentimes been called cold, while the sympathy of impulse, regardless, only shows a lower plane of soul's development but not by any means to be disregarded unless utterly false for preservation. As science has shown that man through evolution has come from lower orders and the higher, and that it is now mental and not physical variation that is taught in man, we can well see how atavism and conditions of primitive mind still persist and how impulse oftentimes dethrones the God of Reason and proves man a culmination of the races' former experience. Assuming these to be facts and science affirms many of the same, we can readily see why in man there is a "community of soul interest" and sympathy rising through the lower orders to the highest. We know emotional impulses are communicated from brute to brute and from man to man as well subjectively as objectively, and we find some minds attuned to each other by the divine architect as are the instruments used in wireless telegraphy. As man is undergoing soul improvement and variation through mental development, we seek

## Wise Words

### A Physician on Food.

A physician out in Oregon has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape-Nuts and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

"It is my experience that no physical condition forbids the use of Grape-Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach especially at breakfast to start the machinery of the human system on the day's work. In cases of indigestion I know that a complete breakfast can be made of Grape-Nuts and cream and I think it is necessary not to overload the stomach at the morning meal. I also know the great value of Grape-Nuts when the stomach is too weak to digest other food.

"This is written after an experience of more than twenty years treating all manner of chronic and acute diseases, and the letter is written voluntarily on my part without any request for it."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

the basic cause of this sympathy in mind of man, subjective, and it seems to be in circulation of the blood and attendant metabolism, with the fact that energization of man, as a principal, comes from without, man but being another manifestation of and for display of living force of the cosmos. When current of life running through man is diverted or broken we see displayed unique examples of receptivity or in some cases observe entire cession of the same; the soul of man has its golden mean, as other facts in nature. We know by human experience that the souls of man have communion through objective mind reacting on the subjective and also the subjective acting on subjective, and disturbance of the basic vital

(Continued on Page 54.)

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## Change

### Quit Coffee and Got Well.

A woman's coffee experience is interesting. "For two weeks at a time I have taken no food but skim milk, for solid food would ferment and cause such distress that I could hardly breathe at times, also excruciating pain and heart palpitation and all the time I was so nervous and restless.

"From childhood up I had been a coffee and tea drinker and for the past 20 years I have been trying different physicians but could get only temporary relief. Then I read an article telling how some one had been cured by leaving off coffee and drinking Postum and it seemed so pleasant just to read about good health I decided to try Postum in place of coffee.

"I made the change from coffee to Postum and such a change there is in me that I don't feel like the same person. We all found Postum delicious and like it better than coffee. My health now is wonderfully good.

"As soon as I made the shift from coffee to Postum I got better and now all of my troubles are gone. I am fleshy, my food assimilates, the pressure in the chest and palpitation are all gone, my bowels are regular, have no more stomach trouble and my headaches are gone. Remember I did not use medicines at all—just left off coffee and drank Postum steadily."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

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

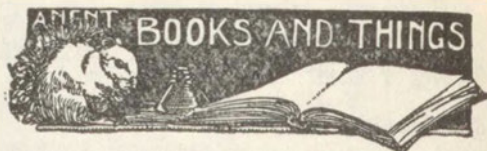
(Continued from Page 53.)

centers lead us to believe that it is to the unconscious, involuntary system that we must go to solve the problem of these manifestations. Cells that have once registered in memories' closet never forget and they oftentimes are awakened by another soul force and give up their contents under subtle influence, we being utterly unconscious of the same, the operator being an active recipient. That "the whole world's akin" is no pleasing phrase but a living fact and the Brotherhood of Man is not a chimera but a principle that carries itself on streamers of love from earth to heaven's portals.—H. S. LEVALLEY.

**Thought is invisible nature.**

—Heine.

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In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by S. Jay Kaufman unless otherwise signed.

—If you want a unique gift book for a bride, get a copy of "The Bride's Primer." It is a series of a newly-weds' mishaps in picture and prose, 9x12 in size, and is a very clever work. Tom Masson's essay "Being a Bride" tops off the book. Orange Judd Co., 409 Lafayette St., New York City.

—Here is another new thought publication, an English one this time. *The New Thought and Psychic Review* is an attractive magazine of 32 pages, edited by R. Dimsdale Stocker, who has written many books, and published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C., England. The price per year is 1 shilling 6; sample copies 4 pence. A penny is 2c in our money and a shilling is 24c. Here's wishing the magazine a long and prosperous life.—E. T.

—A new thought book for girls—of any age—that will serve as a gift book for any occasion is "The Girl Wanted" by Nixon Waterman. It is superb! There are eight chapters and here are some of the titles, "Choosing the Way," "The Joy of Doing," "The Value of Sunshine," "A Merry Heart," "The Purpose of Life." In addition to the book itself there are hundreds of quotations that make the book worth while. Yes, and it has eight full page portraits of famous women that will be an inspiration. Forbes & Co., Chicago. 158 pages, cloth and illustrated cover, \$1.25.

—The University of Chicago Press has put out a book—"A Modern City." It is an attempt to show a modern American city from every standpoint and takes Providence, R. I., as its model. It does not discuss theories or municipal administration. The distinctive characteristics of the city are surveyed so as to give other cities an opportunity to profit by its worth. A copy of this book would do much good in the hands of the mayor of every city in the United States (and the citizens, too). 365 pages, nicely bound in cloth with decorated cover, many illustrations. University of Chicago Press, Chicago, Ill., \$2.70 postpaid.

—Thomson Jay Hudson said that Edward B. Warman was the most practical psychologist he had ever met. Mr. Warman has just written "The Psychic Science Series" which defines and illustrates the application of psychology, personal magnetism, telepathy and hypnotism. Each subject is in a little volume—they are his personal experiences and explanations and are

(Continued on Page 58.)



# Life

Life from now on  
will be one constant effort to keep  
cool--to quench that  
summer thirst and to  
drive away weather  
weariness.



Drink  
**Coca-Cola**  
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Full of life--sparkling as wit and with not  
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**TERRIFIC, FRENZIED MONEY STAMPEDE.** Agents wild. Zimmerman, (FARMER) orders \$13,246.32 IN 110 DAYS; Korstad, (FARMER) gets \$2,212.13 IN 2 WEEKS; Stoneman, (ARTIST) sells \$2,841.68 IN 60 DAYS; Cashman enthusiastically exclaims, "Man who couldn't sell your goods couldn't sell bread in a famine." **THREE CHEERS!** Rasp, (AGENT) did \$1,685.00 IN 73 DAYS; Juell, (CLERK) \$6,800.00; Oviatt, (MINISTER) \$4,000.00; Hart sold \$5,000.00 and "took 16 orders in 3 hours!" Besse, (CARTPENTER) saw 60 people and sold 55—result \$320.00; McDaniels visited 20 farmers, sold 19. Simply show—Sale made. People snap it like lightning. Wild scramble for territory. Own a rip roaring business—pile up money—NO EXPERIENCE NECESSARY—spare time means \$7.00 to \$15.00 daily—ENORMOUS DEMAND—NO COMPETITION—EXCLUSIVE TERRITORY. Shake hands with prosperity—join gigantic success. What a blessing to have plenty of money! Sow seeds of prosperity—reap golden harvest—have a business of your own—sell something NEW, WONDERFUL—GRAND. People crazy to get it—a golden stream flows into your pocket. Be a big person yourself. Seize great golden chance, and forever afterward be happy.

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Glorious discovery—new, peculiar apparatus a mighty wonder-worker; humanity amazed—terrific stampede to possess it—inventor heralded as public benefactor—people exclaim, "from whence comes his marvelous inventive power?"—enthusiasm runs riot—great excitement over Allen's wonderful Bath Apparatus.

**MILLIONS MADE HAPPY:** Any home made modern—any room turned into a bathroom—running water in any home—hot or cold. Everybody can now enjoy modern bathing facilities. Isn't this just great! Any farmer—any mechanic—any merchant—in fact, any family, anywhere, can modernize their home. **Energized water works wonders—revolutionizes living conditions.** Ingenious applicator makes one gallon of water do more than 20 gallons old way. Apparatus used wherever there is water—in any room; no water-works—no plumbing—no valves—not even a screw to insert. **Child can operate it.** Does more than bathrooms costing \$200.00—gives **soothing friction—invigorating shower—health-building massage.** Bath taken in 5 minutes or can be prolonged 30 minutes. Think of it! Only clean water touches body—no using same water twice. Wonderful yet true—everybody delighted—people wild about it—physicians proclaim it a God-send to humanity; used by famous Battle Creek Sanitarium.

### USED BY UNITED STATES GOVERNMENT

200,000 already sold—millions to be sold—everybody wants it—have always longed for modern bathing facilities. Here at last! The humblest home—the hut of the hunter, the cottage of the miner, the home of the farmer, can be modernized. Oh! How simple!

**Patent water heater a marvel—simply strike match—presto! water hot.** Adjust marvelous applicator—turn regulator—thereafter it works almost automatically—your body constantly flushed with clean, running water—your blood leaps—muscles expand—flesh takes on ruddy glow—mind becomes bright—system invigorated—nerves soothed and rested—your whole body experiences exhilarating effects—you are delighted! Oh! What a blessing to know these pleasures? What a boon—what a great convenience! No buckets, basins or tubs to bother with—no unsightly, unsanitary, disease-breeding rags or sponges—no dirt—no muck—no splashing—no odor or unpleasantness. **THINK OF IT! NOTHING BUT PLEASURE.** This wonderful apparatus is a boon to travelers, roomers, campers—city homes—country homes. Its use promotes health, strength and vigor—stimulates circulation—greatly benefits the nervous system—feeds oxygen to the blood—produces sound, refreshing sleep.

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Rejoice! Shout the glad tidings—your chance has come—get the good things—enjoy your home—be happy—love to live. Hark ye! It's just what you want—must have—act quickly. Don't deny yourself this blessing—thousands are buying—all delighted—sound its praises to the skies. Think what it means to introduce this marvelous invention in your home! **IT WORKS LIKE MAGIC—LASTS FOR YEARS—SOLD AND BUILT ON HONOR.** Apparatus a thing of beauty—people crazy about it—wild to get it. Read about sensation of century—resolve to get one right away—modernize your home NOW—TODAY. NOT SOLD IN STORES.

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Place your order right away. To get such GREAT VALUE for so small an amount of money is indeed wonderful. So MODERNIZE YOUR HOME—do it today. Think of it! \$6.50 buys apparatus complete. SEND FOR FREE BOOKLET AND FULL INFORMATION ANYWAY. Think what it means to you! Think of the comfort you have been denied—resolve to order right now. GUARANTEED TO BE AS REPRESENTED OR MONEY BACK.

**Used and Praised by Thousands:** C. DAY, S. D., writes, "Used it 10 minutes after receipt; feel like a giant; REFRESHED WITH NEW LIFE." MRS. SUTTON, KY., writes, "Splendid! So easy to bathe the children." G. CHASE, N. Y., writes, "After 2 years' use I consider it a God-send; my complete restoration to health due to Allen bath." B. SHOLTUS, MICH., writes, "So simple, easy; time-saver; 5-minute bath more thorough than half-hour old way." J. PHAR, MONT., writes, "Makes a modern house on the farm; great gift to mankind." J. B. HART, N. C., writes, "Placed one lady on her feet in 2 weeks; been under doctors' care four years, suffering from nervousness."

GUARANTEED BY AN OLD, RELIABLE \$50,000.00 HOUSE—EVERYBODY GETS A SQUARE DEAL. Get with big people—become important—get rolls of money—MODERNIZE YOUR HOME ANYWAY; get one for personal use—then you will be astonished—be crazy to take up sale. Write today; don't put it off—send a postal—get startling proposition—full information—put it up to us. Hurry! Hurry! Let us introduce you to success.

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**The Cream of**  
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**CREATES A SUN AND WIND**  
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**A SECTIONAL FIRELESS**  
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All utensils are pressed aluminum and will last a lifetime. They are seamless and easy to keep clean.

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**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.**

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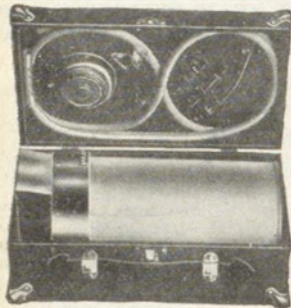
have been the practical teachings of **UNITY** at Kansas City for more than twenty years.

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Your chance has come; ride, ride on wave of prosperity; do a rip-roaring business; piling wealth today, tomorrow, every day. Spare time means \$7.00 daily; entire time means \$15.00 to \$25.00 daily. NO EXPERIENCE NECESSARY—enormous demand—universal seller

—big profits—quick sales—delighted customers—millions eager to buy. **NOT SOLD IN STORES**—agents can't get goods fast enough—**EXCLUSIVE TERRITORY**—field unworked—**SOMETHING NEW, WONDERFUL**—high-class article—sold on honor—every family needs it. Revel in prosperity. **FREE, \$5.00 SAMPLE TO AGENTS.** Never such an opportunity—never such an invention; simply show—sale made. At sight people exclaim: "There, there, that's what I've been longing for." Profit enormous—a golden stream flows into your pocket. Start a bank account—watch it grow—see your dreams come true—have a business of your own—be a big person yourself—be looked up to—money talks. Shake hands with prosperity—join a gigantic success—sow seeds of prosperity—reap a golden harvest. Don't envy others—have money; get this appointment and others will envy you. Three cheers! Talk about easy money. Listen: Mrs. Meyers (Tenn.) sells 45 in 2 days (profit \$56.25); customers delighted. J. Kring (Kan.) sold 21 first day. M. Hilton (La.) sells \$50.00 worth in 5 hours; "I bless the day I heard of you." Mrs. M. Love (Mont.): "Just splendid; sold 16 in ½ day." Miss Edwards (Nev.): "A godsend; people excited;" orders \$100 worth, sold in one afternoon. V. Harford (Pa.): "It's grand; sold \$200 worth in short time." M. Buckner (Va.) says: "Blessing to humanity; worked 4 hours, sold \$44.00 worth." So it goes—people crazy about it—agents work night and day to supply demand—begin selling at express office. **Orders! Orders!! Orders!!!** Sale every few minutes—people wild—territory going fast. **What a blessing to have plenty of money!** You can—nothing easier—make money while you sleep, selling new, wonderful, **SELF-HEATING FOUNTAIN SYRINGE**—all metal, porcelain, fireproof, indestructible fountain, combined with marvelous heater, all in one heater is great—**TOUCH A MATCH—PRESTO! CONTENTS HOT—WORKS LIKE MAGIC**—acme of perfection. Rubber trust smashed. Nothing like it. Lasts a lifetime—absolutely sanitary—germ proof—one cost—one syringe—lasts a hundred years—a thing of beauty—it's just great. Ready for use day or night—any hour—any time—any place—heat water in a moment—no trouble—child can operate. Use while traveling—no rubber bags to rot, smell, wear out after short usage—always clean, sweet, sanitary. Means farewell to drudgery, inconvenience, annoyance, expense. Champion of health—enemy of disease—saves many times its cost in doctor bills—indispensable for personal cleanliness. Best thing out. Physicians, hospitals, sanitariums, endorse. Praised by everybody.

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**SANITARY SUPPLY CO., Box 123, Sta. F, Toledo, Ohio**

Please mention NAUTILUS when answering advertisements. See guarantee, page 5.

## Anent Books.

(Continued from Page 54.)

convincing. If interested, this series will prove of value to you. They are published by A. C. McClurg & Co., Chicago, at 50c each. Bound in boards, each volume in a little box, about 45 pages each.

—"The Landscape Beautiful," by Prof. Frank A. Waugh of Amherst might be called a Beautiful Landscape Manual. It is all of that. Not only does it discuss and beautifully illustrate landscapes and landscape gardening, but as he puts it, "It is a study of the utility of the natural landscape, its relation to human life and happiness with the application of these principles in landscape gardening and in art in general." This book may be recommended unqualifiedly to any one interested in nature from any standpoint. It is replete with beautiful illustrations and splendid pertinent quotations. Half cloth 336 pages, deckle edge, gold top. Orange Judd Company, 409 Lafayette Street, New York City.

—Books in which facts are the moral should always be commended. This is so because the moral is based on actual happenings, not on the theories of a reformer. Such a book is "Crime and Criminals." The authors show by actual cases that prisons are largely responsible for the increase of crime. That is their moral. And it is a wonderfully incidental plea to you and to me to lessen, by our interest, these horrible conditions. We wish that one or more citizens in every town in which there is a jail would get a copy of this book and take it personally to the warden, insisting that the warden read it through, from cover to cover. The Prison Reform League of 443 South Main street, Los Angeles, Cal., are putting out the book, cloth bound and illustrated, 320 pages at \$1.00, and merit the praise they have been receiving for the admirable work they are doing. Let us all add to it.

"The Life of Me" by Ethel Shackelford is charming—the most charming book I have read in years. It is a faithful psychological study of the child and its relatives and their relations and reactions upon each other all told with the ingenuousness of a child and the clear English of a true poet. "Me" is a most precocious little baby whose recollections begin in the Private Patients' Nursery in a tiny white iron bed. "Me's" amanuensis is his mamma, and she is the married daughter of Mr. and Mrs. Joel W. Shackelford (our beloved friends of Denver, Col.). "Me" is a most wonderful observer of human nature, and he reads the thoughts of his mamma and other people around him as you and I read books. His understanding of mamma's mental processes is marvelous, and his modes of observation and forms of expression are as quaintly original and refreshing as his own sweet rose leaf self. His remarks about the doings of "Miss Clara Cummins," the ebony-hued maid of all work, should prove an eye-opener to other mammas

(Continued on Page 60.)



# A Queer, Quaint and Curious Book

**"The Irreconcilable Gnomes or Continuation to the Comte de Gablais."**

**Also a Sketch of the Justly Famous Books Known as the "Keys of Solomon the King" and the "Grand Grimore."**

(Translated from the French.)

The books of Comte de Gablais are justly the most famous of all occult literature, for they are among the first of this class of literature. They contain a philosophy which embodies mighty truths of world-wide significance, and which cannot be found elsewhere.

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This book records a wonderful discourse upon the Secret Science between an exile who was a deep student of the **mysteries of life** and a "Prince Gnome."

The teachings of this book can have no money value to those who will study them deeply and find their real meaning. Our edition contains many valuable notes which will help explain the text.

For a short time only we will sell this wonderful book at *only 25 cents per copy*. This is just one-sixth of the price charged for the former copies printed in English. Send only 25 cents *today*. Address

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The Sanitarium (large, new addition, modern in every particular), is roomy, homelike, free from all institutional treatment 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 the 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.

## CURE FOR ECZEMA **FREE TRIAL**

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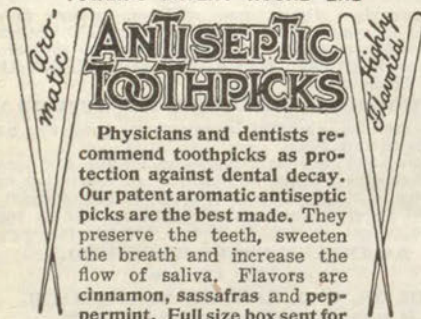
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(Continued from Page 58.)

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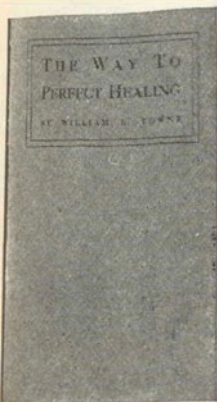
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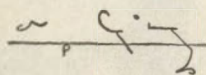
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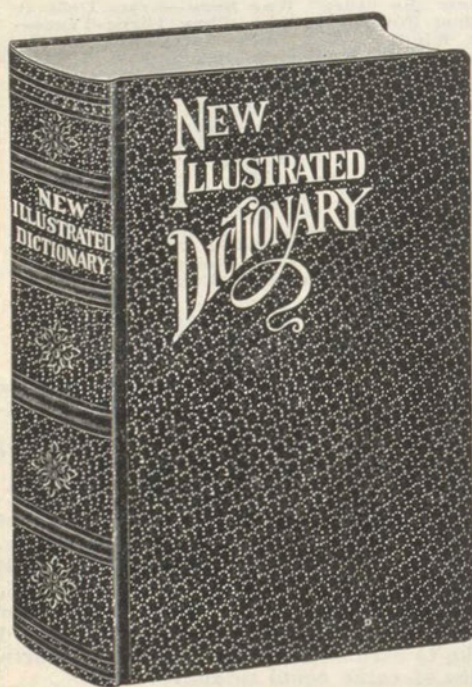


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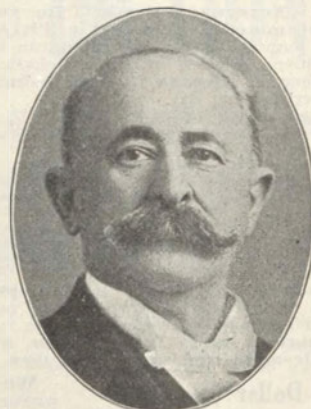
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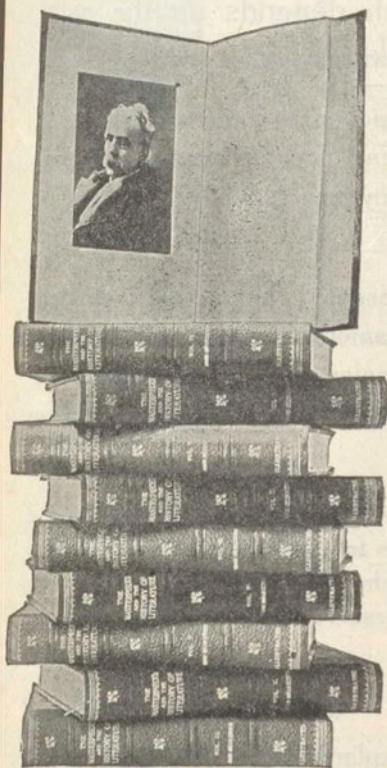


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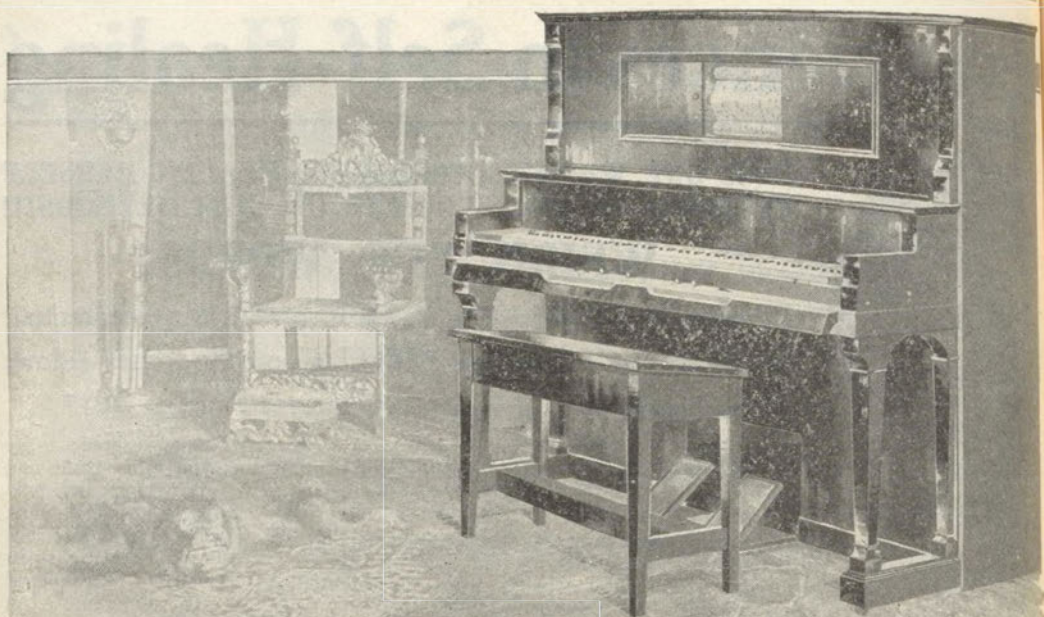
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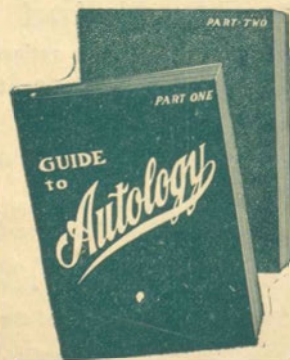
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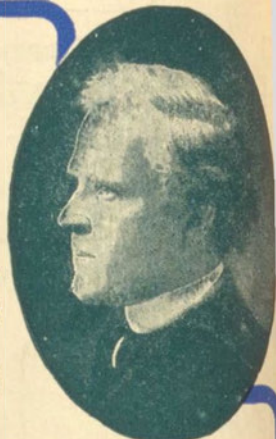


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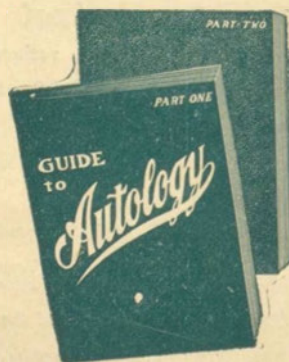
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