

MAY 21 1910

IN THIS  
NUMBER:

"MRS. FOLLETT'S FUNERAL" by Florence Morse Kingsley.

# THE NAUTILUS

June, 1910

AND WHAT IS  
SO RARE AS A  
DAY IN JUNE?

THEN, IF EVER,  
COME PER-  
FECT DAYS;

THEN HEAVEN  
TRIES EARTH  
IF IT BE IN  
TUNE,

AND OVER IT  
SOFTLY HER  
WARM EAR  
LAYS.

—Lowell.



See Table Con-  
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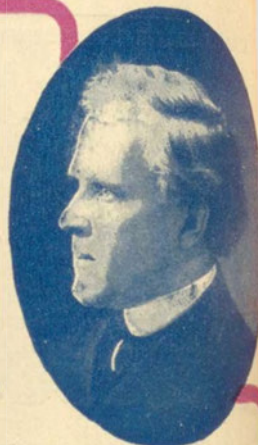
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HOLYOKE, MASS

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NOTE—If you are not satisfied and wish to return it, I will promptly refund the ten cents. Address

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Dear Doctor: I am interested in your offer. I enclose 10c, for which please send me your "Guide to Autology."

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tents, page 5

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HOLYOKE, MASS

PRICE 10 CTS.



## NEW THOUGHT CENTERS.

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

- ASPEN, COLO.—Matilda I. Ross, 116 East Cooper Avenue.  
 BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington Avenue.  
 BLOOMFIELD, Iowa.—Mrs. Stella W. Teed, North Madison street.  
 BOSTON, MASS.—The Scholar Business Building Service, 101 Tremont street.  
 BOSTON, Mass.—Smith and McCance, 38 Bromfield St.  
 BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.  
 BATTLE CREEK, Mich.—Philius Champagne, care Macfadden Sanatorium.  
 CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.  
 CHICAGO, Ill.—The Progress Co., 515-519 Rand-McNally Building.  
 CHRISTCHURCH, New Zealand—Ida M. Bruges, Fendalton.  
 CINCINNATI, Ohio.—Lotos Library, 701 Mercantile Library Bldg.; Annie McIvor, librarian.  
 DENVER, Col.—Dr. Alexander J. McI. Tyndall, 526 14th street.  
 DENVER, Col.—Mrs. Edith Marie Raymond, 302 Twenty-second street.  
 FRESNO, CAL.—Mrs. L. F. Sanders, 944 O. street.  
 HAMILTON, Ontario, Can.—Coke & Son, 16 King St., West.  
 HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.  
 HELENA, MONT.—Mrs. S. J. Rumans, 1051 N. Ewing street.  
 LONDON, England.—Higher Thought Center, 10 Cheniston Gardens, W.  
 LONDON, England.—L. N. Fowler & Co., 7 Imperial Avenue, E. C.  
 LONG BEACH, Cal.—Mrs. S. F. Connley, 14 American Avenue.  
 LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.  
 LOS ANGELES, Cal.—Occult Book Co., 213 Mercantile Place.  
 MELBOURNE, Australia.—Miss E. R. Hinge, 178 Little Collins street.  
 NEW YORK CITY.—New Thought College Free Reading Room, N. Y. American Bldg., Columbus Circle, Broadway and 59th St.  
 NEW YORK CITY.—New Thought Free Reading Room, 110 W. 34th street.  
 NEW YORK CITY.—Roger Bros., 429 Sixth Avenue.  
 OAKLAND, Cal.—Rest Reading Rooms, 719 14th street.  
 OMAHA, Neb.—The Vitaphonic Sanatorium, 2319 S. 13th street.  
 PITTSBURG, Pa.—Dr. H. Lewis Belknap, 813 Wood street, second floor Wilkesburg Station, P. O. Box 174.  
 PORTLAND, Ore.—W. E. Jones, 284 Oak street, Henry Building.  
 PROVIDENCE, R. I.—S. C. Dunham, 104 Olney street.  
 RICHMOND, Va.—M. E. Davison, 1002 E. Clay street.  
 SANTA BARBARA, Cal.—Ramona Book Store, J. M. Barbour, Prop., 707 State street.  
 SHANGHAI, China.—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 922, 5a North Soochow Road.  
 SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.  
 ST. LOUIS, Mo.—Dr. Beverly, 3503a, Franklin Avenue.  
 ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.  
 ST. PAUL, Minn.—Ida Willius Goldsmith, 469 Laurel Avenue.  
 SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.  
 SAN DIEGO, Cal.—J. C. Packard, 825-827 Fifth street.  
 SAN FRANCISCO, Cal.—Olivia Kingsland, care of Theosophical Society, 1472 Golden Gate Avenue.  
 SAN FRANCISCO, Cal.—Occult Book Co., 1141 Polk street, near Sutter.  
 SEATTLE, Wash.—W. H. Wilson & Co., 903 Pike street.  
 SPRING VALLEY, Minn.—Mrs. Rose Howe, Box 165.  
 TOLEDO, Ohio.—Mrs. Anna L. Stoeckly, 623 Navarre Avenue E.  
 TORONTO, Can.—W. H. Evans, 488 College street.  
 VALAPARAIISO, CHILE, S. A.—Georgina Hammer-ton, Carilla, 271 P. O. B.  
 WASHINGTON, D. C.—Oriental Esoteric Center, 1443 O street, N. W.  
 WILLIMANSETT, Mass.—Mrs. S. A. Emerson, 30 Emerson street.  
 WINNIPEG, Man., Can.—Prof. R. M. Mobius, 494½ Main street, Suite 1.  
 WIMBLEDON, S. W., England.—Power Book Co.  
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## PROSPERITY THROUGH THOUGHT FORCE.

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ELIZABETH TOWNE, Holyoke, Mass.



## Nautilus News.

BY THE EDITORS.

**"What Thoughts Look Like."**

This is the title of a deeply interesting article by Mrs. Saint Nihal Singh, which we shall print in the July *Nautilus*.

Mrs. Singh describes many interesting experiments in photographing thought, by Dr. Baruduc of Paris, and Prof. Elmer Gates of Washington. Some of their discoveries, which came quite by accident, are weird and wonderful—or at least they seem so to us, because these men are experimenting in an uncharted ocean. They are fast demonstrating the real nature of thought.

This article traces the specific effects of certain kinds of thought. It also goes into the subject of color in its relation to thought and thought images.

**A Bangless Fourth.**

This doesn't sound very interesting, I presume, to the average small boy. But that peerless humorist, Josiah Allen's wife, draws a very attractive picture of a noiseless Independence Day in her bright, amusing story, "A New Fourth of July in Chester." This story is booked for our July number. It will give you some mighty good ideas regarding the celebration of the Fourth in your own town. Of course it is not necessary to introduce Josiah Allen's Wife to you. Her "Samanthy at Saratoga" and other similar books have been read by millions.

We shall also have in July *Nautilus* an especially beautiful poem by Mrs. Wilcox, entitled "Man Should Age Grandly."

**Desire, Master or Servant?**

Katherine Quinn will give us one of her very practical talks, "How To Use Desire," in July *Nautilus*. She explains the power of desire, constructively used. The common duties and everyday problems are the material out of which desire builds character. It all depends upon the way you use desire. Most people use it carelessly and thoughtlessly and get only negative results. Katherine also makes a very good point in this talk regarding ideals, and the necessity for making them practical. You all know the person of impractical ideals, whose mind is always off on a mental junket. This article will help you to build your ideals into the real, and make each act of your life a successful act.

**Any Saints Around?**

"The Reforming of a Saint," a brilliant and humorous story by Grace MacGowan Cooke, will commence in August *Nautilus*. The story will be published complete in two issues. The story is strong on the humanities, and full of keen analysis of the family relation, particularly as it bears on the spiritual life of modern mar-

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ried people. Have you a saint in your family? Does he or she need reforming? Read Mrs. Cooke's new story, and find out how the thing is done.

The story will be illustrated with a special heading by Emma Bell Miles. How about your subscription? Does it need renewing? You will surely want to be on the list when "The Reforming of a Saint" is published.

**Special Features.**

There are some very special features in our advertising pages this month, which you will do well to examine carefully. Do you ever need a first-class

(Continued on Page 2.)



**Nautilus News Continued.**

dictionary? On another page you will find details of our new offer by which you can obtain an up-to-the-minute dictionary, bound in durable, flexible covers, in return for only three new yearly subscribers to the *Nautilus*, or for one new subscriber and seventy-five cents extra.

Won't you please call the attention of any of your friends who might be interested, to the very exceptional offer of "The Science of Getting Rich," Mr. Wattles' brand new book, and *The Nautilus* one year for only \$1.00 (new subscribers only).

Think of the enormous amount of practical assistance that some of your friends might get from a year's subscription to the *Nautilus* and a copy of this book? Mr. Wattles' writings are simply marvelous for the practical aid they give to everyone who will put his simple instructions into practice. No other writer upon these subjects has gone right down to foundation principles and formulated such plain, simple rules as Mr. Wattles has done.

Then there are several other great offers in this number of the *Nautilus* which I hope you will read and pass on to your friends. If you like the *Nautilus*, please call it to the attention of at least one other person whom you think would be interested and helped by the magazine. If each one of you would do this, we would soon be giving you such a fine magazine that you wouldn't recognize it. *The Nautilus* has been pushing out steadily, reaching more and more people every month, and largely because its good friends have called it to the attention of their friends.

**For Vacation Expenses.**

Has it ever occurred to you what a simple matter it is to interest people in reading when they are at leisure? One man I know got 280 subscribers for a small magazine a year ago at a summer resort, by reading an editorial from it to a crowd of people, and then himself heading the subscription list. Wasn't that clever?

Last year many folks made their vacation pay cash dividends by representing *Nautilus*. If you are going to the mountains, or to the seashore, be sure that you have our representative's offer with you.

**Nautilus Representatives At Summer Schools.**

Isn't it perfectly glorious for New Thinkers to be able to spend their vacations at the summer schools? There are a number in the west and several in the east. Announcements are made of them from time to time—you will find one in this issue.

Here's a chance for someone to earn expenses—and something besides. *Nautilus* is so well known to New Thinkers that mention of the name becomes a common basis for conversation. Now supposing you represent *Nautilus* at one of these summer schools, taking subscriptions and selling our books. We'll make it particularly interesting to you. We'll give you a very low price on the subscriptions,

—you will be surprised. We want everybody to have *Nautilus* and it isn't so much what we get out of the subscriptions in this way that counts. Don't you see?

It's getting late—write quick for sample copies and the representative's offer.

**News About Elizabeth.**

Here are three things about Elizabeth in which you will be tremendously interested. They are the result of the new thought life she has been teaching all these years; they are direct proof that her methods are practical and mean success for the user. Aren't these going some?—S. J. K.

**Elizabeth Goes to Europe.**

The first is that the S. S. *Lusitania* housed her for five days in April. It took her to Europe where she roamed about, getting heaps of inspiration for what you will soon find in *Nautilus*—she's home now, writing her impressions of all kinds of thought on the other side. Watch her editorials, beginning in July.—S. J. K.

**Tom Writes Up Elizabeth.**

The second is that the big article in the *Caxton Magazine* for May is about "Lady Elizabeth," as they call her. The *Caxton* is the splendid little magazine which our own Thomas Dreier edits, and if Elizabeth were not so eternally modest she would feel all puffed up about it. Tom and I rode our horses around Mt. Tom (the mountain was not named after him), and so I know what's in the article. Be sure you get a copy from the *Caxton Society* of Pittsfield, Mass.—I sort of think that you'll want it right along. A man who does things told me yesterday he considers *The Caxton* the most optimistic and impelling magazine he knows of (except *The Nautilus*).—S. J. K.

**Elizabeth the Guest of Honor.**

The third is that now that Elizabeth is back from the other side she is to be the guest of honor at the opening of the New Thought School at Oscawana-on-Hudson, N. Y., on June 11. The school is conducted by Dr. Julia Seton Sears. *Nautilus* folks know her via her articles the last six months. Wish we could go! Just think of what Elizabeth will be able to do, having just made a trip over the briny.—S. J. K.

*I have been reading The Nautilus since last spring, and have been very much helped by the good which I have found in it. I was worn out, nervous and broken down, but from the time that I began to read your magazine and tried to follow the advice given in it, I began to improve in health. While I am not yet where I am going to be, I am very much stronger, mentally and physically, than I was last spring.*—ELIZABETH DE BINDER YORK, New York, N. Y.





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Memory is the Key that works the combination that yields to your use the accumulated data of the years.

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This waste adheres to the lower intestine and is extremely poisonous, as we all know.

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These are the reasons when a physician is called, no matter what your ailment, the first thing he does is to clean out the intestines with strong drugs. You know this is so, don't you?

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By Means of the

## J. B. L. Cascade

is a perfectly natural way of eliminating this poisonous waste from the system. It uses Nature's great cleanser, Warm Water, and does not force Nature, but assists her.

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Creede, Amethyst P. O., Col., Jan. 18, 1910.

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One day last March, a Mr. H. B. Randt came into my office and told me about your J. B. L. Cascade, and upon his advice I sent for it. Its use has been attended with the very best results and I would not do without it for any price. I honestly believe it will cure anything that can be cured. You may let my fellow-sufferers know what your J. B. L. Cascade has done for me, as I now feel like another man and am attending to my business right along.

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ANTON F. FRANK,  
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Just write me a line and I shall be glad to consult with you without any obligation whatsoever. Internal Bathing is being recognized universally now as Health Insurance and you may be assured that you will learn things regarding yourself you never knew before.

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# THE NAUTILUS.

Vol. XII.

JUNE, 1910.

No. 8.

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## THE NAUTILUS.

ELIZABETH TOWNE  
WILLIAM E. TOWNE

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Edwin Markham  
Ella Wheeler Wilcox  
Florence Morse Kingsley  
Grace MacGowan Cooke  
Prof. Edgar L. Larkin  
Karl Von Wiegand  
Wallace D. Wattles  
W. R. C. Latson, M. D.  
Thomas Dreier  
Adelaide KeenThese are  
Nautilus  
Contributors  
for 1910-11.  
Others  
Coming!

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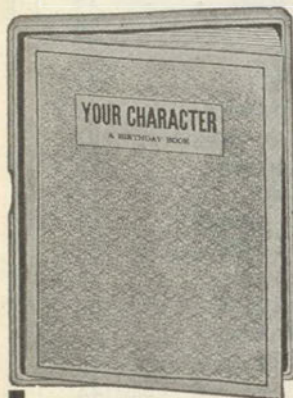
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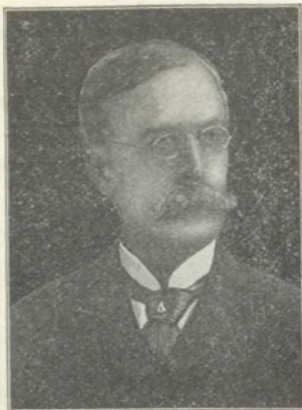
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"Build thee more stately mansions, oh, my soul;  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown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

# THE NAUTILUS.

*Self-Help Through Self-Knowledge.*

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JUNE, 1910

VOI. XII  
No. 8 }

## Harmony.

Perhaps you make the mistake of trying to harmonize outside things with

you. Harmony is and you are it. Be still and know.

Harmonize with the One Spirit, and let conditions play sixes and sevens if they will. Just smile at them, and enjoy. By and by you will hear harmony in the tones that now seem like discord—only because your mind is not tuned to them.

Of the things you dislike now, you will later say, "Best thing that ever happened!"

## Your Mental Stores.

The subconscious mind is exactly what the term expresses. "Sub" means "under."

There are soundless depths of mind which lie *under* the consciousness. Out of this you fish up all sorts of thoughts and ideas you want, and you say you "remember" them.

Memory is a process by which we fish out of that subconscious reservoir the things we have learned in previous days, or states of existence, things which have been stowed away and "forgotten."

You know how you can concentrate on forgotten things and bring them back to memory—bring them up into your conscious mind again. It is as if you sent out little feelers, or little messengers, that go hunting, hunting through

your subconscious shelves and store-rooms until they find the thing you want and bring it back into your consciousness.

Our subconscious mind extends out into the barn. When we want anything we send Sir Percival after it, just as you send your thought after the thing you want but have "forgotten."

Thomson Jay Hudson is the man who is responsible for dividing you into conscious and subconscious mind. His division is purely arbitrary and imaginary. There is no real line between conscious mind and subconscious mind. But for the sake of understanding the mind, Hudson assumes this division, so that you can better realize the limitations of your everyday consciousness, and the tremendous capacities of the subconscious or partially forgotten store of your mind.

## Three-Fold Being.

I think there is a better division than Hudson's, and one which will help you to a clearer under-

standing of your capacities and powers. To me, mind is three-fold, instead of two-fold. There is the conscious mind or everyday mind, by which I am writing now, and with which you are reading. Underneath this is the great reservoir into which has gone the things we both learned yesterday, and the day before, and the day before that; the things we learned in our childhood, and in our last





# EDITORIALS

BY ELIZABETH

states of existence, and in the one before that, the one before that, and so on away back to the dawning of consciousness in the universe. This is the subconscious mind, or the reservoir of realized truth which we have gained through our own experience and through our reflection upon the experience of ourselves and other people.

But this is not all. If it were, we would be acting and thinking in a treadmill, with no possibility of getting any further. Don't you see that there must be something *above* consciousness that can teach us new things, as well as something below consciousness in which we may store the things learned through experience? We have a superconsciousness—a consciousness above the every-day mind, as well as a subconsciousness below the every-day mind. This supermind is the Cosmic Mind, or God, in whom and by whom we live and learn.

## The Supermind.

Hudson attributes to the submind a great many capacities which really belong to the supermind, the power of healing, for instance.

To me, the supermind is God, the uncreate, the Spirit of Truth and Wisdom and Power.

The conscious mind is the surface where divine mind or God touches and teaches us. It is the point where Spirit, Wisdom and Power come into consciousness. New ideas are born of the action of the supermind, or God, upon the conscious or surface mind. We act upon those new ideas, try them out, make a habit of them; and then they drop down into our submental reservoir, which re-

ceives all knowledge that is tried out and accepted as truth. The supermind is the storage of omniscience and omnipotence, of all wisdom, all power, all life. The conscious mind is the place where we *begin* to realize an idea. When it is fully realized it has sunk into the submind and become a habit of thought, and an instinct for action. Instincts are all in the subconscious mind. The conscious mind is ever questioning instinct, and questioning the new idea that may come from above, from the supermind, ever trying ideas, deciding, accepting or rejecting.

The conscious mind is the only one we need to be very much concerned about. That is the doorway through which come the ideas which we store in our habit being or subconscious mind. It is the mind with which we "choose this day whom we shall serve," with which we choose *this moment* the right thought, or the wrong thought.

## Conscience.


How do we know the right thought from the wrong thought? How do we know which to choose?

Conscience tells us.

Conscience, to me, is not a faculty of the physical brain. It is an intuition from the supermind. It is the still small voice that speaks from an immensity of wisdom and power that we shall not fully realize in all eternity. Conscience is the voice of God.

Conscience does not use language. It has no tongue and no vocabulary. It is an urge. When you are puzzled over the right or wrong of a thing, conscience does not discuss the matter with you.





# EDITORIALS

BY ELIZABETH

The pros and cons which come into your mind are your own thoughts. It is as if you sent messengers into your subconscious storage to bring up all the pros, after which you send other messengers to bring up all the cons. You look at one side, and then you look at the other, and you cannot decide. As long as you keep looking from the pros to the cons you will probably not be able to decide, because there are lots of things to be said on both sides, and you (your conscious mind) cannot tell which course will work out best in the end.

You don't know enough to decide between the pros and cons! And you *cannot* know enough unless you can know all wisdom and power. This is impossible to you because you are finite.

If you could know *all* the pros and cons, you could choose unerringly, and you would.

Not one of us ever chooses the wrong except when we think circumstances compel us to do so.

It takes something bigger than our everyday consciousness to know all the pros and cons of any situation. The Spirit which is omniscience and omnipotence can know all, and does know all. And it touches your consciousness and my consciousness for the express purpose of directing us, not through our finite and incomplete knowledge, but *through its own infinite wisdom-urge*.

It teaches you and urges you always toward what is good for you and for others. If you trust it and follow, you later realize why you were "led" as you were. If you prefer your own judgment and follow that, you get into difficulties which teach you the utter futility of the

finite judgment. This is exactly what Isaiah tried to make plan when he said, "Trust in the Lord with *all* thine heart, and lean not unto thine own understanding. \* \* \* The human heart is deceitful above all things, and desperately wicked."

It is deceitful because it has not all the premises, but it assumes to have them. And through this assumption it leads you into all kinds of wickedness, all kinds of unright action.

How can you distinguish conscience when it speaks? It does not speak. Conscience is an urge, not an argument. The surest way to sense it is to ask yourself in any given moment for decision, *what would I do if there were no if's and only my God of Good to please?* The instant lightening attraction of your heart indicates the way of good.

If you will remember that the super-conscious mind is the absolute, that the conscious mind is the point where we begin to realize the absolute, and that the subconscious mind is the storage of that which we have realized, you will readily see why I make this three-fold division of the human mind.

## Obstacles.

Before me is a manuscript from one of our *Nautilus* friends. This manuscript is entitled, "Why We Must First Like Obstacles to be Rid of Them."

Here is a quotation: "*New thought rightfully teaches us, if we desire to get rid of an obstacle we must LIKE IT out of the way. But why must we like it out of the way? For the all-important reason of character building.*"





# EDITORIALS

BY ELIZABETH

It seems to me that character is a mere incidental in this matter. The chief end of man is enjoyment—the chief end of man is to *joy in his mind*. *En* means in, and *ment* means mind. *Joy in mind*, is the thing for which man is created.

Love is the one source of joy in mind.

Now do not recall the fact that some people think they suffer *because* they love—they don't suffer because they love, but because they take into their minds something which is outside of love; fear, jealousy, etc.

The chief end of man is to joy in his mind. Now one does not joy in an obstacle unless he *loves to overcome obstacles*, in which case he loves the obstacle, too! If he loves to overcome obstacles, and loves the obstacle, he attacks it with joy, and overcomes it with joy, in which case the obstacle has helped the man to a new height of *joy in mind*.

Joy in mind is strength and power and wisdom. Not until one can enjoy the thought of his obstacle, and of the overcoming of it, can he realize within himself the necessary joy-strength and joy-wisdom to overcome it.

Obstacles pop up in front of us for the sole purpose of affording us an opportunity to realize a greater degree of joy in mind. To love the obstacle is to enjoy it. The sole object of an obstacle is to raise your joy power. Love it, and you will realize this truth.

The matter of character is entirely secondary. By loving obstacles and surmounting them, we *do* build character, and by building good character we attract more obstacles to overcome—more and greater opportunities for

increasing our joy in mind. To him that overcometh gravitate more opportunities for overcoming.

To the timid and fearful gravitate mole hill opportunities which to him look like mountains.

To the man of joy-power, which is overcoming-power, flock mountain obstacles galore. He attacks them with rising vim, and behold, they were but mole hills after all.

The *Joy* of the Lord Good within thee is thy strength.

By it thy mountains are cast into the sea and rise as new building lots.

## To a Socialist Complainer.

You are all right  
—as far as you go.  
You don't go far  
enough. All the  
“desiring” in the

universe will not stop child labor or any other evil until desire grows strong enough to make people *do something*. The desire has to grow to a certain size before it will impel people to do something, and it takes talk, talk, talk, and write, write, write, to wake people up to the point of desiring to do something.

You seem to think that desire is of no value whatever, and has nothing to do with the matter. This is not true at all.

Whenever desire grows strong enough, it impels to action.

And we do not consciously desire a thing until *we see it as good*.

When we see that the thing is good, then conscious desire reaches out after it, and very soon conscious desire impels you to get out and hustle for it.

Another mistake of yours lies in believing that we must do away with all





# EDITORIALS

BY ELIZABETH

the economic conditions existing today, make a complete and entire revolution, before we can do away with child labor.

This is nonsense in the light of history and events. Thousands of evils have been recognized and done away with through this selfsame "system."

Not by the system, but by advanced desire and action working upon the system.

Child labor has been reduced to a 1910 minimum in Massachusetts, where once it was rampant. It will be reduced in the same way in all other states just as soon as the people's desire grows strong enough to impel them to action.

And it will not depend upon "the interests"—the people are a thousand to one against "the interests," and as soon as the people of the child labor states *really desire* to stop child labor, it will be stopped. There are abuses here in Massachusetts, but gradually they are being done away with.

Child slavery will be wiped out of the United States just as thoroughly as negro slavery was wiped out, and it will be wiped out without the same bloody revolution.

It is not by revolution that we are going to advance, but by evolution, and even the "interests" themselves, the trusts, are pointing the way. When the trust gets big enough, it will be taken over by the people.

## Uncle Sam's Cook Book.

Let every *Nautilus* housewife send for *Farmer's Bulletin*, No. 391, on "The

Economical Use of Meat In the Home." Address the United States Department of Agriculture, Washington, D. C.

The book is written by C. F. Langworthy, Ph.D., expert in charge of Nutrition Investigations at Washington, and Caroline L. Hunt, A.B., expert in nutrition.

Uncle Sam has kept these people busy finding out how we can get along with less and less meat. Unless you are a strict vegetarian you will do well to study this pamphlet. Vegetarian or not you will get some good ideas out of it anyway—especially if you have a fireless cooker.

## The First Thing.

The "first thing you should know about new thought" is that it takes *practice* to do anything with

it that counts.

New thought is a point of view from which you see the world and everything and everybody in it as "members one of another," as extensions of yourself.

New thought is a light in which you see things as they really are.

But new thought is not new—it is as old as the world and older. The only element of newness is its universal recognition. There have been prophets of the new thought here and there through all the ages, but today everybody is catching the new thought view of things.

## Rah for the Nautilus Booster Clubs!

Our Booster Club friends are still sending us subscriptions, and reaping special rewards.

Is that one subscription *you* have been intending to send us on its way?

One good friend sent us \$2.00 to pay for a three months' trial subscription





for twenty of her friends. Why not do as much for ten or even five of *your* friends?

I like to think that *Nautilus* is helping you; and if it is, help me to let it help others. You will earn their and our gratitude—and one of those special rewards.

#### **The Swami.**

Our series of articles by the Swami Vyavananda have come to an end, much to the regret of a host of readers. Everybody seems to be clamoring for more, and I have written the Swami to that effect, but have not heard whether or not he can respond. If not, here's a tear on his bier, and a hope for prompt resurrection.

I promised to tell you who the Swami Vyavananda is, and our readers have not forgotten to remind me of the fact. I wonder if anybody guessed. Nobody has hinted it, if he did.

The Swami Vyavananda is none other

than our old and highly appreciated contributor, W. R. C. Latson, M. D., whom we shall hope to have with us again in the future. Dr. Latson is one of the best Swamis I know of, and a long way ahead of any oriental Swami I have ever met or read after. There is only one other Swami who is his peer, and that is the Yogi Ramacharaka, another good American whose name I am sworn not to divulge.

I think America can improve on anybody, from an Irishman to a Dutchman, from a Hottentot to a Hindu! Don't you?

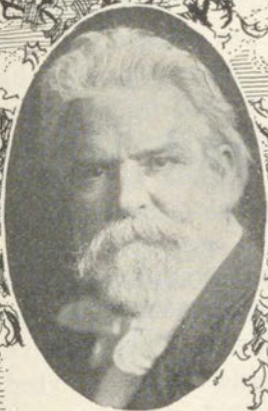
I have met Dr. Latson and I know something of his history. I should like to see the color of the hair of an oriental Swami that has done as much in one incarnation as the Swami Vyavananda. Ramacharaka ditto! By the way, the Yogi Ramacharaka is the most prolific analytical writer I know, and he improves with age with all eternity ahead of him!

### **A Compromise.**

*'Twixt Optimist and Pessimist the difference is clear:  
The first one thinks that life's a smile, the other one a tear.  
One thinks that life is wholly day, the other wholly night,  
And it is plain to men of sense that neither one is right.  
For me, as I regard my days and contemplate my crop  
Of cares and blessings, I'm inclined to be a Pessimop!*

—By John Kendrick Bangs.





## Wind on the Rye

By Edwin Markham.

There is green on the hill, there is gold on  
the river,

And the wind on the rye sets my spirit a-quiver.

There's a thrill in the sod

At the touch of the God,

And a song in my heart for the gift and the  
Giver.

Now the grief that for days to my heart has  
been clinging

Is gone down the wind on the wings of the  
singing.

The old sorrows die

In the dance of the rye,

And the joy of the world in my spirit is  
springing!

*Written for the Nautilus.*

E. B. MILES



# The Habit of Triumph and Victory.

MAN'S PURPOSE—YOU ARE WHAT YOU THINK YOU ARE—"THE ENCHANTED PRINCES"—ELIMINATE WRONG THINKING AND FEAR AND YOU HAVE WON—CIVILIZATION IS "GOD AT WORK"—A BIBLICAL ANALOGY.

By ADELAIDE KEEN.



The acme of achievement is victory. Man is born to be a conqueror; when he fails he suffers. And the world suffers, weakly, blindly. Even the poorest soul longs for victory. The divine germ, to create, to conquer, urges him to try again and again. We abhor slavery and limitations. Hospitals, almshouses, insane asylums, prisons, are the terrible landmarks of failure. Man was born for freedom, joy, beauty, abundance, love, and the conditions can and must be attained. We are like enchanted princes in the dungeons of despair, kept by the old witch or cruel giant from our inheritance. Theosophists say these limitations are Karma, but the awakened soul, bursting its bonds, as the butterfly slits its cocoons, knows that it is a lie, or many lies, which have kept him in prison in the chains of poverty, sickness, loneliness. He formed his prison, as the butterfly made its covering, out of himself. Millions of tiny strands, millions of lit-

tle lies, only to be broken by many, many statements of truth can ever liberate him. What is truth? Many answer, few know. Philosophy and science are arbitrary. Opinions change. Truth never changes, for it is Divine. State that you are free, happy, well, successful, loved, rich, and do it a million times, nothing doubting. Your shackles drop, you then know it was but ignorance and weakness which kept you enslaved. And these, too, are lies. You are made in God's image, changeless, beautiful, powerful.

You are the son of a rich king. You have left the husks of this world's hopes and returned to claim your inheritance. Asking will never gain a legacy, only firmly claiming, asserting, will do it. If you go to the bank of the Infinite and but ask, the officials will not give you a penny until you insist, over and over on your rights, and also, identify yourself. You must say, "I am my father's child, all he has, is mine, it is mine!" And this firm, incessant claiming, alone will give you the things you want and need. Wrong thinking is the old witch who imprisons us. Fear is the cruel giant which eats our flesh and laughs at our agony! And both are to



be cast out by the royal habits of courage, joy, praise, power, victory. Don't you realize that a habit can be formed, fixed and made a servant of? Effort becomes ease and all the things we long for, troop into view, smiling like old friends! And they are old friends, for we know their names, calling, longing, hoping.

If you will state the truth that, "All is good, hence, only the good is true," you will come out of bondage, your whole body is filled with light, because "thine eye is single," and it is the light never seen on sea or land, which transforms existence into joy! God was with you every step of the way, the angel of his presence saved you from the pestilence that walketh in darkness, seeking its prey of timid souls. The lion of anger and the adder of fear are under your feet, where they belong. For, "To him that overcometh (the fear and anger) I will give the crown of life, more abundant, the crown of victory, which belongs to the king's son!" All the world's dear pioneers are working for the good time coming, and the day is drawing near. The sun of righteousness is rising, already his beams dispel the shadows of cruelty, poverty, sickness and sorrow. Love, as shown in charity, peace congresses and socialism, the abolishment of slavery, vivisection, massacres, wife beating and child labor, and wisdom, as shown in grand inventions and marvellous discoveries, attest the victories of the living God in whom we move and walk and have our being. What else can it be, but God at work?

God works in the silence, far from confusion, argument, quarrels. Men must seek him there, carrying away the heavenly vision, and remaining true, to the pattern disclosed upon the Mount, inspired to achievements otherwise impossible. To the man who knows that God is Love, failures turn out victo-

ries. The veiled guest is God's angel, take off its veil and you see the blessing. How can you entertain these angels unawares, so that they reveal their beauty? As Abraham did, by offering them the best you have, praise. Set before them a feast of thanks, even for misfortunes, and you can grasp the angel, and cry, "Except thou bless me, I will not let thee go." And behold, the angel parts its veil, smiling and leaves a gift. And ever, that gift, that blessing, is of surpassing beauty, well worth your faith. Try it and see.

You remember that Abraham entertained the angel just before the coming of his heart's desire, the birth of Isaac. This wish was what the world would call hopeless. All through the Bible are miraculous births of long-prayed for children, given to mothers who had hoped in vain. Just after all earthly possibility vanished, came the heavenly help, the fulfillment and joy given only to those who absolutely refuse to fail. Before the door of our Paradise, holding our granted hopes, stands an angel with a flaming sword, which cannot fail to cut our limitations, the Sharp Sword of Truth, setting us free with the glorious freedom of the sons of God! Take that sword, use it hourly, claiming your birthright of success, and you will do what the world calls miracles. Because the world is blind, it cannot see the unseen power guiding, upholding and enfolding you. Truly, victory is our element and in any other, we pine and die. We are put here to grow. It is painful but beautiful work. Like a plant, the roots hurt us, but the blossoms and fruit are easy, joyous! And any plant or tree is said to have exactly as much roots as branches, else it would be weak and top heavy, so we must have character, far reaching, drawing all nourishment to our aid to balance the lovely thing we are going to have. We must do, before



we can have, so the tree must have roots before it can display its beautiful branches. You are really a king, your mind is your domain, where right thoughts create right actions. To marshal an army to victory you must cast out rascals, thieves, crooks. You must assassinate the bad men, kill the weak, wicked thoughts which can deter you from success. You want God in your life? You wish the habit of power and triumph? Well, God is Love. Love is the greatest thing in the world, because it is God. You can and should so fill your thoughts and acts with love, kind and positive, that no room is found in

your life for anything but "God at work." Then victory will truly be a habit. Gladness will radiate from you and men will stare and envy you. And envying, they will emulate and behold, the whole world has combined, as one, as God, as brothers, to bring about that perfect day, towards which the whole creation hopes and works when death is overcome with victory and sorrow is no more.

All great things have tiny beginnings, and you, working out your little problem, assist the whole, unconsciously. Your example of victory is far reaching in its power, therefore, work on.

## Genius Not To Be Wholly Grasped.

BY F. MILTON WILLIS.

True genius we cannot see as a whole, cannot look clear around, as it were, no matter how learned or wise we may be. It is a fountain perennial, welling up from depths mysterious; or it is a sublime height at which the eye of the ordinary mind may gaze in wonder, but which even the nimblest or the most enduring of everyday thoughts can never attain. It stands alone, seemingly sufficient unto itself, yet in truth rooted deeply in the heart of humanity.

The true genius is a conduit from the divine mind to the evolving minds of men. The sensitiveness he has attained by persistent effort in lives of the past, has rendered him capable of responding to the more subtle vibrations of the Universal Mind, has established a channel between him and the great atmosphere of radiant ideas in which the world is constantly bathed. In clothing these ideas in the media of expression here in this lower world, considerable of their glory is always lost, so that they become but pale reflections of their prototypes; yet, even so, in the work of a genius enough of the original splendor remains to intimate the source whence it came and to convey to the beholder the sense of inaccessibility.



## Soliloquy.

BY AGNES M. COLE.

To be killed, or scared to death; that is the question.  
Whether 'tis better to grow fat than thin,  
Better to eat your bread and drink your—tea,  
Unmindful of the germs that lurk therein,  
Or to take arms against the bacterian horde,  
To sterilize, to Pasteurize, to boil, to chew,  
To chew—and by much chewing end  
The stomach-ache and all aches, not a few,  
That flesh is heir to. 'Tis a consummation  
Devoutly to be wished. Chewing is good  
But what is good to chew? Ay, there's the rub.  
We must not chew adulterated food.  
And what is pure? The vegetarian  
Says "Naught with eyes is proper food for man."  
Alas for all the habits of the race!  
Meat and potatoes fall beneath this ban.  
"Proteids are poison," say A, B and C.  
"The conquering races eat 'em," answers Z.  
Says A, "You quite forget the Japanese."  
Thus everlastingly they disagree,  
Argue, assert, question and criticize,  
Till naught is left to eat that's really nice,  
Except, for those who like it, buttermilk,  
And for a treat, occasionally, rice.  
Ah, who would stand eternally on guard  
Against the germ that lurks in every kiss,  
In every cup, in every breath of air,  
When he might easily escape from this  
With a bare bodkin, duly sterilized,  
But for the paralyzing, awful fear  
Of meeting after death the souls of germs  
That he has slaughtered in cold blood down here?  
Perchance I err, but oft it seems to me  
In certain reckless, atavistic moods  
That I would gladly give up my Near-Tea,  
Near-Coffee and the latest breakfast foods  
To live as all my ancestors have lived  
On pork and pickles, apple pie and cheese;  
To die as all my ancestors have died  
Of some old-fashioned, orthodox disease.  
And, if the idea strikes my aged head,  
I may die on a nice fat featherbed.

*Written for The Nautilus.*



## Little Lessons in Character.

WHAT OPTIMISM WILL DO—A TRUE INCIDENT—  
SOMETHING FOR FOLKS WHO VISIT THE SICK—A  
NEW THOUGHT DRUGGIST—WHAT ONE MAN IS  
DOING—AN EXAMPLE FOR YOU.

By THOMAS DREIER.

ARE YOU A MURDERER?



That sounds hard, doesn't it? But are you? You deny it. You are sure that you are not a murderer. It rouses your anger to even have one think it necessary to ask you

such a foolish question.

But listen to this.

A while ago I received from a little fifteen-year old girl who lives out West, a letter in which she told me of the ill health of her mother.

"She is getting better every day, but she would get better faster if the fool women that came in did not always tell her that she 'looks like a ghost,' or 'you look like a dead person.' Mrs. Notham came in yesterday and told her she was looking fine and that one could see that the walks in the open air were doing her a world of good. After Mrs. Notham left, mother sang and laughed and acted better than she had for weeks."

The thing that first interested me in this letter was the unconscious grasping of the psychological truism that

thoughts are things and that negative thoughts produce negative effects, while positive thoughts produce positive effects.

This woman after a visit from the negative variety becomes more ill. But when a positive visitor that radiates health, good cheer, vim, vigor, energy comes around, she brightens up and laughs and sings.

And so I ask: Are you a murderer? Do you go about helping folks toward the grave, or do you help them to more life? Do you radiate cheer, optimism, inspiration, hopefulness? Do you make folks long to see you, to talk with you, to watch your smile? Do you send desirable thought chemicals into the mental retorts of those with whom you work or play?

And what kind of thoughts are you giving yourself?

It is only by giving yourself good thoughts that you can give good thoughts to others.

Become a creator of more health, or more life. You can.

A REFORMING DRUGGIST.

Down in Newport, Pa., lives a druggist who is just stumbling into the light of new thought.

For years he had been carefully and religiously handing out the various con-



coctions made sacred by the medical profession. He thought that drugs were the open sesame to health.

In an unguarded moment he happened to read some new thought literature and discovered the power of mind over matter.

That set Ben Eby, Jr., to thinking.

Now he tells me that he is fast becoming an educator. While he still continues to dispense drugs—because there is and will continue to be a demand for them—he accompanies the package with some optimistic advice. He tells his folks how they can cure themselves with less drugs by thinking the right thoughts.

He is even going so far as to organize a club where men and women can meet every little while and discuss matters pertaining to the great science of man-building. He figures that he can

minister to thousands of people in this way.

Were he to sell his drug store he could not reach them with his optimistic messages. He is a practical reformer. He does his work in the most practical, commonsense manner.

Not only is he working in his own city, but he is writing to other folks all over the country—whenever he can get in touch with them in the right way.

With new thought and the power of the mental forces over diseases, becoming known to business men who are desirous of ministering unto their fellow-men, the time is coming when business will be conducted as real ethical institutions, doing the work the churches are attempting to do.

Ben Eby, Jr. is doing in his community what you can do in yours if you will.

## The Treadmill of Today.

BY FLORENS FOLSOM.

Round, round,  
Round and round  
Inches everyday;  
With a rusty sound  
Like iron ground  
It cogs humdrum today.

O, oil this up  
From Cheer's grease-cup!  
Don't creak and groan and grind!  
Some duty-doers are so prim,  
So solemn, critical, and grim,  
So anything but kind,  
They make a selfish rogue who smiles  
Look handsomer by half:—  
Accept the tedious treadmill-miles;  
Relax! And learn to laugh.

Of course, you're bound! We all are bound,—  
In one way or another,  
To the Wheel of Life—as husband, wife,  
Son, sister, servant, brother;  
And they are wise,—these firm, close ties,—  
(Though of their grip we're plangent;)—  
Free, from the Wheel to the Unreal  
We'd carom at a tangent!

Round, round,  
Round and round  
Forges everyday,  
Steadily  
Hard-a-lee  
From false Far-Away!



## Lessons in Constructive Science.

A CORRESPONDENT ANSWERED—AN OLD IDEA CORRECTED—MORE ANENT YOUR ATTITUDE AND DESIRES—WHAT "THE BEST" BRINGS—THREE WAYS OF LIVING—THE IDEAL REACHED ONLY THROUGH THE USE OF ALL THREE—WHAT MAKES FOR CIVILIZATION AND WHAT DOES NOT.

By WALLACE D. WATTLES.

**There is a constructive, or integrating principle in nature, and a destructive, or disintegrating principle.—Power applied through the constructive principle builds, forms and integrates; it draws atoms and forms together.—Power applied through the destructive principle dissolves and disintegrates; it disperses atoms and forms, and throws them apart.—To learn how to make every thought and action constructive, is to master the secret of all attainment.**

"Mt. Morris, Ill., January 31, 1910.

"W. D. Wattles.

"Dear Sir:—I read your article in the January number of *Nautilus*, and was forcibly impressed with the philosophy therein; I showed it to a number of persons, and they were likewise pleased with it. But the February article I cannot help thinking pernicious if not ruinous if followed. You say, "buy nothing cheap; have the best whether you can afford it or not." Desire has no limits, and if we attempt to gratify it, we will surely run amuck and suffer the consequences. Why did you forget your philosophy? Why did you not say, as you had been saying, "If you want something and are not able to secure it, forget it." Say like Socrates, "How many things I do not need."

Very respectfully,

J. H.

My friend has misunderstood me. I have never said, "If you want something and are not able to secure it, forget it." I think such teaching as that would be most pernicious. If you want something, you are either able to secure it or to secure something so much better that it will more than satisfy the want. Before we can think and live scientifi-

cally we must get rid of the last vestige of the old idea that there is a shortage in the universe, and that it is necessary to lack things or to go without. This is a difficult point with many people; they retain something of the thought that poverty and self-sacrifice are pleasing to God. They look upon want as a part of the plan; a necessity, because of the poverty of nature. They think that God has finished His work and made all that He can make, and that the majority of men must be poor because there is not enough to go around. They feel ashamed to ask for wealth; they try not to want more than a very modest competence, just enough to keep the wolf from the door and make them comfortable. And they hold the idea that there is something wrong and dangerous in having plenty of things to use; that it is a bad thing to be rich.

All this is wrong. No man can rise to his greatest height in character and soul development unless he has plenty of money; for to develop talent, and to unfold the soul he must have things to use, and he cannot get things to use unless he has money to buy them with. Man develops himself by making the right use of things; he degenerates by making the wrong use of things. The more advanced the man, the more things



he is capable of using rightly, and the greater and more numerous are his desires. To have the use of the best things is to attain to the best development, and to live upon a high mental plane. To use only cheap and inferior things is to have only an inferior development, and to live upon a lower mental plane. When you begin to buy cheap and inferior things, and to admit that you "cannot afford" the best things, you begin to class yourself with the cheap and inferior; you will begin to think of yourself as one who belongs with the inferior, and all the processes of your mind will be inferior. You will think inferior thoughts and do inferior work; in time, you will come to be inferior, and all other people will class you as being so.

You are not in any danger of "running amuck" and going wrong when you satisfy your desires with the best. You are only in danger of going wrong when you accept less than the best. As long as you can get the best you will class yourself with the best; your thoughts will be of the best, and if your thoughts are of the best you will not go wrong. It is only those who class themselves with the cheap and inferior who are capable of running amuck in the gratification of desire. To be safe from going wrong, you must desire the best; and you cannot desire the best unless you class yourself with the best and get the best. It will be well to bear in mind the distinction which was made in the February lesson between the best and the most showy. The most showy is not necessarily the best; it is never best to buy anything for show. Only cheap and inferior minds care for show; the best minds care for utility. The thing which has the most of use and comfort for you is the best for you; and the use and comfort you get from an article may depend on many things. A person

whose strongest desire is for the beautiful will buy those things which are most pleasing to the eye; while one whose desire is more for physical comfort will buy the easiest chairs and most comfortable couches, regardless of beauty of form; and so long as each gets the best, both will be right.

Be careful not to fall into the error of thinking that some desires are inherently base and sinful, while other desires are higher and more holy. Man can live for the desires of his body; he can live for the desires of his mind, or he can live for the desires of his soul. There are those who live almost wholly for the body, denying the mind and soul; these lose two-thirds of life and suffer much. There are those who live for the mind and its pleasures, and deny body and soul; these, too, lose two-thirds of life. They lead barren, loveless lives, and also suffer. There are those who live for spiritual things, neglecting mind and body; these also lose two-thirds of life. They become abnormal and they also suffer.

Those who live for the soul are no better than those who live for the body. The desires of the flesh are as holy as those of the spirit. Jesus knew how to live; and He ate, drank, laughed and wore good clothes. All desire comes from one source; it is Life seeking expression. The universe is formed from one Living Substance, which takes form in expressing itself; and this substance is ever going on to fuller expression. God is always seeking fuller expression through men. The desire to build wonderful structures and do mighty works is God seeking expression through the mind. The love of the altruist who desires to relieve the miseries of others is God, seeking expression through the soul. The appreciation of fine foods is God, seeking expression and enjoyment through the body. That in man which



finds pleasure in giving money to found an orphan asylum is no nobler than that which finds enjoyment in a good dinner. It is all life; it is all God.

I have no doubt that some of my readers will be shocked by these statements; but take time to consider them well. All life, whether of the body, mind or soul, is one, and comes from One Source; and if that is true, all the desires of life are good. It is not desire which is evil, but the perversion of desire; and desire is perverted whenever it is turned to that which is less than the best. It is only the desire for the best that keeps us from evil; therefore, desire the best, seek only the best, and do not accept less than the best. It is not a case of "getting the best whether you can afford it or not;" nobody can afford not to get the best.

If everybody will get the best and demand the best at all times, the cheap and inferior will soon cease to be made, for there will be no market for it. The attention of all people will be turned toward the best, and toward the use of the best; and all of society will go forward with tremendous rapidity. When everybody demands only the best, there will soon be no "lower classes;" no cheap or inferior minds. Child labor and all kindred evils are possible only so long as there are people who aim at less than the best.

The world progresses only as more and more people insist on having the best. Those who are satisfied with less than the best are a drag on progress;

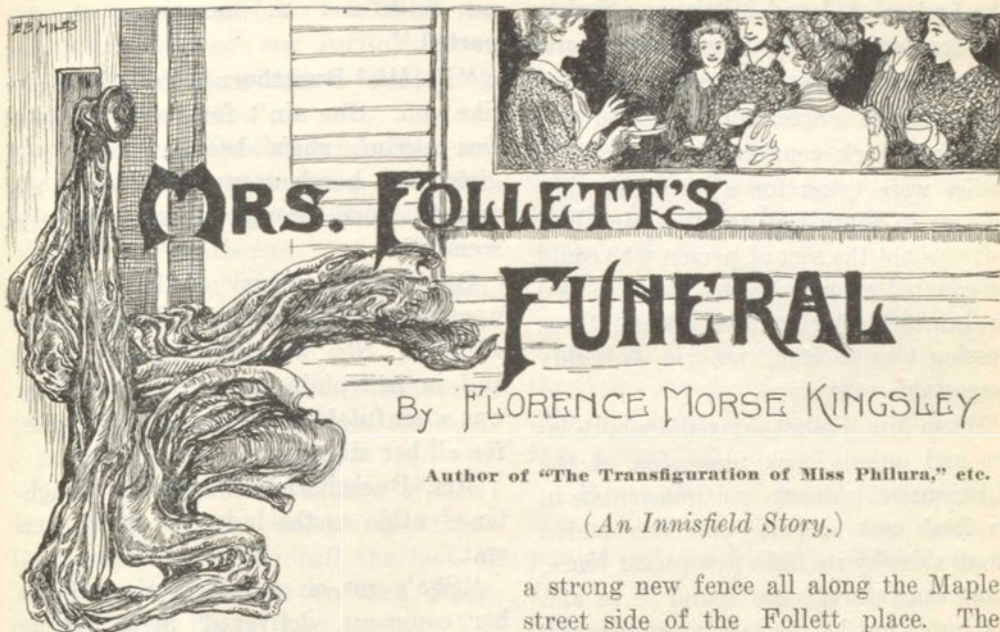
they belong to a past age and a lower plane. It is those who demand the best in everything who cause industry and business to be reorganized and perfected. Those who preach that poverty and self-sacrifice are pleasing to God are teaching a pernicious doctrine. You can please God in no other way than by making the most of yourself; for in doing that you are giving expression to God. God wants those who can express him in music to have the finest instruments that have been invented, and to have the wherewithal to cultivate their talents to the utmost; He wants those who can appreciate beauty to surround themselves with beautiful things; He wants those who can discern truth to have the means with which to travel and observe; He wants those who can appreciate dress to be beautifully clothed, and those who can appreciate good foods to be daintily fed. He wants all these things because it is Himself that enjoys and appreciates them; it is God who plays and sings and enjoys beauty, and proclaims truth, and wears fine clothes and eats good food.

We have reached the limit of the space allotted to this lesson; in the next, we will consider the mental process of surrounding yourself with the best, and its effect in causing the best to come to you; and meanwhile we repeat the advice already given: Get the best. Get only the best, and do not be satisfied with less than the best. For it is your right to have the best, and to be content with less is wrong.

*I'm for the workers yet to be;  
They who today consider work a curse;  
They who today are cursed with overwork;  
They who today are starved for lack of work;  
They who today live but from others' work;  
I'm for the joyous workers yet to be.*

—Rose Pastor Stokes.





Author of "The Transfiguration of Miss Phillura," etc.

(An Innisfield Story.)

The old Follett homestead had stood on the corner of Maple and Main streets in the town of Innisfield since the oldest inhabitant was a small boy; it was, therefore, close on to eighty years old, and for five years nobody had lived in it. It was a big, square mansion, with many shuttered windows and an ornate piazza; a wide graveled path bordered with old-fashioned perennials led down to the gate where two spreading elms of vast girth and circumference guarded the approach like twin sentinels. Old Judge Follett had planted the elms the day the roof tree was swung into place, and he had also dug the well, famed for its cold, crystal-clear water. The well was situated near the Maple street side of the property; the sagging gate in the picket-fence and the deep narrow path between the gate and the well evidenced the popularity of the water and the willingness of the neighbors to avail themselves of the tacit permission to use it.

Judge then of the surprise and indignation of Miss Sarah Hoge, when she approached, pitcher in hand, to find Deacon Scrymger's son Hiram building

a strong new fence all along the Maple street side of the Follett place. The Deacon himself was unloading pickets from his wagon.

"Mornin', Miss Hoge," he called out cheerfully, "you was thinkin' of gettin' some water, I see? Wall, I guess the' won't nobody git no more water f'om the Follett well. The Judge's son's widow, Mis' Harry Follett's a-comin' to live in the old place, an' I've hed my orders t' put the house in fust-rate repair, an' in pertic'lar to stren'then up all the fences so 's t' put a stop t' trespassin'."

"Trespassin'!" echoed Miss Hoge indignantly. "Is that what you call gettin' water from a neighbor's well? Our folks has been drawin' their drink-en' water f'om here for more 'n twenty years, an' so's lots of other folks."

"Wall, them days is past," submitted the deacon cheerfully. "Y' see we've took the gate away a'ready."

Miss Hoge told all her neighbors on both sides of the street about it, as she returned home with her empty pitcher, and she had worked herself into quite a fine frenzy of indignation over the advent of Mrs. Harry Follett by two o'clock in the afternoon, the hour when



the Ladies' Aid and Missionary Society met for its weekly sewing meeting. It was evident from the information collected from various sources and compared over the patchwork comfortable (which the ladies were tying for a dyspeptic missionary in South Dakota) that Mrs. Follett was not the sort of person who could be counted among the elect who resided in Innisfield during their mortal lives, passing to a select heaven via its highly respectable graveyard.

When Mrs. Follett arrived a month later and quietly took possession of the old mansion, shining and immaculate in its fresh coat of paint and surrounded on all sides by its tight new picket fence, these conjectures were found to be amply borne out by the lady's appearance. She was a middle-aged woman with a pretty, rosy face, quick brown eyes and a plump, well-proportioned figure.

Miss Sara Hoge, who had watched the arrival through a crack in her close-drawn shutters, hurried over to Mrs. Buckthorne's in haste.

"Well!" she said, as she sank breathless into a chair, "She's come, an' I seen her go in."

Mrs. Buckthorne was a massive lady, with a high, shining forehead and a close-pursed mouth.

"You don't say!" she exclaimed. "What sort of a looking person is she?"

"Just what I expected; high an' mighty—I c'd tell that from the way she walked, an' dressed like a fashion-plate. You'd ought t' have seen her hat. The' was as many as six ostridge feathers on it, an' her husbun' not dead more 'n five years."

Mrs. Buckthorne heaved a sepulchral sigh.

"I've been wearin' black for more 'n thirty years," she said with chastened pride, "an' a veil an' bonnet for fifteen years stiddy, but everybody ain't like

me, faithful t' th' memory o' the departed."

"No, Mis' Buckthorne, the' ain't many like you. She ain't for one. But as I was sayin', she's brought *two* hired girls t' do her housework. The' wa'n't nobody good 'nough 'round here, it seems!"

On Sunday Harry Follett's widow went to church dressed in a modest gown of gray. She wore violets at her belt and in her plain straw hat, but there was a sinful look of fashion about her, for all her simplicity.

Mrs. Buckthorne nudged her daughter Cynthia as the lady was shown to a seat.

"She's got on a *silk petticoat!*" was her comment, delivered in a buzzing whisper. This was no less than a wicked waste of material, indicating a lax and prodigal state of mind in the wearer, in the opinion of the worthy Mrs. Buckthorne.

To make what might well be a long story into a short one, Mrs. Follett found to her grieved astonishment that none of her neighbors wished to make her acquaintance. The minister's wife called promptly; so likewise did Deacon Serymger—with his bill; but there were no other visitors. For several weeks the new-comer was happily busy about her house and garden; but the pleasant labor of rejuvenating the old place was soon at an end; the borders were weeded and fresh flowers set, the old well-house replaced with an artistic structure of rough stone, to be garlanded by roses when the young plants set by the widow's own plump hands should grow. By mid-summer everything was beautiful and inviting, and Mrs. Follett took to sitting on her piazza with her sewing. At four o'clock, punctually, one of the neat maids served tea; but although furtive glances were centered on the cool piazza, shaded by the latest



thing in gay awnings, no one of all the neighbors displayed any further interest in the lonely occupant of the big house on the corner.

It was late in October when Miss Sarah Hoge, her eyes bulging from her head with excitement, called upon her friend Mrs. Buckthorne.

"What *do* you think?" she began, without pausing to untie her bonnet-strings. "She's dead!"

"Who?" demanded Mrs. Buckthorne. "You don't mean old Mrs. Hickenlooper?"

"No. I mean Mis' Harry Follett! The's crape on the door," said Miss Hoge, enjoying to the full the look of incredulous amazement on Mrs. Buckthorne's large, flaccid face.

"It must 'a' been awful sudden," said that lady, when she had recovered her powers of speech. "I do wonder if she was prepared t' go. Why, it was only day b'fore yiste'd'y I saw her walkin' out in a perfec'ly new purple dress all trimmed with expensive fur."

"The fun'ral's tomorrow at three in the afternoon," said Miss Hoge, with a pious upward glance. "I inquired of one of th' hired girls."

Mrs. Buckthorne shook her head with a quivering sigh.

"Well, I don't know how *you* feel about it, Sarah," she said, with an air of lofty virtue, "but *I* consider it my *Christian dooty* t' overlook evrythin' that's past an' attend th' funeral."

Very many others were found to be of the same mind. By half past two in the afternoon of the following day, the large parlors of the old Follett mansion were filled with people, most of them women. They conversed in hushed whispers concerning "the arrangements," which were undoubtedly singular, viewed from the Innisfield point of view. The shutters were thrown cheerfully wide and a brisk little fire purred

behind the polished brass fender. There were flowers, certainly; cheerful chrysanthemums, glowing dahlias and cosmos, plucked from the autumn garden and diffusing a healthy aroma of out-of-doors. One of the neat maids, in a frilled cap and apron, showed people to their seats.

The excellent Mrs. Buckthorne, in her blackest mourning, and her friend Miss Hoge, also in black, (out of deference to the departed) were astonished at the motable absence of Mr. Tewksbury, the village undertaker.

"It was prob'ly her last wishes," was Mrs. Buckthorne's opinion, accompanied by a tearful sniff. "But it ain't for us to criticize, seein' the poor creeter's passed away."

"Well, I've be'n wonderin' where the remains is," returned Miss Hoge earnestly. "It can't be they ain't goin' to be present."

At the appointed hour the doors between the back parlor and the dining room, which had been tightly closed, rolled slowly back, revealing to the astonished and horrified gaze of the assembled guests a flower-decked tea table, handsomely set forth with shining silver, cut glass and a variety of appetizing viands. There was a shimmer of silk, a flutter of ribbons, as a pretty, plump figure emerged from behind a gay screen.

"Don't be frightened!" begged Mrs. Harry Follett, pale and rather breathless with suspense, "I'm just as *live* as any of you; but dying—yes, all but *dead*—for lack of a little neighborly kindness. I stood it just as long as I could, but when I found out it was *the well*!—Oh, *why* didn't some of you tell me at once? I didn't even know there was a well on the place when I ordered the fences repaired. There's going to be a new gate tomorrow, and I want everybody to come and help me use the



water; and when you get as far as the well-house won't you *please* come a little further and see me?"

For an instant no one spoke; then there was a stir in the back of the room and a small lady, her face all smiles and tears, pressed eagerly forward.

"Well, for one, I'm heartily ashamed of myself!" she cried. "And I'm glad you're alive! It was because I was sorry that I had been so unneighborly that I came today; but it won't be the last time."

The ice being thus courageously broken and the funeral gloom happily dispersed everybody began talking and laughing at once. Immediately the rosier of the two maids brought in a

steaming coffee-urn, and the one with dimples began to pass plates and napkins; the smiling hostess followed, dispensing good things with her own plump hands, and thus it happened that in less time than it takes to tell it, Mrs. Follett's funeral had resolved itself into a full-fledged afternoon tea, with refreshments of such surprising variety and deliciousness that not one of the assembled guests took away the smallest appetite for supper. But they all wanted to come again, and they did—oh, yes, hundreds of times!

This is a perfectly true story, and there are at least four carefully concealed morals in it. May you discover and appropriate them for your own!

## The Land of Thought.

BY WALTER S. WHITACRE.

Sometimes I am hastening to and fro  
And searching for pleasure, and finding  
it not;  
But as soon as I leave the vain quest and  
go  
To the blooming fields of the Land of  
Thought,  
I find the pleasures for which I sighed  
In the vistas of Thoughtland opening wide,  
In the soothing airs that are wafted to me  
From forest and field and the sparkling sea.

When the winds of adversity 'round me  
blow,  
Be they cold and damp or blasting hot,  
I escape as soon as I can and go  
To the pleasure grounds of the Land of  
Thought.  
'Tis there I am "Monarch of all I survey"  
From the sands at my feet to the moun-  
tains gray,  
'Tis there I behold with the mind's eager  
eye  
The beautiful gems of the earth and the  
sky.

Yes, often I go to that beautiful land,  
But as oft, I return to the Land of Care,  
Where many a duty with beckoning hand  
Is calling me forth some burden to bear.  
There is joy in the thought that wherever  
I go,  
And whatever I do in this world here below  
I may lay down my burdens of care on the  
spot  
And hie me away to the Gardens of  
Thought.

Oh, the beautiful flowers perfuming the  
air,  
And the fruits, how delicious and sweet!  
Oh, the long sunny hours with their free-  
dom from care,  
And the bowers, and the paths where  
my wandering feet  
Are never weary, and the scenes of de-  
light!  
There's nothing so pleasing in sound or in  
sight  
As I hear and see in the Gardens of  
Thought  
Where blooms my beloved For-get-me-not.



## A Season of Morals.

THE PLAYS OF THE ENDING SEASON REVIEWED—MUCH OF WORTH PRODUCED—THE REAL CAUSE FOR THOUGHT IN PLAYS—"MID-CHANNEL," "MADAME X," "THE CITY," "THE LILY," "THE PASSING OF THE THIRD FLOOR BACK"—THE BIG SUCCESSES—THE NEW THEATRE COMMENDED.

By S. JAY KAUFMAN.



A heroine hurls herself from a balcony to death on the pavement below; a brother marries his sister in the morning and kills her in the afternoon; a son, not knowing whom he is defending, defends his own

mother in a court, while his own father, a judge, looks on; a daughter endures the terrible browbeating of an overbearing father for years, sacrificing her life for his comfort; a colored man is lynched just "off stage;" a wife endures five years of unhappy marital existence. These are incidents in the real successes of the season just passed.

From these actual occurrences in high-class plays, produced in the best theaters, it would *seem* that this season's drama has not offered much that makes for intellectual or moral progress. But the contrary is true. The very finest lessons have come from these plays, and these plays have pleased most.

The season was lurid; ghastly plays scored most, and the result of many plays was ghastly to managers, playwrights and players. The forced use of

this drabness in the offerings was to attract; having secured the attention, the better things sent an irresistible moral over the footlights, and having sent the moral they scored. Admittedly they were melodramas, but they were made delectable for the more demanding by the tinseling of magnificent production. Neither the society play, the simple drama, nor the comedy, save an exception or two, found themselves among the box office best sellers.

The critic finds causes for this effect. The high cost of living, and other kindred irrelevant conditions are dragged in to serve as reasons.

*That the successes were the finest things, because in each there was a distinct, positive and forceful purpose,* seems unconsidered. That a wonderful thought awakening has taken hold, and that a majority want real thought in the drama, the men who must fill their columns for waiting presses have no time to think of. The minority's Tenderloin-ic flash is mistaken for the spirit of the times. The ancient plan of sending people home with an idea has not entirely gone out.

True, we do not relish a moral served ungarnished, but the moralizing in the theater is not new—it is the garnishing which is new. The many courageous



and welcomed unhappy endings go to confirming this by strengthening the moral.

For instance, what is more genuinely teaching than the intrinsic idea of "Mid-Channel?" Isn't it splendid that a manager will produce a play which tells audiences that they will reach a time in marital life when they will *seem* in stormy Mid-Channel, but that a little patience, a little care, a little faith, and soon they will be over Mid-Channel into content? And isn't the result of such a play compensation for our shudders from Pinero's unhappy ending? Miss Barrymore and her associates give a top-notch performance. See it.

In the three plays with "the unstarred stars," no preaching overtopples you, but it is there.

Who can withstand the pathos of "Madame X"? Whose life would not be benefited mightily by its plea? Nothing produced in the last decade does more towards strengthening home ties than this play. Dorothy Donnelly and William Elliott place their names in tungstens which light the real histrionic way.

"The City" warns the city-struck, and tells those who go to the city to play the game! Tully Marshall does in "The City" what Dorothy Donnelly does in "Madame X," and what Nance O'Neil does in "The Lily."

"The Lily" is a message for parents of child independence. Its simplicity makes it colossal. Mr. Belasco built a structure so superb, so wholly uniform that master dramatist marvels with varietal tyro. No hesitancy or by-play lessens your interest; nor do the Belasco-artist touches halt the certain, staunch growth of this work. He modestly credits a foreign author, but we know better.

In point of finesse, *the* thing of the season, "The Passing of the Third Floor

Back," is wholly a moral play. It makes so wonderful an appeal that if you see this play you will send a dozen friends forthwith. Forbes Robertson adds much to his already illustrious career by his "Passer-By."

The erection and support of the New Theater is in line with this trend.

Whether or not the New Theater has produced popular successes is immaterial. Look for your moral to the intent of the men who made the enterprise possible, and to the intent of the splendid corps who are directing it. The former are to be whole-heartedly commended for even an interest in drama, backed up by their money which might go elsewhere, and the difficulties of the latter are understandable to the layman. The critics pay a subtle compliment in insisting upon something better from the New Theater than from the "commercial managers." If some New Theater offerings seem to have been received coldly, it does not mean that they were failures. The standard was higher!

"Strife" is one of the greatest labor plays ever written. "The Nigger" deals masterfully with a nasty subject; and if a purpose of the New Theater is to encourage budding dramatists, the Sheldon drama is proof of its promise. "Beatrice," the Maeterlinck play, which gave even Alan Dale "exquisite pleasure" was a great work, and would have attracted even more attention if its time had been more recent. The Shakesperian productions were lavish, and since Shakespeare is presented nowadays, not so much for diction or language as for splendor, the New Theater even there, held to its standard. But in one of the Shakesperian productions it did more—it eliminated scenery, and gave us an opportunity to hear Edith Wynne Mathe-son, for which lovers of the best in acting are truly grateful.

Drama is founded on the abnormal—



it takes a series of conditions, confuses them, and then brings about climax or anti-climax by explanation. Therefore, from the very nature of things, every play has a moral since it suggests that one be chary of hasty act or decision. To be unable to see some moral in a play is a confession of intellectual weakness.

In musical shows you get a secondary moral from the rise in taste which this season's brand of successes shows us to have. The deserved popularity of "The Arcadians," "The Chocolate Soldier," and "The Dollar Princess," three thoroughly wholesome operettas that will run for months, attest this.

This taste for cleanliness holds in

farces, too. "The Lottery Man," "Seven Days," and "The Bachelor's Baby," each of which gives three solid hours of the best sort of fun bear this out. Still another phase of this idea is the Hippodrome; and if you remember that about thirteen hundred people are employed to give the two performances six days of each week, during eight months of the year, you will be forced to the conclusion that problem plays are not the only type of dramatics wanted.

Managers are giving people what they want—they realize that worth and reflection are synonymous—they know that the age is filled with this new idea, and that the theater must be timely.

## Specific Speed.

ALL MATTER IN MOTION—IS THERE A CENTER OF GRAVITY?—INCONCEIVABLE SPEED OF ELECTRONS—INTERESTING FIGURES—RADIUM AND POLONIUM—SUBSTANCE IS "ELECTRICITY IN SOME FORM."

By EDGAR LUCIEN LARKIN.

REFINED RESEARCHES IN MOTION.



Every electron, atom, molecule, particle, body, meteor, comet, asteroid, satellite, planet and sun in existence is in motion. No case of rest has ever been detected by the most rigid tests of science, and all motions vary immense-

ly in between wide limits; as from the exceedingly slow movement of a glacier down a mountain, up and upward to the unthinkable velocity of electrons. All things must move. Here is a little aside speculation—metaphysics, merely. Suppose that the entire sidereal universe

of billions of suns and worlds is entire, that is, finite. Then by the well known laws of mechanics it has a center of gravity, an imaginary place in space, but possessed of wonderful physical properties. Now, this point may be at rest: if so, it is the only center of gravity in all nature devoid of motion. If it is in motion, then the entire universe moves with it through space. If the sidereal structure is infinite, then we know nothing of a center of gravity, of rest or motion, for it is now discovered that the mind cannot commence to think of infinity.

SPECIFIC RATES.

All electrons, atoms and molecules are endowed by their Creator with set and fixed rates of oscillation, vibration, revolution and translation. An



electron is defined as the smallest electrified particle or body in existence, or that can exist. Look closely into this definition, the word matter is not used. Electricians were careful not to use it, but they employed the words "particle" and "body." These refer to matter, however. But see this mentological fact. Begin on January 1 and read late works and books on the subject of electrons, ten hours daily until December 31, and you will be unable to escape the conclusion that all the authors of these abstruse books really believe that electrons are not matter. So deep is this impression that I take the liberty to write this definition. An electron is the smallest quantity of electricity in existence or that can exist. But the word quantity appears. This is the Latin *quantus*, how much, derived from *quam*, how, derived from *qui*, who. The revelations made by the facts relating to words are beyond computation in value. One definition of quantity is: "The state or condition of being so much." Thus, quantity refers to matter as well as particle or body. The word mass could not be used, because mass means quantity of matter; nor entity for the same reason. All this is in making ready for the assertion: Nothing exists but electrons. Note the word nothing, no thing. Difficulties are increasing. Electrons are the workers and builders, they form what to our senses, seems to be matter, and they separate and disintegrate what for a better word we call matter. Then electricity is the only substance in existence. But substance is the Latin *substantia*, material, derived from *sub*, under, and *sto*, stand. Electrons stand under the entire universe; an expression which can be stated, electrons are the universe, or constitute the universe. The mass of an electron is such that, 108,480,000,000,000,000,000,000 of them would pos-

sess a mass equal to that of a one grain weight in a pharmacy shop. There goes the word mass again, which is quantity of matter. The astonishing fact is, electrons are endowed with inertia, the basic fundamental property of all known matter. From this, it surely appears that we may dispense with matter and still have its basic property, the inevitable inertia. An atom of hydrogen, the lightest matter known, possesses the mass or inertia of 1,700 electrons. A row of electrons, one inch long, would contain 12,700,000,000,000. This stupendous problem of the universe of matter may be approached in another way, thus: Mass is proportional to the energy it contains. Suppose that one pound of any kind of matter contains a given quantity of energy; then two pounds would contain twice this quantity. See to what this reasoning leads! Any two bodies attract by the law of gravitation, not mass attracting mass; but energy within one, attracting energy stored within the other. The reader cannot fail to see that here again matter, so called, could be dispensed with, and we would still have gravitation and energy. The same was said of electrons above. Then no entity exists but energy, with the amazing result that electrons are themselves energy. Whence it appears that solid, to us, matter is nothing but energy—electrons—as inconceivably rapid motion. Look at this far wider generalization, all matter in existence expressed as billions of suns and worlds and all they contain within and without is as an infinitesimal compared with the quantity of electrons. The entire solar system is an atom, and the planets and moons electrons in this cosmic concept. In a vacuum as nearly perfect as can be made at present, electrons move with a specific speed a little less than that of light which is known to move through-



out all space with the unthinkable velocity of 186,380 miles per second. And beyond doubt electrons would move in an absolute vacuum in our laboratories with the same speed. The brain is unable to think of the force required to impart such terrific speed. It is thus expressed in figures, and is: 10,-000,000,000,000,000,000,000,000,000,-000,000,000,000, times stronger than gravitation. Now radium and more powerfully, polonium, concentrate this enormous energy, or they actually are energy; but possess the property of discharging energy—electrons—slowly. These can be seen as scintillations of light when they strike a proper surface. But if a grain of these could give out all its electrons at once, the force would wreck a building. Dynamite would not

be comparable. How this enormous force came to be concentrated is unknown. Radium emits three kinds of rays, the alpha, a gas which can be collected and stored; the beta, rays of exceedingly small particles, moving with the velocity of electrons, and the gamma, not particles, but waves like those of light. The one great specific speed of nature, of the universe of radiant energy, is the velocity potential of 186,380 miles per second. All other speeds of energy are less than this universal speed. All electrical, electromagnetic and magnetic activities can be explained by the theory that electrons revolve around each other like moons around a planet, the motion constituting atoms. These build molecules and then the visible universe.

## Hypnotic Influence of Ideals.

ONE HUNDRED PER CENT OF MANKIND ARE HYPNOTIZED—HOW THE OLD ECCLESIASTICAL SYSTEM GOT ITS POWER—HYPNOSIS EXPLAINED—"THE HOLINESS IDEAL"—ITS RELATION TO OTHER IDEALS—IDEALS TEMPORARY AND IDEALS PERMANENT—A THEORY FOR THE CAUSE OF THE CHANGE OF OPINIONS.

By WILLIAM CASSANDER COPE.



Limitation is the penalty one must pay for success. Success demands concentration and concentration is merely focusing one's interest and energy into a given channel. It is a form of self-hypnosis.

Sidney Weltmer says that ninety per cent of mankind are hypnotized. He might have added the other ten per

cent of them. We are all under the hypnotic influence of our ideals. An ideal is only an idea which has been suggested to us either from within or without with such force that it has become a fixed state of mind—in other words the state of hypnosis.

This has been understood by the church for a long time. As Melvior Tyndall says, observation and experience convince us that there would be no time left to do anything else, if the teaching of the church were strictly obeyed. The builders of the ecclesiastical system were too well versed in the



essentials of hypnotism to neglect any opportunity for chaining and holding the attention. That is why the church lays such stress upon teaching religion in the schools. It wishes to hypnotize the child with the religious ideal, while the mind is easily susceptible to such impressions; because the hypnotic state is an unreasoning state, and it is very hard to arouse the person so hypnotized. His mind becomes closed to the reasoning process upon the subject concerning which he has been hypnotized.

We noted just now that an ideal is the state of hypnosis produced either from within or without. It is of varying degrees of intensity. Coming from within an ideal is the product of our instincts and urges. Received from without it is a suggestion given us by our teachers, preachers, companions or books, and which accords with some of our inward urges or instincts.

Out of the self-preservative instinct has grown a robust ego. Without a strong persistent ego, with a tenacious desire for life and a bulldog grip upon it, continued existence and progress would have been impossible. Natural selection preserved those individuals of a species having the greatest desire for life. To them life was such a prize that they were willing to undergo any pains rather than lose it. Those having a slender grip upon life either in desire for its continuance or because of physical weakness died away and the strong ego in a strong body survived, bequeathing its qualities to its offspring. Out of this robust ego many ideals and beliefs have sprung, the belief in the immortality of the soul being one of them. The wish has ever been father to the thought, and the desire for life in man is accompanied with a certainty of physical dissolution. From this has arisen the desire for, and

belief in another life beyond the grave.

From this robust ego, also, has grown the ideal of a perfect self which displays itself in various ways. New thought is one manifestation of it. Anarchism is another—it being the ideal of perfect freedom for self.

The holiness ideal is a manifestation of the desire for a perfect self in relation to a Divine Being. This ideal is the very essence of egoism and consists in a belief that the person's self is so important that the Divine Being takes special interest in that person, listens to his prayers and changes the course of events and the laws of nature in response to his petition.

The holiness ideal has nothing to do with the brotherhood or social ideal. It is the very essence of egoism, often causing a man to seek solitude and become a monk or a hermit in order to perfect the self in its state of holiness. This accounts for the fact that many religious men are unsocial in their ethics and conduct. The slave-traders of old were oftentimes men of deep religious feeling, holding religious services above decks on their vessels, beneath which manacled slaves captured in the wilds of Africa groaned in agony. Our richest American today is noted both for his extreme piety and the unethical business methods of the company of which he is the head. Confusing the brotherhood ideal, which grows out of the social instinct, with the holiness ideal, which we have just seen comes from a robust ego, causes many people to regard this prominent American as a hypocrite. This confusion arises from the teaching of Jesus which contained so much of the social element in it. But while calling themselves Christians many persons are never able to receive the suggestion of the brotherhood of man as contained in the teaching of Jesus.



Their religion is more like the religion of David as revealed in his Imprecatory Psalms.

So it is with the other ideals that men become possessed of. They are temporary or permanent states of hypnosis, self-induced or the result of suggestion from without, acting upon inward instincts and urges. The monogamic ideal is the outcome of the instinct of self-perpetuation acted upon by the race experience of ages, as well as by the teaching of the church. The brotherhood ideal out of which has grown socialism is the result of the gregarious or social instinct.

The ideal of the sublime and the beautiful is the outgrowth of the esthetic instinct—itsself the outgrowth, as Grant Allen has shown, of the reproductive instinct.

There is a constant conflict of the in-

stincts among themselves and of the ideals among themselves, and also between the instincts and the ideals. This constant conflict, sometimes one instinct gaining supremacy and sometimes an ideal gaining supremacy for a time over all other ideals and instincts, accounts for the seeming inconsistency of human conduct. The case of Mrs. Annie Besant is a good illustration of this. Years ago when under the influence of Charles Bradlaugh and his philosophy, she published books advocating ideas which she totally repudiates since coming under the influence of Mme. Blavatsky and her theosophical teachings.

But the key to the situation lies in understanding that ideals are merely states of partial or complete hypnosis, and that conduct results from the particular ideal that at the time has control of the attention.

## I Found.

BY EVA MARBLE BONDY.

I found a mine of gold, toiled day and night,  
Became a pauper,—wealth in sight;  
I gave the nuggets to the starving poor,  
And woke next morn to find the gold beside my door.

I found a well of truth, drank deep and long,  
So sweet the draught, I called the throng;  
When lo! ten thousand wells gushed full and free,  
Enough to quench the thirst of all humanity.

I found a heart of love, its warmth I hid,  
Till cold and chill at last forbid;  
Released, this heart of love sought, and then brought  
To me, celestial fire,—an angel's loving thought.

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## Self Discipline for Physical Ills.

A STONE FOR A PILLOW—"AS YE SOW SO SHALL YE REAP"—HOW TO GET GROWTH—PLAIN TALK ABOUT ILLS—SELF-MASTERY THE KEY NOTE—"WE CANNOT AFFORD TO GIVE UP TO PHYSICAL WHIMS."

By SHELDON LEAVITT, M. D.

It is said of Bishop Taylor of the Methodist church, who died a few years ago at a ripe old age, that he carried about with him wherever he went a stone pillow. This he did, not for a few times but for *fifty years*. No matter how cold the weather, he put up his windows and lay down on that stone pillow and slept as strong men always sleep. I know some people who have to have pillows of the softest kind and of a precise size; and their beds have to be made up of the best hair mattresses or they could not think of resting in comfort. I know others who can sleep on the soft side of a plank and feel the better for it. The first sow to indulgence and reap its fruits in weakness and suffering; the latter sow the seeds of self-discipline and reap a harvest of hardihood of mind and body. The people do not know, but it is time for them to know that mental and physical discipline develops mental and physical power.

### SEEDS PRODUCE AFTER THEIR KIND.

Leaving out of consideration a degree of helpfulness thrust upon us by heredity, we can make of the physical almost what we will. It has to be done by means of gradual discipline, and it can be done in no other way. The trouble with us is that whims are allowed to take root and to grow insensibly to full fruitage. The rapidity of

growth depends on the richness of the soil and the degree of attention given. I have seen them grow up almost in a night. Just let one give attention to organic complaints and the air will soon be rife with them. With ready listeners they easily establish their claims. The beginning is usually moderate, but repeated submission slowly establishes the subjugation. And such a slavery as it becomes! One has a mild digestion, we will say, as the best of us occasionally have in these days of unwholesome food offerings, and in his search for the cause he lights upon some particular article of diet of which he may be already suspicious, and crosses it off his future bill-of-fare. Soon afterwards he suffers another attack and then another item is crossed off. The tobagganing process has begun, and where it will end nobody can tell.

Another one suffers from a so-called "cold." He searches the field of his experiences for the cause, and fancies that he finds it, we will say, in a premature change of garments or in the lack of an overcoat on a particular occasion. Then what he deems to be prudence causes him to endure the discomforts and weakening effects of more clothing even in warmer weather in fear of repeating his unpleasant experience.

A woman accustomed to but little



physical exercise takes a long, and perhaps enforced walk, and on the succeeding day suffers the muscular lameness and sense of fatigue incident to it. Then she misinterprets the symptoms and becomes convinced that she is abnormally feeble and wholly incapable of reasonable physical exercise. She accordingly refrains forever after, much to her detriment. I have seen such women become helpless, bed-ridden invalids, and have raised more than one of them to a normal plane by training them to self-mastery.

#### THE SOURCE OF RELIEF.

Now as to the source of delivery from these abnormal conditions and tendencies. You will not be startled by my saying that it is to be found in discipline, both mental and physical. We all have sufficient power, when properly used, to acquire adequate control of our actions. No one need long be in a situation where he feels his helplessness. We should do nothing because we can't help it. One needs but to turn some of his resolution and energy into physical channels, insisting on physical capitulation. The first and most important thing is to learn that the body is intended to be a servant rather than a master, and the next is to insist that it occupy its proper relationship. People need to learn that every physical action receives its impulse from the mind, but not necessarily from the conscious mind, therefore the need of right habits of thought. Will itself is but concentrated attention with expectation of effect. A servant requires training, and that is just what the body needs. When it frantically objects to doing reasonable acts, or complains bitterly when they have been done, the wise course is to assume a positive mental attitude and de-

mand that the acts be repeated until objections cease. We cannot afford to give up to physical whims. That is what those do who tread the ways of physical distress and premature death. Women should be taught not to stop walking because they suffer the discomforts of an unaccustomed act or the unusual protraction of an accustomed one, but to walk on. Until well inured to their tasks let them proceed by slow stages, and they will ultimately attain to phenomenal endurance.

We are to remember the order: First the mental, then the physical. Even the seemingly automatic functions of organic life can be made progressively amenable to our conscious purposes. Then let the mind be master in its own domain.

And all is to be done in the spirit of confident assurance. Then we shall learn

To prize life's hardness! Find delight  
in ways

That scale the hill-crest and the loftier  
air;

To rouse some bird song in the desolate  
days

When winter holds the forest frozen and  
bare;

To wear the cyprus as though laurel-  
wreathed;

To lure a smile from brows that darkly  
frown;

To say to traits of evil, age-bequeathed,  
"Ye may be blotted out!"—and fight  
them down.

To take what heaven or circumstance has  
sent

And bend it to the making of a *man*!—  
Make this the aim whereunto thy days  
are bent,

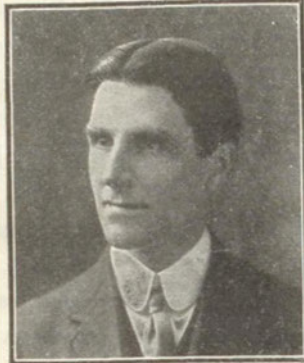
Thy fond endeavor, waking vision, plan.  
O life! O earth! I prize ye for thy  
smart,

And for your rudeness I am glad at  
heart.

*If the world seems dismal don't try to cheer it with a dirge.*

—Ruth Louise Sheldon.





## Views and Reviews

By

William E. Towne.

### *A Large Element of Success.*

Look at the failure: he always shows a lack of concentration.

Look at the very successful man: he invariably possesses great power of concentration.

It is the *use* you make of the material at hand which counts. Develop your faculty of concentration and you will then be able to make the best possible use of all your powers and to take the utmost advantage of every opportunity which presents itself.

You see, your health, success and happiness depend largely upon *the way you use your thought forces*. Through concentration you command yourself and use all your powers to the best possible advantage.

Each hour, each minute, you are building health, vigor, strength and power or their opposite. Health and vigor and success *flow in* when you create a channel for them to occupy. You must *plan* for success, through concentration, just as an architect plans for a house; just as an inventor works out the details of a machine.

I am told that Edison, the great inventor, sits silently for hours at a time, concentrating upon the wonderful mechanical problems which he has to solve. Professor Elmer Gates, of the Smith-

sonian Institute, has brought forth over two thousand inventions and he follows a regular daily system of silent concentration while working upon an invention.

Through the daily practice of concentration and the employment of your will in the effort to make the best possible use of all your faculties, you will gradually *acquire* the habit of right thinking. Instead of your thought force being wasted by idle drifting thoughts you will find it flowing in the direction of whatever you desire to create. You will then learn to use thought force in a *creative way*.

As you learn to thus use your thought force, the mind will respond more and more readily to *thoughts which build*. Faith will grow. Worry will depart. Self-confidence will increase. Day by day you will feel yourself becoming more a master of circumstances and conditions. You will see new ways of solving problems which have long perplexed you.

The way to begin this training of the mind is to practice upon the common, everyday acts of life. Begin when you dress yourself in the morning and endeavor to do all of your work in the most thorough and systematic manner possible. When about to begin a piece



## Views and Reviews By WILLIAM E. TOWNE

of work, think ahead far enough to enable you to do it with the least possible waste of time and energy. We have all seen people who waste more time and energy in getting ready to do a piece of work than it would take to perform the actual labor.

Economize your time and energy. Get right down to the point. If you study the man who fails you will find in nine cases out of ten that he is sadly lacking in this ability to *get down to the point*.

It is the focusing of power that creates large success. Napoleon's great victories were due to the fact that at the point of attack he always massed two of his own men against each one of the enemy.

The man with good powers of concentration does not become easily discouraged. It is the one who is lacking in concentration who in nine cases out of ten gives up the fight just at the point of victory.

Why not begin *now* to set *your* mental forces in the direction of concentration, health and success.

Why not begin *now* to build through concentration some of the things that you desire to realize.

### *The Persistency of Sutro.*

Of the great mines in the United States which have played an important part in shaping the destiny of the nation, none stands out so prominently as the Comstock Lode. The romantic story of this wonderful mine, which was first discovered in 1859, is told in the current number of *Munsey's Magazine*.

Among the great throng of treasure

seekers who were first attracted to the Comstock Lode was Adolph Sutro. He was not primarily a miner. He owned a small store, then a quartz mill. He was, however, a careful observer of what went on about him. He learned that one of the greatest difficulties to be met in developing the Comstock mines was the disposition of the water which was ever flowing into the tunnels.

Sutro was a man of vision. He looked at the mines from the outside as well as from the inside, and conceived the idea of a mammoth tunnel, four miles long, extending from the floor of the valley into the mountain, and tapping the mines fifteen or sixteen hundred feet below the surface. This would provide an exit for all the surplus water. It would also give suitable ventilation, provide a means of escape in case of accident, and enable the miners to take out the ore at much less expense.

The plan was presented to men of money, approved by them, and everything seemed auspicious. Just as success seemed to be within his grasp, the jealousy of some of his backers who feared that Sutro might become a man of too much financial power, caused them to stand from under. It was necessary to begin all over again.

Sutro went to Europe. He ransacked the continent from one end to the other to interest men with capital in his plan. Once again he had the necessary money pledged him, and once again success seemed to be within his grasp. But the Franco-Prussian war upset his plans completely, and for the third time it was necessary to begin at the bottom. Ob-



## Views and Reviews By WILLIAM E. TOWNE

stacles multiplied. Success seemed farther away than ever.

Then Sutro returned to the United States and made an appeal directly to the Comstock miners themselves. He told them of the injustice which he had undergone, and plead fervently the possibilities of his tunnel scheme. The hearts of the rough but generous miners were stirred, and they subscribed fifty thousand dollars among themselves. With this sum Sutro finally commenced work upon the tunnel. Then with this work as a basis he came to the East and succeeded in raising two million dollars more. This sum was sufficient to build the tunnel, and on July 8, 1878, the work was completed.

When some of your cherished plans go wrong, just remember the persistency of this one man.

### *Do You Use Suggestion?*

Through suggestion we allow the mind to build into the body many undesirable conditions.

If we do not use suggestion, it will use us. You will not have to go very far to find numberless examples of the effect of adverse suggestion.

Our environment, the people we come in contact with, the obstacles we meet in business and in the course of our work, all furnish a fruitful source of adverse suggestion.

If we give this suggestion a negative turn and endow unpleasant experiences with power over us, the accumulated result will soon affect the body as well as the mind.

To meet adverse conditions with a cheerful and positive attitude of mind,

to turn aside the little annoyances with an unfailing good nature, to forget and forgive people and things, will do more than any other one thing to keep you young and healthy.

It is very easy to slump down into the slough of negation. When you miss a street car, when some one fails to keep his appointment, when a workman slights his work, when the dressmaker spoils your dress, it is very easy to become discouraged, to find fault and to rebel against conditions.

You are then *being used* by suggestion instead of using it. Each of these happenings if rightly met is a source of power to you. Each may be used as a suggestion for self-control, for strength and for poise. If, instead of getting down and grovelling *with* conditions, you firmly rise above them mentally, you will be surprised to find how things will gradually untangle.

If you live in an attitude of mentally rising above these adverse conditions, of meeting them in a positive frame of mind, instead of always expecting the worst, your body and mind will become polarized and poised in positive vibrations. Your power to accomplish things will be increased, your faith will expand, and your happiness in living will be multiplied many fold.

I have just been reading of a wonderful cure by suggestion in the Salpêtrière Hospital, Paris. A woman with a life history of crime, a criminal and a lunatic, was restored to reason, her moral nature awakened and she was completely reformed through daily treatment by suggestion.

When the physician who made the ex-



periment first went into the presence of the woman, she raved and spat at him like a wild animal. He persisted in trying to gain her attention. Having gained her attention, he persistently suggested day after day that she would be restored to reason, and that she would desire to reform and live a life of rectitude.

The woman's moral nature was so thoroughly awakened that she seemed as eager to do right as she had been before to do wrong. She took great pride in doing the right thing. She began to study and finally took a nurse's course of training, and became very skillful and successful in her work. This reform seems to have been permanent.

Everyone is daily building and moulding the course of his life through the mental pictures which he entertains.

#### *Anent John D.*

The reason John D. Rockefeller is restoring such a large portion of his fortune to the public use is not that he is more moral or benevolent than other multimillionaires. It is simply that he has been influenced by public opinion and the advancing spirit of the age. The race consciousness is growing up to the point where it recognizes the fact that no one man can live unto himself alone. Rockefeller is a living embodiment of that growing consciousness.

This advanced race consciousness finds partial expression in the growing tendency among great capitalists to recognize their employes as a part of the institution. This consciousness finds expression in the juvenile court work, in the making of better conditions for criminals so that they may have an opportunity to work and re-form themselves by education.

The incorporation of the Rockefeller Foundation is one of the significant signs of the times. It foreshadows the

coming of a state of society where there is much wider recognition of universal Unity, and the spirit of co-operation between the various members of society. Rockefeller is the great pioneer in the evolution of this new condition of affairs. It may be that he is an unconscious instrument in the hands of this great evolutionary force. Or it may be that he is more fully conscious of the real foundation which he is constructing than the people at large have given him credit for.

We are nearing the point where the race will be ready to co-operate, not as a matter of necessity, not simply for the purpose of defence or because it is a necessity of existence, but because we see that in that direction lies vastly greater happiness and development along every line.

#### *How Blessings Brighten.*

Yes, indeed, blessings brighten as they take their flight! Listen to this letter to William Walker Atkinson, editor of *New Thought*:

"Please, Mr. Atkinson, do not make the mistake that Elizabeth Towne has made. *Do not enter the field of politics.* I love Elizabeth, and have taken her magazine for years, and she has given us some glorious messages. But when she writes of Ballinger, the Administration, Pinchotism, Cannonism, Aldrichism and Educational Warships, I feel like having a good cry. My husband and brothers poke all sorts of fun at me on account of Elizabeth's 'petticoat politics' and 'straight-front uplift,' as they call it. Why can't she stick to what she really knows so much about, instead of trying to 'join the procession' of the big magazines and newspapers who are forever 'exposing' or 'boosting' this one or that one in public life? Why, doesn't she give us more of helpful new thought, as she used to in the old days? I take several *New Thought* magazines so that I may get something that other publications do not contain, not to read echoes of things



that all the regular magazines and newspapers are filled with. Please, do not be offended at what I say, for I am only telling you these things for your own good. I would like to tell Elizabeth the same thing only I couldn't bear to hurt her feelings, bless her dear heart. William Towne has always seemed to me to have such good judgment and common sense and I don't see why he doesn't keep Elizabeth from leaving the main road. We want our old time Elizabeth Towne."

All of which reminds me of a story about a man and a shirt. The man's name we will call Aikens, (because that wasn't his real name). Aikens' wife was a thrifty woman, and used to make all her husband's shirts. But for some reason she could never get a shirt that suited him. He was always comparing the shirts she made for him with the shirts mother used to make. The latter were glorified, with a halo around the collar. They were always perfect in fit, and lovely in everything, while as for the shirts his wife made—why any darned fool could see what *they* were like.

In due course of events Aikens' mother came to visit her son and his family. The wife confided to her mother-in-law the trouble she had in making a satisfactory shirt for the man of the house, and the two women then and there incubated a project.

The mother made a shirt for her son, without his knowledge, just like she used to make. Then on Sunday morning the wife presented the said shirt to her lord and master, as the culmination of her *own* best efforts, and with the statement that she knew this one *must* fit.

Aikens went into the bedroom to try on the shirt. He came out where the family were assembled with a scowl upon his face and his fingers twisting and tugging at the neckband. The col-

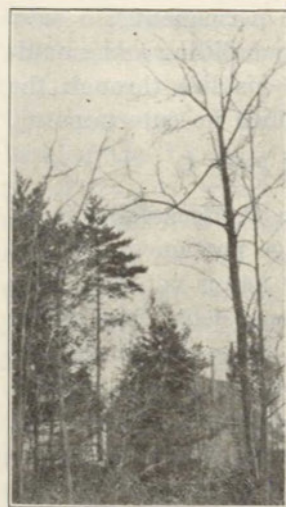
lar was too large. The shirt didn't fit at all. It hung like an overcoat on a beanpole. And he ended his remarks by saying, "Mother, I wish you'd teach this girl how to make a shirt *properly*."

Then the women had their innings, and Aikens was never known to offer any further criticism regarding the cut of his shirts or the way they were made.

You see, it was simply a case of blessings having taken on a regular aurora borealis hue in Aiken's mind as soon as those blessings were no longer present.

## Netop Notes.

BY WILLIAM E. TOWNE.



Netop in April.

A wonderfully early New England spring is this. The blue hepatica have been lifting their mild little faces lovingly toward the sun for a week or more, here at Netop (April 6). The trailing arbutus opened still earlier. And now on a sunny cliff, not far from here, one can find the beautiful flowers of the

blood-root beginning to show their delicate white.

I'm slicking up things about the cabin, getting ready for company. Just grabbed my fountain pen a moment to start in on these notes.

You'll please excuse me now, while I black the stove. It has a rusty shelf where the rain beat in upon it last winter.

\* \* \* \* \*

After I had finished blacking the stove I took down the long ladder, climbed up to the gable on the south end of the cabin and brushed down three or four good sized wasp nests with the end of a rake.

A wasp is like some humans. He is persistent and stubborn rather than intelligent.



The fact that his nest has been brushed down three or four times before from exactly the same place does not deter him from rebuilding.

There is a beautiful place of poise, of equilibrium, between every two extremes, and it is always a place of happiness.

Persistency is a fine quality, but persistency unmixed with reason is apt to lead to a pile of trouble. It has led those wasps into no end of friction with the end of a rake handle.

\* \* \* \* \*

After giving my attention to the south end I repeated the process at the north end of the cabin.

There were many wasps on the inside, too. I put on the two screen doors and opened the inside doors. The shutters were tightly closed, so there was no light visible save at the doors. The wasps on the inside would make for the doors every few minutes, and strike the screen with a thud. It kept me busy opening the screen doors to let them out. I got rid of twenty-eight in the course of the afternoon, and am giving them Christian Science treatment to stay away.

I'll not give them exactly the same kind of treatment that a lady in Los Angeles gave to the rats which were overrunning her flat. She told a friend that she treated the rats to go away, and in a day or two they all left and went into the flat downstairs!

For several years in succession a pair of phoebes occupied a nest under the eaves on the west side of the cabin. Last year the nest got destroyed before eggtime and the birds built elsewhere in the vicinity. This year they are here again, though just where they are intending to keep house I haven't discovered.

The garden was overrun with weeds last year, because I was away from planting time until July 10, and did not do anything with it. This year I have a hundred pounds of fertilizer direct from the Chicago stock yards, and unless the season is exceptionally dry, expect to make the garden pay for seeds and fertilizer. (Am more than willing to give my time, for it means fun and health.)

So far this year I haven't been able to get Elizabeth out here. She's making over the house in town and getting ready for company.

(Just laid down my trusty Automat to let out the twenty-third wasp for today.)

\* \* \* \* \*

I've just been wondering whether those darned wasps don't go around the corner as

fast as I let them out and crawl into the cabin again through a good wide crack that's in the south end. Anyway they seem like the widow's cruse of oil in the way they hold out.

There's a splendid group of young white birches down at the end of the garden, and two smaller groups at the north end of the cabin. Their bark looks as clean and white as newly-drawn milk. The white birches always remind me of the Indians who used to live about here and use the bark of these trees for canoes and household dishes. The white birch is a handsome tree, and the young saplings at the back door are like slender, graceful girls.

The wind is giving a nature concert today. It sighs loudly in the pines and rattles the last year's leaves which persist in clinging to the many scrub oaks about the place.

So far this spring the crows, the phoebes and a chipmunk have been my only companions at the cabin—except the ubiquitous wasps.

\* \* \* \* \*

After writing the preceding lines yesterday, I went out to the garden and began spading. Happening to glance up toward the mountain I noticed that there was a lot of smoke hanging about. A little later a fresh breeze blew a cloud of smoke directly over my head, and as I sniffed the pungent odor of burning leaves it dawned upon me that there must be a brush fire near. The leaves and underbrush were as dry as tinder. I started out to investigate. I followed the highway down toward South Hadley, and less than half a mile away, on a wooded hilltop, dense clouds of smoke were rising. The wind was blowing a gale and driving the smoke into the northwest and across the highway.

It looked like a big fire, but as the wind was not setting exactly towards the cabin I thought the fire might not reach that far.

Tolstoi once said to a peasant ploughing: "If you knew this was to be your last day upon earth, how would you spend it?" And the peasant replied: "I would plough." This story came to my mind as I went back to the garden and I decided to keep on spading, even if the cabin must burn later.

I had not been long at work when I heard excited voices down the railway track, and two boys, sweaty, redfaced, minus coats and vests, came up to the garden. They said there were several men fighting the fire, but that it had got beyond control, and would surely sweep over our land within a short time.

We went down the highway again to re-



connoitre. About ten rods below the cabin a frightened rabbit scurried across the road. He seemed dazed with fear, and let us approach within a few feet.

The fire was coming in our direction. There was no doubt of that. We could see the flames and hear them crackle. They were less than thirty rods away.

The young woodlot of which our land is a part, is shaped like a letter A. On one side and the point it is bounded by the highway, and on the opposite side by the railway. The fire had started near the base of the A and now extended clear across the lot, from the highway to the railway, and was sweeping up toward the point where our cabin is located.

We hurried back, dug a shallow trench around the cabin and started a back fire. After burning over six or seven square rods I noticed that the big fire, being partly held back by the wind, was not approaching so rapidly as we had anticipated. Not wishing to destroy any of the young trees unnecessarily, I decided to wait again before proceeding with the back fire.

In the meantime another man had arrived, accompanied by his hired help, a husky Polander. We cut off the back fire with a shallow trench, and all hands went down the highway toward the big fire. We soon came upon several other men. One of the men was experienced in fighting fires, having once been fire warden. He suggested that we had time to put a trench clear across the lot, some fifteen rods in advance of the flames, and start a back fire.

Selecting the narrowest place available, where there was comparatively little leaves and underbrush, the men started to work, and in less than half an hour the trench was completed from the highway to the railway. We started a back fire all along the trench and had burned clean a strip about a rod wide when the main fire reached us.

Night was beginning to fall as the big fire closed in upon us. There were many scrub oaks in the woods, upon which thickly clustered, dry as tinder, all of last year's leaves. As the flames struck these trees, they would shoot upward, twenty feet or more, with a fierce hissing and crackling. The heat was intense, and whenever a gust of wind came our way the smoke drove us back.

A few small pine trees also furnished very combustible fuel for the flames. Here and there a pile of dry brush or an old stump made a bright blaze.

At times the flames blew far out over the

highway and there was some fear that they would leap the road and reach the woods beyond, where the fire would have a clean sweep to the mountain.

The Polander worked madly with his shovel for a few minutes, throwing sand upon the fiercest flames by the roadside. But as the fire came up to our burned strip, it died instantly.

All along the line the advancing flames died out, and the great fire was no more. Our cabin and most of our trees had escaped injury.

## 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.

*The borrower runs in his own debt. Has a man gained anything who has received a hundred favors and rendered none?—Emerson.*



# 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. 250.*

—Nautilus Lisé—

No. 1.

Would you be great?

Exude

Petty self at any rate.

Would you be tall?

Include,

With all interest, the small.

—NODA E. HULINGS-SIEGEL.

*Success Letter No. 251.*

To work steadfastly with an upward aim,

To conquer wisely trials met;

With little use for anger or for blame.

The highest good from life to get;

To gather wealth not for its sake alone

But for the good it helps to do;

To strike each morn a richer mental tone,

And upward press with courage new.

To hold in other hearts a sacred place,

To others gladly, helping hands extend;

To grow in spirit beauty, spirit grace,

As through this busy world we wend;

To win the power to lead, to cheer, to bless,

Our brother men, this constitutes Success.

—SARAH BEAR, R. F. D. 9, Carlisle, Pa.

*Success Letter No. 252.*

Is there a law governing success? Yes, but there are different ways by which we may bring that law into operation.

About twelve years ago I conceived a very strong desire to become proficient in a certain work. I was then working in a machine shop at very small pay and the obstacles between my

position and my desire seemed almost unsurmountable. But I considered the question and decided that I must win. The more I thought of it the farther away it seemed but always came the thought I must succeed. Many a time have I clinched my hands, and said, "I will succeed."

After a time my work carried me to new fields and new acquaintances. Still I held to my determination and while I seemed to be drifting farther away from my goal I did not lose sight of my object.

Finally my coveted work came. Now if I would take what I had been wanting for years I must give up a good position and be put where all depended on myself. I did not consider long. I gave up my position against everyone's advice. I was beginning all over again but I was no longer in a hurry and every obstacle seemed to vanish as fast as I came to it. I believe that my determination to succeed started success toward me at that time and my attitude toward it kept it coming my way.—J. S. R.

*Success Letter No. 253.*

Some years ago I was a busy sewing woman in the city of Brooklyn, N. Y., and saving every penny that I could, hoping some day to be free from a landlord's demands for rent. In the autumn of 1894 my only son, a young man, came home on a visit from Minnesota where he had been working on a farm. The following spring he concluded he would strike out farther west to South Dakota. He had been gone about two months when my mother love prompted me to take my sixteen year old daughter and take my chances, too. My friends said, "Mrs. —, are you crazy? The cowboys are bad, it's a terrible country, it isn't safe." I went, saw and conquered. My pen fails to describe the little three years' old town that I landed in. I hired a substitute for a house and was happy then in spite of the cowboys making it lively on a summer's night. No officers of the law then, that I heard of. I soon learned that a woman, if head of a family, could take up government land, so Montana



seemed the place that I was directed to and I filed on 160 acres. We bought a few head of stock, son looking after them, roughing it to make my life smooth. Our stock increased year after year. Our beef we shipped to Nebraska or Chicago. Lived the years required by the government, had a nice large house and outbuildings, pretty flowers, proved up on my claim, Uncle Sam giving me my deed for same, which is still mine. A little over two years ago I sold off most of my cattle, came to this state (Pennsylvania) bought a small farm with a cozy house on it. Wouldn't you call this success? And I was a grandmother when I started out! And now I am getting ready for another trip West, this time a visit. My dear boy is still on the Plains; my daughter happily married with her little girl, whom I call my Prairie Flower. I love the West. I feel so near God, with its deep canyons and rugged hills; yes, even its Bad Lands. And the cowboys—what big hearts they have. I am through roughing it, yet the experience has been valuable to me.—A WOMAN HOMESTAKER.

*Success Letter No. 254.*

There is one example of "success" that I never from one day to the next in my own dreary, hapless life forget or cease to derive comfort from. It is of a man who started out in his life with nothing; even an education he had given up in favor of his only brother, the father finding himself unable to send them both to the college that was the mecca of these young energetic men. But the same quality in this fine firm man that prompted him to help his brother to receive the advantages he so much wanted for himself has brought its own reward, and this man is now in the midst of his own large and gratifying business success because it is such men as he who can start with only uncertain future and widen his own horizon by the strength of his own character, and with it all remain sympathetic, considerate and as broad as are the possibilities of his own worldly success.

We have known that man to stop—to have time to think of in the midst of his own cares and duties, and speak a kind word to the very persons who had considered him so far above them because of his visible success that they failed to recognize him as a fellow being, they were afraid of him!—even though he regarded the least of them as a human being with individual ideas, like himself. If he dis-

covered one of his workers run down in health and spirits he would send him or her away with enough good cheer and substantial means to insure a delightful rest. He had sympathy with little children, understanding them instinctively, though he had none. He had means to own for himself beautiful gardens; every pleasure and luxury the selfish crave,—but he wanted only to be able to enjoy the free, wide and open beauties that God had given all to appreciate and none to monopolize. Often he pointed these same joy inspiring beauties out to others who had not his fine, quick sensibility. Although this man has done a world of good with his wealth, his supreme kindness and gentle generosity can not be measured by money alone. The greatest possible worldly success would be only a just reward to such a nature as his; as sweet as a child's, as broad and kind as though the world had never known of mere mercenary motives, and as gentle—a real gentleman—as a truly self-disciplined and earnest Christian should be. We consider his a real "success," twofold—the reward he is reaping as his own, the reward of a beautiful character; and the inspiration and benefit for those of us who are so easily discouraged and impatient because we have not taken the trouble to overcome the littleness, the narrowness, the inconsideration for others, as he has. And oh, wonder of wonders, he has not allowed his own personal success to spoil the other more beautiful success—the love for him of his fellow beings;—for such a one, one among a thousand, we are indeed grateful!—L. M. M., Seattle.

*Success Letter No. 255.*

I simply must write you a *Success* letter. I am so young in the new thought life that I hardly feel justified in flaunting my success in the faces of others who have spent years in the way and have proven things far beyond anything I can conceive.

Still I cannot help telling what success *Nautilus* and new thought have brought to me and in such a short time too. Just two months ago I subscribed for *Nautilus*, through the influence of an advertisement and likewise the spirit, I think.

What wonderful things have happened to me since then I cannot tell! Of course my experience in this way began farther back than two months but in that short time my eyes have been opened to joys and possibilities and opportunities never dreamed of.

I've been gradually working up to this for



two or three years through *Physical Culture* literature, *Unity*, Thomson Hudson's "Law of Psychic Phenomena," Larson's books and several new thought magazines, which occasionally fell into my hands. I can look back and see now how these all contributed to my progress toward the truth.

*Nautilus* and all the back numbers of it with "Experiences in Self-Healing" came to me at a most opportune and critical moment. I was on the verge of despair but was lifted out and set on higher ground. This year I am teaching school in a "way off country district" in Los Angeles County, California. My health has been poor and I'm not particularly fond of teaching. Things didn't go smoothly at first and the blues descended upon me with all their virulence. It is so dreadfully lonesome out here and I worked myself up into such a state that I hated everything (though I tried not to). I counted the days and weeks till I should be free and based all my hopes on that glad time. I tried to forget the present and drag through it the best I could, knowing I'd get out sometime, if I lived. Every new day spread before me like a road of torment, to be lived through and endured in some way. The children jarred on me, and I hated the whole place. Altogether a more miserable creature could hardly have been found in the county.

When I got your books I realized that I was working on an utterly wrong basis by trying to live in the future and slight the present. I saw that this proposition of teaching school had got to be met right here and now—not next year when I would be through with it. I saw, too, that the thing for me to do was to "sail right in" (to use a slang phrase which, by the way, I'm not averse to using on occasions) and make myself and this year a success. There was no other way. If I tried to get around it I'd not be happy when I did finish. Moreover, I began to see a big *opportunity*—one for which I had been longing for years—to do some real practical good right where it would be felt. Queer wasn't it how blind I had been?

What did I do? Why I began to *love* those children—every single one of them. It isn't easy, I can tell you. I've never been able to comprehend the fact that I must love everyone before though I've had it drilled into me from childhood. I thought there was a difference in the love of one's friends and other people and really imagined I was doing the best I could by "the others." Now I know better.

Things have gone so far that I can love and actually kiss my smallest pupil who comes to school with his breakfast on the outside of his face and the smell of onions in his hair. Oh, it is funny and joyous and beautiful altogether.

Then, too, my health is better. I affirm health morning, noon and night and am creating it in myself. I am joyously happy in spite of "things" which after all are not so bad. I no longer count the days but think how short a time I have in which to do all I am planning. I hail each new day with a happy heart, thankful that I'm here and praying that I may live up to my *chances* now that I see them.

This happiness isn't imaginary. It is real and practical. I inherently hate foggy dark days and my spirits accordingly descend. Now I don't give a "rap" for the weather and revel in fog as a means to *promote* my health instead of hinder it. Things are straightening out at school and the little trifles that seemed mountains do not bother me now.

Today we (the school and I—there are only eleven) organized a "Harmony Club"—branch of the main club in New York. The motto is, "Be Happy." I hardly dared to hope the big boys would come and, to be truthful, a little feared that they would. Well, they all came, and are enthusiastic. The biggest and worst (I don't like to use this word now) boy was elected president.

My plans are not definite but I'm going to combine religion (the Bible) "Harmony" and "new thought" and do *something* even if it doesn't revolutionize the neighborhood. There are no uplifting influences of any sort. I didn't dare call the meeting a Sunday school (it would have scared them all off) so "Harmony Club" came to me.

If anyone can give me any suggestions or help along the line of conducting the meeting, attractions and work I should greatly appreciate it. I am hoping and praying for great things and blessing *Nautilus* for showing me the way. Whatever comes I shall be happy and know that "All things work together for good."—GRACE BURTON, Burbank, Cal.

**THE PRIZE WINNER** in the May *Nautilus* is No. 248. S. E. S., Nashville, Tenn., may have the two subscriptions upon application.

No. 246 was a close second. Better luck next time to No. 246.

If your letter does not win a prize, don't be discouraged. It is proof of the letter's worth if it is printed here.





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.

A. J. D.—If you want to know about the astral colors, get hold of Leadbeater's "Man Visible and Invisible." The price per copy is \$2.75 postpaid. It is fully illustrated in colors, and is the best book on that subject that I have ever seen. You can possibly see the book in some theosophical library. Mr. Leadbeater professes to be able to see astral colors. I cannot see them, but they are a feature of a very interesting theory.

G. M. W.—It depends altogether on the cousins, whether they should or should not marry. If they are too much alike and were brought up together, marriage might be a gamble. Otherwise it would be no different from marriage between unrelated people *unless the cousins themselves perpetuate the old superstition by thinking about it and fearing consequences*. The children of healthy, happily mated people, who live wisely and naturally, stand just as good a chance as the children of other people.

R. E. T.—Did you think that by merely reading a little new thought you could be healed of your infirmities? You will have to do a lot of reading, and a lot of thinking, and affirming of new thought. If you have read that little book, then *practice with a will* what it teaches, and keep at it. Medicines will do you very little good, but the practices given in that little book have healed tens of thousands of people, many of whom were a great deal worse off than you are. But they were not content with reading and criticising, they practiced with a will, persistently. As to the other matter, it seems to me the right thing for you to do is to develop other interests, and live as if this one matter were a mere incidental in your life, and not an important matter. To have many interests, to love many friends of both sexes, to enjoy and give joy to them all, is to increase your magnet-power and your interest in living.

SHIRLEY.—You will find your question answered in some editorials in this number of *The Nautilus* or some other in the very near future. Do you remember that Jesus said it was "expedient that He go away?" It strikes me that you were depending entirely too much upon that healer—that if you were ever to get on he would have to go away! Use any kind of treatments for a makeshift, but set yourself to develop your latent powers to get in harmony with the health, love, and peace within yourself, to strengthen yourself in mind and spirit until you are not in need of healing panaceas of any sort. Find an object to live for, love it, and work for it. Subdue yourself, and devote yourself. Live outdoors as much as possible, and take deep breathing exercises. Be a sun and radiate love and joy and peace to those about you, to foes as well as to friends. Love your foes into friends! Love the unpleasant things of your life into pleasant things. Be ye transformed by the renewing of your mind in the image of love and joy and peace and helpfulness.

J. B. G.—It seems to me you misunderstand new thought. We do *not* teach that faith and affirmation without works will "answer prayer." Every man must *work out* the heaven which is within him. And the saving power within him is constituted of his ideals and his faith. This he works out through his brains and his hands. Nothing takes the place of useful work. And also useful work will not take the place of ideals and faith. You accuse us of not throwing away enough of the Bible, and I think you throw away less than we do! In proportion as we get rid of our creeds we find ourselves all members one of another, all inspired and actuated by the One Good, all headed in the same direction, but each one working out his own part of the great plan of evolution. We do not do good works to please a God outside of ourselves. The reward for doing good work is within ourselves. Have more faith! The gates of hell have never prevailed, and they never will. The world is growing better every day. There is more light in the world than ever before, and wisdom is covering the earth as the waters cover the sea. The waters of wisdom may be shallow as yet, but the tide is rising. I am glad you are with us.



F. G.—So you think you are "on the verge" of a third attack of nervous prostration. Well, just let go and fall over. It is the quickest way to prove that "underneath are the everlasting arms," and that nervous prostration is sheer imagination! You are certainly an example of healing through love, the love of one woman for one man. But there is no reason why you should not stay healed and happy through the same love directed toward other people. Think of yourself as a sun which radiates love. The sun is in your solar plexus! LET it shine, shine upon the unjust as well as upon the just. *Send your love to everybody you know, individually and collectively. Send it to the whole world, too. Do this at intervals every day. Never mind how you feel—you are not required to feel love but you are required to affirm love. To affirm means literally to make firm, to direct, to project; and it is directing and projecting love through your own being and out toward others, that keeps you healthy, wealthy and wise. This word to the wise is all that is necessary, except practice. Go in to win, and stick to it. Health, happiness and success are yours now. Be still and know. Be still and love. Between times, do light but useful work, and see that you direct your thought right down into and through your hands.* People who have nervous prostration are the kind who like to fritter their thought away in worrying instead of directing their thought in all faith, in useful work. Or else they are depleted through long continued application to routine. Be sure you live out-of-doors as much as you can, and never allow yourself to pass a day without taking a good long walk, setting out to enjoy the things you see about you as you walk. Cultivate the habit of finding pleasure in the little common things of life. It is said that small minds are interested in the wonderful, and that great minds are interested in the common things of life. So don't get up on stilts and ignore the natural little things of the earth, and of all human nature. In a word, love everything and everybody; enjoy everything and everybody. As to your special sorrow, forget it! Remember the joys, and be glad of those. They are treasures that can never be taken away from you. Be sure that you treasure your treasures, instead of turning your back on those, and fretting over your losses. In a hundred years from now, you will both find yourselves somewhere else, both the better and the wiser for the experiences of this life. Just remember if you please that human beings have no beginning and no end, and that a lifetime here is but a day in eternity. Forget your tribulations of today, and know that nothing goes out of your life but to make room for something better. See that you do your part, and think your part, toward making things better. For today you are sowing the seeds from which you will harvest a crop tomorrow.

## 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

*Time and space are but  
inverse measures of the  
force of the soul.*

—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 teachers of the public schools in Chicago have been ordered to set aside half an hour in each week to teach the children to be humane to animals. This is in obedience to a recent act of the Illinois Legislature known as the Chipperfield law, which was passed largely by the influence of Jane Addams and other public spirited women.—*Springfield Republican*.

There is a subterranean rumbling going on among the churches of New York city that is being remarked by the curious observer with much interest. The latest development of the excitement is the erection of an outdoor pulpit in front of the Grace church, that very essence of the conservatism in the Protestant church world. A writer in the Brooklyn Eagle treats the situation with amazing frankness. Extracts from his writings are these. Standing before the outdoor pulpit of Grace church, the first of its kind in the United States, every New Yorker is bound to see in it an advance in popular pastoral work. This step is taken by the most conservative of the Protestant faith. Its obvious intention is to appeal to the masses, to lure them from a part of their busy work-a-day avocations. Therefore it possesses a depth of import to the thoughtful Christian.—*Holyoke Transcript*.

I once asked Jeffrey Roche: "Do you contend that Catholicism is necessary to my salvation?" He laughed and said: "No—I don't. But do you deny that Catholicism is necessary to someone's salvation?" I laughed and said: "No—I don't." The thing good or bad that a man has is necessary to him. He may grow out of it. He may retreat or advance. But it is for its own time necessary to him.—*Horace Traubel in The Conservator*.

"Chanticleer" is to be outdone by a play entitled "Germ Land," given at the Wisconsin state university by students in the department of biology. The characters are bacilli of pneumonia, tuberculosis, tetanus, and the stage will doubtless depict the world that swims under the microscopist's lens. The great theme is the epic warfare between the bacteria and the human race, but an idyllic love story is promised, with Bessie Bacillus as heroine. The scientific accuracy of the play is guaranteed by experts; whether the department of litterae

humaniores has O. K'd the poetry is not stated.—*Springfield Republican*.

As an industrial event the action of the United States Steel Corporation in adopting a system of disability pensions is of the first order of importance. What this great concern has done is to introduce into this country, on a scale hitherto unknown, such a generous recognition of employers' liability as has become common under the more enlightened laws of Europe and as is wholly strange to state law throughout the American union. Under the plan to be tried for a year the great corporation will pay to unmarried men during temporary disability, 35 per cent of their regular wages; and 50 per cent to married men, with additions according to the number of children. And beyond this are lump sum payments according to size of family in case of men killed while at work.

This is an assumption of liability going far beyond what is legally imposed by any state in which the steel corporation operates. It is a sufficient commentary on the state of American law in this respect that, as the officials of the corporation say, all work accidents will be relieved by the plan now voluntarily adopted; while legal liability exists only to the extent of about 25 per cent of such accidents—so closely has American law continued to cling to the old and out-of-date doctrines of employer's and fellow servant's negligence.—*Springfield Republican*.

The broad co-operation that seems assured for the upbuilding of Massachusetts agriculture should be powerful in accomplishing things. The great help which two of the transportation companies have given should be a pledge of their continuance of that policy. The Springfield board of trade has given whole-hearted and efficient help in this work and seems keenly alive to the issue. The Boston chamber of commerce has recognized the importance of agriculture to the state. The forestry department of the state, the board of agriculture and the state dairy bureau, are all ready to help. The schools are fast seeing that they can do a great deal to help along the prosperity of rural communities by giving more attention to agricultural matters. The country clergymen are organizing to study and improve rural conditions. The granges are gradually doing more important and bigger work. Behind it all is the agricultural college rousing, co-ordinating and directing all the forces as best it can, and with fine results to show already. The college is striving to reach the farmer directly with information and inspiration. It is gradually doing it. That it should do it is of importance to every person in the state—to factory worker, business man and manufacturer as well as to the agricultural population themselves. If the people awake to the full realization of the importance to everybody that agriculture should prosper they will insist that those who deal out the state's money should cut less of the appropriation for the agricultural college and cut more off the sums for some other purposes.—*Springfield Republican*.



## Little Visits

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

### *A Missionary Idea:—*

I cherish every number of *The Nautilus* and hate to give them up, but I'll tell you what I am doing with the back numbers. I write the following on the outside cover, "*Here's something good to read. When through with, kindly pass to some neighbor or friend. A. B. S.,*" and then drop one at neighbors' houses as I go to work. This little personal touch makes it different from an ordinary "sample copy," and they get interested. I heard of one new subscriber on account of it, and there will be more. I do this as there are more people who need and should read *Nautilus*, and I want to help spread it. It is a live wire and just what the times demand at present. It is good for everybody.—BLANCHE SUTLIFF, Joliet, Ill.

### *Nautilus Cure for Tuberculosis:—*

I enjoyed your last editorials very much, especially the first part about "everything working for good," and that article about "Human Radio Telegraphy" was very fine, I thought. I forget who wrote it, and my *Nautilus* is loaned out—which it always is, almost before I've read it. Do you remember all those little white tents that dot the hills above here? In them are all sorts and conditions of people fighting tuberculosis, and *The Nautilus* goes the rounds every month. A number of them have read your "Experiences in Self-Healing," too, and some of them were helped by it, and some are getting well. One little Scotch woman who came here straight from Aberdunshire, when she read the book, said: "I would zhush love to sie thot Elizabeth Towne," so I carried your picture up and she said, "She does look gude!" And she said your smile was as nice as Californian sunshine—and you know how nice that is! Our house is all plastered and the painter is celebrating St. Patrick's Day for us by putting a beautiful green stain on our shingled roof! But if I do not close you, too, will be building levees and breakwaters to prevent further inundations!—LANNIE HAYNES MARTIN, Altadena, Calif.

### *From One of Our Actor Folk:—*

Eleven o'clock p. m. Oh, dear! it is perfectly scandalous how this evening has sped and (*a la* William and "Excuses") I blame it on *The Nautilus*. One thing after another caught my interest, first, that wonderful woman, Dr. Sears, Florence Willard Day, Wattles (let me pat him on the back), Mrs. Kingsley, your cosy talks about Boston, and brother William's intensely practical talks; and so on until I find myself at bedtime and no letters written and no "concentration" or "silence" accomplished. Let me compliment you. It is hard

to upset my intentions and plans as a rule, but it rested me and the time was well used.

I, too, have memories of Boston audiences, and enjoyed their cultured understanding.

Theatrical folk lean to metaphysical study, just as the bee goes to the flower in search of honey. It goes with their work, because of the quality of temperament required in that profession, and then again, studying the comprehensive and receptive and applauding characteristics of bodies of people gathered from here, there, and everywhere, lead them unconsciously to it. I maintain the stage is the greatest factor we have in the adult education today. Personally I believe there is more good done and the people are more influenced through our entertainments, than ever was known in the history of the stage.

If you were as well acquainted with the numerous professionals at the Tuesday matinees to hear Dr. Sears, as I am, then you could get an idea of how much new thought is being and will be felt in professional circles.

When you are counting the "chicks" over, please do not count me out, as I feel I have "broken my shell" and am in possession of the truth, at least things point that way. Thanking you for this evening, I am with you in the Spirit and Love.—FRANCES FAIRFIELD, 321 W. 45th street, New York City.

### *A New Thought Cure:—*

Does there come to you days or crises when everything goes wrong? When you honestly try hard to keep pleasant and be happy; yet in spite of all, the heavy feeling will come, the depressing thoughts crowd in and you feel you have tumbled all the way to the bottom from the heights you have climbed? Then, just as naturally as you would seek a doctor were you to break your arm, should you go off into the Silence. Shut yourself in your room, in your office, or best of all, if you possibly can, take a car ride into the country or a walk over the hills away from everybody and everything. There, with no human companionship go into the Silence. Just drop every thought, empty the mind as it were. Take in the beauty of the sky, the tints of the distant woodland, the sloping hillsides. In that way you will come to a realization of the Creator of it all, the Great Good, the Great Infinite. Breathe in deeply and slowly great long breaths of the pure air. For the mind is ill and it is just as serious as your broken arm. It may not take as long to heal, for that is one of the glorious things we have learned, that we, our minds, are Infinite, and we have power and strength illimitable. Now say over and over, if need be, "I am Serene," "I am Happy," "I am Self-poised." At first it may sound like rank foolishness to say these mere words, when the thought comes up, "How can I be serene when everything is upside down?" It does not mean that your state of being at that particular time is serene; but that it is in the Infinite for you to take. You can take from the Infinite Serenity in place of Discord, which you now have. Take it just as you would a glass of cool, fresh water to drink, instead of a warm, insipid glass of water.



Think only opposite thoughts to those you have been harboring. Try it. It WILL help you. It is NOT foolishness. It will effect you in just the same way as the sense of hearing is effected by harmonious music instead of discordant music; or the eye by a beautiful picture instead of one sordid and mean.

We are but beginning to know what our minds are. That they have unknown forces of which we little dream, if we would only give them a chance. Vast storehouses of power we know as little of as we do of that ever evasive thing, electricity.—ALICE ROBERTS ROLLINS, Hollywood, Cal.

*A Hail from Ruskin College:—*

Elizabeth Towne! I wish to register complaint!

Here you and William have been gallivanting all over the United States from Massachusetts to California and never came to see us. When you were in Chicago, it would have taken you but two nights and two days of continuous travel, to drop down to Ruskin, and help us enjoy our Florida climate. It is a great improvement on the Chicago article, I know, for I have tried both, and I prefer Ruskin sea breezes, summer or winter to Chicago lake breezes. We are just moving into temporary houses on our new town site, built since the rainy season, that are very much like northern barns, but you wouldn't mind that! Keeping house in a nice, new clean barn, that smells like the pine woods, where the cracks in the floor are wide enough to sweep the dirt through, and in a climate where you can keep your doors and windows open almost every day in the year, has its attractions. But if you don't like a barn, try a tent—there are three tents up in Ruskin.

We are not very big yet, but we are growing every week—our population doubles quite frequently—and we are going to have so many new thought people here soon that you can't ignore us, and pass by on the other side without looking, when you get as near Ruskin as Chicago is. The way we get our new thought people is by advertising in *The Nautilus*; but we have not advertised anywhere for some time, as the people were coming about as fast as we could take care of them, with the means at hand.

But we can manage twenty-five more students on the industrial plan—students work four hours a day at fifteen cents an hour for their board and lodging, and as many others as care to come and entirely pay their way, by next term. We are a school in the woods. College and preparatory classes for the benefit of the colonists are already reciting in the president's home. We are building under the pines and among the palmettos a slab boarding hall, forty-eight feet square, with an Assembly Hall, twenty-four by twenty-four, and dining room of the same size. The building also contains kitchen, laundry, office, reading room two rooms for me, and students' rooms upstairs. One student has finished his room and sleeps there now, but he goes up a ladder to get to bed, as the stairs are not built

yet. We are holding our Sunday services and our Commongood Society meetings in the Assembly Hall now, and would have given you as enthusiastic an audience as you can find anywhere.

We have not as many different kinds of work for our students now as we expect to have later; but there is kitchen, dining room and laundry work, palmettos to grub, land to clear and put into gardens. Occasionally an extra hand is wanted at the mill, or to drive a team, or to work the printing press. This is the land of fruit, and by and by—perhaps by the time you make your next Chicago trip—we expect to have canning factories, and shall try making Ruskin jells and preserves. We aim to have a school where capable, energetic, industrious, young people who want a college education can largely, sometimes entirely, earn their own way.

When you get tired of Massachusetts snows, move *The Nautilus* and all of your paraphernalia down to Ruskin. We are on a 12,000 acre tract of Florida pines and palmettos, so there will be room to expand. Really, Elizabeth, you ought not to ignore us! We are worth knowing. If you don't believe it, come and see. We are a busy, happy set of people, because we have an opportunity to put our ideals to the test, both in colony life and college life. We believe they will work for the good of all concerned. Come down and build you a cottage on our Chautauqua grounds. Your sincerely.—HARRIET E. ORCUTT, Ruskin, Fla.

All hail! We didn't mean to do it! Sometime we will go to see you.—E. T.

*Anent Supply:—*

In a recent number of the *Nautilus*, a minister, working to attain greater success in his parish, wrote as follows:

"My concentration exercises have been chiefly along the lines of (1) success in my church work, and (2) money. Of the latter I just get about as much of a salary as keeps me going, and no more; at least not much to spare. Of success in my work, I can only say it is very moderate. My method of concentration has been as follows: For success, I see (mentally) crowds coming along the streets towards my church. I see them crowding in through the church door—and then I see myself in the pulpit preaching to a crowded house.

"For money, I see myself (mentally) sitting at a table, with a white cover on it, and I see a lot of people coming forward to the table one after another, each one laying down silver or gold or notes or cheques," etc. "I have been 'mentally receiving' this money for several months, but in reality it has not yet come. Can you tell me what is wrong? Is it in the method?" etc.

This man's difficulty is a common one, with those who are beginning to learn the use of mental methods in the improvement of conditions. No better short answer could have been given than the one which was given by the editor to this perplexed seeker, namely, "There is nothing the matter. Just keep at it. Believe,



and ye shall receive, keep on concentrating until you *do* believe," etc. The earnest seeker will certainly be shown the way. Nevertheless much light has in recent writings been thrown on this, a common problem,—light which comes directly from the source, and which is needed.

A basic fact to be remembered in all work is its dual aspect—its inwardness and its outwardness. All new thought students are aware that until recently man has thrown almost his entire conscious use of energy toward outward achievement, and in the feverish doing of things has neglected the inner or casual aspect of achievement.

While this fact, simply stated, seems now trite and commonplace, it is yet true that the minister's difficulty probably lies right here. In concentration to change a condition, we must be mindful of both the inner and outer aspects of the new plane, and take care of both in our mental work. The methods which our friend has employed have reference to the outward process exclusively. He has pictured himself as receiving the reward of a higher plane of thought life, but has neglected to look to the inner process of which the first picture is and must be the result.

Introspection, or analysis, is the process which, when used in the sacred atmosphere of the silence, will show one wherein corrections are necessary to his own inner character before he can manifest the greater abundance desired in the outward life. The necessary correction is not necessarily one that will require very long time, but it must be made, for it is foundational in character. A clear understanding and recognition of one's mental and moral assets and liabilities is as essential as is the periodical trial balance to the business man. What is your hold on *truth, aspiration, courage, justice, force, confidence, determination, judgment, decision*? In his book, "Prosperity Through Thought Force," Bruce MacLelland very truly says that the individual's power is determined by the degree in which he possesses the above qualities, while calmness and concentration allow the best use of these powers.

The laws to be used are definite. They are, Introspection or Analysis, Suggestion, Vibration, including breath control, Attraction, Concentration, Meditation, Exercise. All these are given and elaborated in many new thought publications now readily obtainable.

The beginnings we make seem relatively small and feeble in the light of the high goal we seek. But they are in the right direction and will grow, with a rapidity conditioned on ourselves alone. Two things on the outward plane are of definite help: The constant living in touch with persons and books expressive of the highest degree of truth we can at present apprehend, and the endeavor to express in even the smallest details of daily life the highest plane we can at present reach. This is primarily a matter of *quality* of thought, and will in due course lead toward the *quantity* sought.

Supply is always from within. When it seems to come from without (from our neigh-

bors to ourselves) that outward process is but the expression of an inner one. The within is like a great sea, with little arms of inlets indenting the coast. Each of us represent one little bay of that coast line, and the same sea fills each and every indentation with the same medium of power. Get a true and steady rate of vibration from the within. They are infinite in number. There are many others about you for whose present life the rate you have is the perfect one; and these are yours to help, inherently. The crowds are yours, to help with what you have thus far caught more perfectly than they. Waken their inner rate of vibration in accord with your own, a process which comes about naturally when the conditions are fulfilled, and the Inner Life of both will rush through its outward channels to a meeting point, where the medium of exchange (money) will be transferred.—HARRIET HARKNESS MINER.

#### *Uncle Billy Confesses Some Things:—*

I hate to say it—what if my wife should find it out,—but say, just between we two, do you know I am really the woman in our family? I can't help it. I was born that way—and she was born the other way. She is a Sagittarian and I am a Cancer. You ought to know what that means—I'm afraid you don't though. Her executive ability is as far beyond mine as my love for a looking glass surpasses hers. You didn't think I had the courage to say that did you? I wouldn't only I know you won't tell. Speaking of courage reminds me I always was brave—about some things. Once a long time ago I got converted in the good old way,—allowed myself to be immersed with the only pair of pants I owned and wore those wet pants to the office next day. If you don't think that requires a little nerve try it. But now about this other business.

I'm telling you things I never even told my wife,—and I've told her lots of things I didn't want to. She has a way of finding out. I expect she knows all I'm going to say, but she's too much of a lady to rub it into me, and has kept mum about it for twenty years. I'm not going to find fault,—I fully appreciate the fact that she is indeed my better half. I guess that's what worries me. A woman really ought to have a few weaknesses,—something her husband can jolly her about. It does him lots of good. My wife takes pride in the fact that never,—no, not in her whole life—has she used a drop of perfume, or a speck of powder, or a—anything like that. She believes in being natural. Brave as I am I have never had the courage to even hint that this did not fully meet with my approval. Just put yourself in my place and see if you could do it.

Meditate on the effects of such a confession on my part. "Don't like me as I am," "want me to be artificial and deceitful"; "All right just go and find your old smelling painted woman"; "I don't care"; "I always knew you didn't really love me." Just think of it, I say, and forgive me my cowardice. But say, don't you know,—just between friends,—a man really likes to have a woman smell good. He



likes to have her look just as much like a picture of Lena Swift or Ray Gilmore or any of the handsome bunch as she can, and he don't give a d—n how she manages it. That's her business. It's results he looks at. The means don't mean anything to him. Ain't I right, boys? (Willie Towne barred from voting.) This nature-natural business is doubtless a high ideal,—a beautiful theory, but it don't work out in practice,—there's a leak in the circuit somewhere. What is man's business on this old earth anyway if it isn't to improve on nature. Oh I know you think it can't be done, but just let me have a little fixin' in mine. Yes, I'll admit it is all just an effort to copy perfect nature. The most beautiful is the most natural. That's why raw nature needs adornment. But logic isn't in my line. I just know I'm right,—because I am,—and you don't want to understand me. Now how about men folks. It's awful treachery,—I fully expect to be assassinated,—but I'd rather be dead than dumb. I've guarded the secret for more than forty years,—but what's the use. You never knew a man, no matter how small or weak, who didn't think that he could "smash" the other fellow. Now did you? And you never knew a man who couldn't look in the glass with a considerable degree of satisfaction. It don't make a bit of difference what he looks like, he thinks he's handsome. Of course he will call himself homely,—but that is just in hopes you may contradict him. Why I'd rather lose a leg than to be really convinced that I was ugly. It isn't what *you* think that counts,—it's what I think. Some of the happiest moments of my life have been spent before the looking glass,—and the bigger the glass the better. Why, I can draw more inspiration in three minutes from a looking glass than Fra Elbertus could pump into me in three days. I'm a conceited old fool, of course. Proud as Lucifer. All right, just let me stay that way please, for about fifty more years.

Pride is about the most abused and slandered word in the English language. Next to love, it's the best word I know of. America's greatest literary genius,—I'm not going to tell you his name,—he's dead,—said in effect: "Pride has kept more men from the gutter and more women from the brothel than all the sermons since Solomon." It has taken all this pride I have been telling you about, and all the love any one man is entitled to, to keep me out of the ditch, or the pen. Pride saves from sin and drives the devil away. I'll leave it to Doc Latson. Don't see the connection between this spiel and new thought? Well, I'll just make another confess that will put you next. I always admired the fellow with the big square shoulders. Was just a little dissatisfied with myself in that respect. So I did a little fixin' in my clothes,—and when I stood up before the glass I really thought Jim Jeffries would make a big mistake when he tackled me. Now I have such nice broad shoulders that I take pride in holding them back. I can hold twice as much wind as I used to with the smaller ones, and you know sister Betsy says wind makes will.

What's the use of talking about it any more? There is a physical auto-suggestion as well as a mental, and I'll leave it to Bruce MacClelland. Good clothes for the whole human family would give evolution such a spurt it would make your head swim. No, Betsy, I'm not gong to say a word about socialism. Women can't understand politics anyway,—eh, Willie? I'll bet the steak is burned. Ta, ta—  
UNCLE BILLY.

#### *To the Seeker for Health:—*

I have been told that you are ill, and knowing that you need not be ill unless you wish, I am writing to tell you some things that you should know, and I bespeak your patience until you have finished this letter, when you may do with it as you choose. But if you are wise you will realize that one is never too old to learn. It matters not who I am. It is sufficient to say that this letter is written with a sincere desire to help you, and if you are as quick to accept truth as your countrymen are to discover it, it is not written in vain.

I began by saying that you need not be ill unless you *wish*. You can be well and strong and happy without medicine, through the *power of your own thought*. You will, of course, say this is all nonsense, theory, and so on, because you do not know that it is thoroughly scientific. I am going to prove to you that the above statement is absolutely practical. You have heard and read a great deal about Christian Science, the Emmanuel Movement, etc. All such systems of healing are based upon the same thing—the *power of thought*. It is not religion that does it, but Mind. God is in it, of course, as He is in everything in the universe, but the process is natural, and not supernatural.

We are told by scientists that we have two minds, the conscious, or reasoning mind, and the subconscious mind, which has control of the body during sleep and of certain mental processes and bodily functions which our conscious mind does not concern itself with, such as breathing, circulation, digestion, etc. Here is another illustration of the work of the subconscious mind: A man wishes to learn to play the violin. He practices hours every day until he can play well without thinking. When he doesn't have to think about it any more, the subconscious mind has the exercise or selection so impressed upon it that it controls the playing and the conscious mind may be occupied with matters a thousand miles away. He has *built into* his brain a certain kind of cells through the effort of conscious mind and the subconscious mind does the rest. We learn trades, arts and professions by the process of building in cells in the brain. If by any injury or shock the impression should be removed from the subconscious mind the violinist could no longer play, no matter how much his conscious mind desired it, and he would have to learn all over again. Such cases are quite common in the annals of medical science. The man might be perfectly healthy in every other respect and be in full possession of all other knowledge which he had acquired, but he



couldn't play because the impression of music was destroyed by the injury to that particular set of brain cells.

You will not now dispute the fact that thought builds cells into the brain, I'm sure. All that is necessary is to think a certain way long enough to fix the idea in the subconscious mind, when the thought becomes *fact*. It is then a difficult thing to get rid of. Habits are all fixed in the subconscious mind, and though we may wish ever so hard not to give in to a certain bad habit, it is there just the same and can't be wished out. If it were fixed in the conscious or reasoning mind, it would be easy to get rid of it, but it is deeper down where we can't get at it—down in the subconscious mind. We all suffer more or less from fixed ideas. No thought can be held for any length of time without having its effect on the body.

Now, if we can form habits and learn trades and professions by building new brain cells, we can also cure disease by the same process. The subconscious mind will do whatever it is told to do if you tell it often enough—if you make the *impression strong enough*. If this subconscious mind can be reached when the conscious mind is off guard, an instantaneous cure may sometimes be effected. The hypnotist does this by putting the conscious mind to sleep and then instructing the subconscious mind, which always does just what it is told to do if the conscious mind does not interfere. Now, by days and days of thinking bad health you have gradually built bad health into your body. Or, it may be that it is not bad health you have thought about and feared, but other gloomy, dark, unhealthy thoughts. It's all the same. You must now build new brain cells by thinking good health. As in the past you have said to yourself and to others, "I am not well," "I am old," "I am poor," so in the beautiful days to come you must say, "I am well and strong," "I am young," "I am rich." At first you will find it hard to believe the things you say, but say them just the same. Your conscious mind will perhaps feel like laughing at them, but your subconscious mind, which has been called "the other fellow," will accept them, and you will finally come to believe all over. It is Truth, and you know Truth can't be downed for very long.

Of course, you must live sensibly. Eat good, nourishing food, drink plenty of good water, and above all, *breathe* deeply. In the room with the window open and when you are walking, fill your lungs with pure air and hold the lungs expanded while you count thirty. Do this ten times each morning and night, and at other times when you think of it. It is possible that you haven't really breathed since you were a boy.

You see it is important that you entertain only thoughts of health and strength. It is a habit which you can form if you are willing

## Fresh at Night.

### If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher out in Kans. says in this connection:

"I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion.

"I tried various remedies without good results; then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerves.

"I commenced using Grape-Nuts and have since made a constant and rapid improvement in health, in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased the eyes became stronger.

"I never heard of food as nutritious and economical as Grape-Nuts."

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.**

to make the effort. Oh, yes, it will take time, but there is more time than anything else in the world. It takes time to learn a trade, but, like an apprentice, you can work at it while you are learning. But you have the advantage of *drawing your pay all the time* in better health and a nobler view of life. Remember, Mind is the Builder and there is no evil condition of mind or body that cannot be relieved or cured by the power of thought.

(Continued on Page 56.)



## Growing Children.

The Period when the Nervous Activity is at Its Greatest.

"Against the practice of giving tea and coffee to children, we cannot speak too strongly. Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions. Reflex action, co-ordination of muscles, and the special senses are all under a special course of training.

"The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people nothing but harm can come from the use of such cerebral stimulants as tea or coffee. Bad, then, as this practice is, let us as physicians be aggressive in its prohibition.

"Do not be satisfied by answering 'No' when asked as to its use, but let us teach the families with whom we come in contact that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent."—*The Home Doctor.*

Children like a warm beverage for breakfast and it is well for them to have it if the drink is a food and not a drug.

Postum is made to supply a rich nourishing liquid food with a crisp coffee taste for those who cannot and should not use coffee. Analysis shows it to contain about fourteen per cent of muscle-forming elements and 66.11 per cent of energy and fat-producing elements, which go to nourish and sustain the delicate nerve centers throughout the body and from which the vital energy proceeds.

The success of child or adult depends largely upon proper sustenance for the body. Children who depend upon the intelligence of their elders to furnish them with good food deserve our most careful attention and thought.

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

(Continued from Page 55.)

The Creator never intended that we should be sick or miserable, and within ourselves is the evil and the remedy. Spend no time regretting the past. That edition is out of print and you are making a new book, a record of health, happiness and loving deeds. Give "the other fellow" a chance and see what he will do for you.—MARY H. FORCE, Reno, Nev.



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 need a new thought lecturer and teacher in your town, it would be worth your while to communicate with Dr. J. H. Taylor, 11 Winthrop street, Hartford, Conn. He has had many years' experience as a lecturer and teacher, and he will be glad to go anywhere in New England. The terms can be easily arranged.—W. E. T.

—A book that should be in the hands of every young person in the land—and some old ones, too,—is Dr. William J. Robinson's "Never-Told Tales." It is blunt, but leaves nothing in doubt. If a copy of this book went into every home many a heartache would be avoided. The title tells its story. 155 pages, cloth bound, gold stamped, price \$1.00. The Altrurians, 12 Mt. Morris Park, West, New York.

—"The Rational Life" by Will J. Erwood is a strong and courageous fight against ignorance. It concerns matters of interest to everybody. A careful reading of this book will give a better understanding of social conditions and will be an impetus to remedy then in so far as you can. It is simply and clearly written. 182 pages, cloth bound, gold stamped, postpaid \$1.00. Will J. Erwood, 717 E. 22d street, Dept. N., Baltimore, Md.

—"The Doctors" is Elbert Hubbard's new book. Any one familiar with the Fra's attitude toward the medical gentry will know by the title that it is another one of his shafts at the three learned (?) professions. The book is in the form of a play, but much of it is old articles put into the mouths of the characters. It is a strong plea for the rational use of health, and is splendid reading. It is beautifully printed and bound in limp leather, silk faced, 121 pages, with many cartoons. \$2.00. The Roycrofters, East Aurora, N. Y.

—"The Irreconcilable Gnomes" is a very out-of-the-ordinary book, published for the first time in English. It is translated from the French of *Comte de Gabalis*. The book relates in part an interview by Marshall de Schomberg with a Prince of the Gnomes. The scene of the adventure is laid in Ireland. The subject of their discourse was the Secret Science, and it covers some of the deepest and most subtle phases of life. Price 25 cents. Published by The Philosophical Publishing Company, Allentown, Pa.—W. E. T.

(Continued on Page 62.)



## Robert K. Belden

COMPOSER

### SONG WRITER'S Read My SPECIAL OFFER



### OPPORTUNITY To Every Author of SONG POEMS

I want every song writer to know about my *new* plan.

My proposition guarantees first-class music to your poem. Also the publication and advertising of the finished song (see my ad. below). The music plates become and remain your property. The copyright is secured in your name and the money received from the sale of your song, (less a fair commission) goes to you, promptly.

If such a proposition interests you, send me your best poem to-day.

I am a composer—a musician of education and experience—a writer of successful songs and compositions. When I accept a poem, I study it carefully. I endeavor to get the spirit of it, and the *true thought of its author*. Then I compose such music for it as will display its most attractive qualities.

What song could possibly succeed without really good music?

Mine is *guaranteed*. Stop and think how much this means to you and the welfare of your song.

#### MY PLAN VIRTUALLY MAKES YOU YOUR OWN PUBLISHER.

This is what you get:—The best possible plate work—distinctive printing—an attractive title page, bearing your name as author and publisher—copyright in your name, and 250 completed copies of your song. I show you how to *dispose of these copies profitably*. I will publish your future editions at practically cost price.

You will have already received an enormous value for the price I ask. This however, is not all. At the foot of this page is my advertisement of songs, etc., for sale. *Every song* that I publish under this prop-

osition will be advertised in exactly the same way.

*What I am doing for the authors of these pieces, I will do for you.*

In conducting this service, I merely act as a broker, retaining a fair commission on sales. In addition to 250 copies sent you, I pay for enough extra copies to meet the demand created by my publicity.

#### DO YOU REALIZE THE SIGNIFICANCE OF THIS OFFER?

*It means that your song will receive the benefits of publicity in full page advertisement in this or some equally high grade magazine.*

Don't you suppose the "ad" below is going to bring me orders? *You just bet it is.*

From beginning to end, could you ask for a more liberal proposition? My price will surprise and please you. Send for it today.

When you send me your song poem, I will criticise it carefully, and write you my honest opinion regarding it. *It cost you nothing.* I will tell you at once if it has any chance of success as a song lyric. *I will not accept a poem that is not as good as the best or that cannot be revised and made so by my efforts.*

I simply guarantee you a square deal—full value for your money—excellent workmanship and a chance to reap the benefits of advertising on a large scale. *The proof is here before you.*

No obligation is created by sending me a poem. It will be promptly returned to you should you not care to accept my offer.

Completed songs and instrumental pieces (in manuscript) are also acceptable under this proposition.

Send me your poem or *Ms. to-day*. Don't wait until next week. Don't put it off until tomorrow. *Do it now!* You will hear from me by return mail with full particulars.

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Amazing---Startling---Even Sensational--But True---Overwhelming Proof.

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Proven by sworn statements. No wonder Lodewick sends this enthusiastic message from Me.: "It's great! Money coming fast. How lucky I answered your ad. 17 orders today." Hear the grand, glorious news how 10 people like yourself earned over \$32,000.00 simply because they had exclusive selling rights on something everybody was longing, hoping, wishing for.



Korstad (Minn. farmer) sold \$2,212.13 in 2 weeks. Zimmerman (Ind. farmer) sees great opportunity--starts--succeeds--sells farm. Result: Orders \$3,856 in 39 days. Why shouldn't Cashman write: "The person who can't sell it couldn't sell bread in a famine. Send 48 more." But listen! Rasp (Wis. agent) sold \$1,685 in 73 days; Oviatt (Iowa minister), \$800 first 11 days, \$4,000 to date; Rogers (Kan. surveyor), \$2,800; Hoard (N. D. Doctor), \$2,200. Rogers writes: "Selling baths got me one piece of property, expect to get another." Miss Edwards of Nev. writes: "Sold 15 one afternoon. Everybody thinks apparatus finest thing." Reese (Pa. carpenter), "Canvassed 60 people--got 55 orders." Beem (Kan.), "I averaged \$164.25 weekly for 3 months. Undoubtedly best line on the market."



G. STONEMAN, photographer, Nebraska, sworn to sales in less than three years on portable bath, total \$15,000. Biggest month, \$1,281.50. Says: "Best thing ever sold, no one complaint from 2,000 customers."



J. H. HART, farmer, N. C. sales for one year total over \$5,000; never sold goods before. Took 16 orders in 1 hour. Writes: "Can't keep from selling if properly demonstrated. Appeals to everyone."

**FREE \$13.75**

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**If \$3,000 to \$10,000 Yearly Appeals to You**

do in your locality as they did in theirs. Here's the secret--no trick at all. Simply get busy equipping farm, town and city homes with Allen's Portable Bath Apparatus. Just think! Gives every home a modern bathroom for \$6.50; all others \$150, yet do less. Really could anything be more popular, irresistible, easy to sell? Unquestionably best thing ever happened for agents. Who doesn't want a bathroom at this insignificant price--who couldn't sell 6 to 12 daily? Think of



M. JUELL, railroad man, Canada, started on spare time and later excluded everything for the bath business. Not a regular salesman, yet sold about \$6,800 worth in about 18 months.

**MILLIONS LONGING FOR THIS BLESSING**

Truly wonderful. What a proposition--price, goods, field, everything just right. Mark these wonderful features. Used wherever water in any form exists--in any room. So energizes water that 1 gallon does more than tubful old way. Gives cleansing, friction, massage, shower baths--hot or cold. Makes bathing 5 minute operation. Cleanses almost automatically--self-heating. Only clean, running, energized water touches body, no immersion, no using same water twice. No tubs, bowls, buckets, wash rags or sponges. No water works, plumbing. Insures cleanliness without draggery--prolongs life--prevents disease. Small but mighty--carried in grip. Over 100,000 sold.

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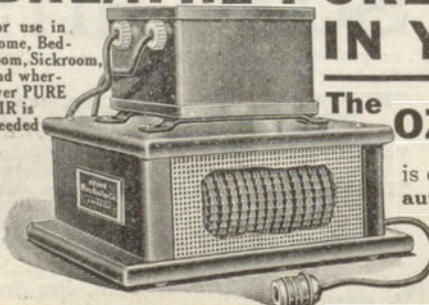
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## Terrific Air Suction.

Rushing, whirling, sucking air cleans, carpets, rugs, matting on floor, without sweeping or dusting. No motors, no electricity. Constant suction. New Home Vacuum Cleaner. New principle. One person operates. Child or weak woman can handle easily. Weighs nine pounds. Simple—powerful—effective. It's the constant suction that does it—terrific, irresistible, sure. Sucking, drawing—gathering up into itself dirt—dust—grit—germs and grime from the very warp and fibre of carpets, rugs, matting. Does same kind of work as high priced machines. Price so low all may enjoy its benefits. Unlike anything you've seen or heard of. Makes carpets look like new. Better than if taken up and beaten. Raises no dust, so no dusting required. Does what days of sweeping and pounding could never do. Mrs. Jane Shully, Neb., writes, "You don't claim half enough. I wouldn't part with my cleaner for any price, if I couldn't get another. My ten year old girl operates mine easily and enjoys it."

**SAVES MONEY.  
STRENGTH,  
TIME AND  
HEALTH.  
YOU  
NEED IT.**



**\$8.50**

**Sent Anywhere**

**MAKES DUSTLESS HOMES**

**You  
Can  
Abandon  
Brooms, Brushes,  
and Dust Cloths.**

They don't clean your rugs and carpets. Brooms and sweepers fill the air with clouds of unhealthy disease-laden dust and germs and remove only surface dirt. New Home Vacuum Cleaner sucks up not only surface dirt, but all dirt, dust, grit and germs from in and beneath. Disturbance and upheaval of house-cleaning unnecessary. Stop short! Put drudgery behind you—leisure and health before. In New Home Vacuum Cleaner lies your salvation from household slavery. Adopt the new—easy—modern—sanitary—scientific way of cleaning.

**Price \$8.50. Sent Anywhere.**

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Think of it! Not \$100, \$50, nor even \$25—only \$8.50. Think what a small price for such a wonderful invention. What's \$8.50 compared to a neat, clean home; when you can banish forever the drudgery of sweeping—cleaning—dusting; when there will be no more carpets and rugs to take up and beat. We guarantee New Home Vacuum Cleaner to be just as represented or your money back. Comes set up ready for use. You will be delighted—entraptured with it. Mrs. Henry Deller, R. I., "I must thank you for telling me of your wonderful cleaner. What a God send it is to women. I have not felt so rested in years. Work now easy. Plenty of spare time. Don't see how you can sell it so cheap." Don't wait; don't hesitate. Order now. You risk nothing. To try a New Home Cleaner means to want it—then to keep it. Every cleaner tested before shipping—guaranteed as represented or money refunded. Send for a cleaner now.

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Women excited—eager to buy as soon as they see how beautifully it works. No trouble to make sales—no experience required. Just demonstrate—that's all. Shown in three minutes—sold in five. C. F. Goff, Mo., says: "Sold five cleaners last Saturday; my first attempt. W. H. Morgan, Pa., "Sold 45 cleaners in 25 hours." It's immense. So simple—so cheap. Yet so good, all buy. YOU make money. YOU get these big profits. Write a card now. Get our liberal proposition.

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**ELIZABETH TOWNE**



It combines a shirtwaist and two aprons. Think of it. Designed to be worn as a dress, but is delightfully comfortable worn over your good gown when you go into the kitchen. From the back it looks like a shirtwaist and skirt. In the front it folds over on the lines of the Russian blouse, so much in vogue at present. It fastens up neatly at the neck, and looks as trim as heart could wish.

You can do all sorts of housework in the Baldwin garment. If the front of your dress is soiled when the front doorbell rings, you unbutton the belt, whisk the inside over the upper, and button it up again, and there you are with a spick and span clean dress on, ready for visitors.

This double front feature enables you to keep clean for a whole week without the use of an extra apron.

"What Every Woman Knows" about house dresses makes her eager to find something better than the usual garment. Here in Holyoke was invented the neatest, cutest thing yet. And a Nautilus girl had something to do with it!—a girl who graduated from our office into a home of her own. She is now the wife of W. C. P. Baldwin, the inventor of this garment, who manages the company which is manufacturing it and putting it on the market.

The big stores are demonstrating the new dress, and it is selling so fast that the manufacturing end could not keep up with the orders. Now the capacity of the plant has been nearly trebled, with a view of supplying everybody who wants them. That means everybody who sees them!

Housewives, nurses, housemaids and others wear them, made of regulation percale. Artists wear them at their work. When Milady presides at the chafing dish, she wears it. And not only housewives use them. The same garment is adapted for many uses. Even the men wear them here! Butchers and grocers wear them, made out of freshly laundered white duck. You can depend that these spick and span butchers and grocers attract trade as well as attention. And there is a special edition of this garment which is highly appreciated by governesses, nurse-maids and saleswomen. Some people call this garment

## THE BALDWIN FOUR-IN-ONE HOUSE DRESS

### Get the Baldwin Garment Habit

Send your bust measure and \$2.00 for the garment made in high-grade percale, thoroughly washable, in grey and white nurses' stripe, black and white shepherd's check, light and dark blue chambray.

Good profits to agents. Dozens of women are earning big sums selling them in leisure hours to friends.

**The Garment Will be Sent Postpaid.**

**Your Money Back if You are Not Satisfied.**

Address THE BALDWIN GARMENT CO., Inc., Dept. 8, 279 High St., Holyoke, Mass.



# STARTLES THE COUNTRY

Marvelous Invention! Revolutionizes Wash Day!

New Ideas! New Principles! Amazing Results!

STARTLING BUT TRUE! ————— THERE'S NO MORE WASH DAY!

## NOT A WASHING MACHINE

New Method of Cleaning Clothes. Cleans Family Wash in 30 to 50 minutes. No Labor.

No Rubbing. No Motors. No Chemicals.

WOMAN'S HARDEST WORK MADE EASY

**MONEY BACK** IF NOT SATISFACTORY  
YOU DECIDE AFTER USING

Beautifully cleans woolens, flannels, blankets, colored clothes and white clothes, finest laces, curtains and bed clothes. **Saves trouble, money, time and labor.** Easy Way in 30 to 50 minutes cleans washing which before took entire day. **Largest family washing seems like play.** All metal. Strong, durable, sanitary, light in weight. Easily used, cleaned, handled. Always ready. Child or frail woman can use it easy.

**Wash day robbed of its awful misery.**

No more rubbing, sweating, stewing. Backaches banished.

## EASY WAY SMASHES ALL RECORDS

Washing machines in the infant class—can't compare with it. Users delighted, enthusiastic, filled with joy. **Honest-hearted, hard-working** women write of their own free will. They can't help it.

**Simply bubble over with praise.**

**Listen: J. McGee, Tenn.:** "One young lady cleaned day's washing in one hour with Easy Way; another in 45 minutes." **Mrs. T. Bullen, Canada:** "I washed bedding, heavy quilts, curtains, etc., without rubbing." **Loretta Mitchell, O.:** "Did a big washing in 45 minutes. Sold 3 already." **A. D. Poppleton, N. Y.:** "Gives perfect satisfaction. Washed bed quilts, greasy overalls and fine clothes. Greatest thing on earth." **F. E. Post, Pa.:** "Did two weeks' washing in 45 minutes. Clothes cleaned without rubbing." **J. H. Barrett, Ark.,** after ordering 33 Easy Ways, says: "You have the grandest invention I ever heard of." **J. W. Meyers, Ga.:** "Greatest invention to womanhood, forever abolishing miserable wash day. Sells itself." **Mrs. Albert Lamb, Ill.:** "Have washed everything in it I could think of, from lace curtains down to dirty overalls and rag carpets. I wouldn't part with Easy Way now for any money. Wish you success."

## AGENT'S FREE SAMPLE

**Taking the country by storm.** One thousand Easy Ways shipped to Russian agent. **R. O. COWAN, N. Y.,** placed 13 in six hours—profit, \$39.00. **Mrs. J. BROWN** sold 10 in 3 days—profit, \$30.00. **K. J. Blevin, O.,** made 7 calls, sold 5 one day—profit, \$15.00. **R. H. Latimore, Pa.:** "Sold 4 this morning; never yet turned down." **A. G. Witt, Pa.:** "Sold 4 today. Not out for orders." **Mrs. Gerrish, Mont.,** orders sample, then one dozen; then 100—profit over \$300. **N. Boucher, Mass.,** orders 75 more and says: "Everybody wants one. Best business I ever had." **A. S. Verrett, La.:** "Sold 8 one day"—profit, \$24.00. **Our facilities** now greatly enlarged—still enlarging. Millions will be sold. Write quick for appointment. **We want managers, agents—men or women—at home or traveling—**all or spare time, to show, take orders, and appoint agents. **Easy Way** new article—not worked to death. **Best seller out.** Every family wants one. People glad to see it demonstrated—buy without being asked, and throw away costly washing machines to use it. Only 2 sales a day means **\$36.00 a week profit.** Price, **only \$6.00,** ready for use. Sent anywhere. **Not sold in stores.** Order one for your own use. **Money back if not satisfactory.** Send for free sample offer, special agent's proposition, etc. **Costs nothing to investigate.** Send name and address anyway. Many have done so and afterward thanked us for giving them the opportunity to get rich the easy way. **Write today.** Don't let this big money-making opportunity pass you.

**HARRISON MANUFACTURING CO.,**

**326 Harrison Bldg., Cincinnati, O.**



# YOU

should be lucky. A Pocket Guide to better living and greater achievements 10c, three for 25c. **ARCHA WILLIAMS, Box 214, NORWICH, CONNECTICUT.**

## NEW LIFE FOR GRAY HAIR

"H. M." HAIR TONIC will positively and absolutely change gray hair to its natural color.

"H. M." is not a dye but a scientific vegetable compound which, when applied to the scalp, directly effects the roots and changes the gray to healthy **NATURAL COLORED HAIR.**

"H. M." is a most agreeable scalp-wash, it does not get sticky, contains no poisonous minerals or drugs, and it's a sure cure for dandruff and falling hair. **PRICE (Postage prepaid) \$1.00 A BOTTLE.**

**H. McCONNELL,**

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150 NASSAU STREET,

NEW YORK CITY



# DIADUCTIVE HEALING

## The Wonderful Provision of Nature for the Healing of Disease

*Don't You Want to be WELL?*

*Don't You WANT to be Well?*

If you want to be well, to live a life of perfect health, then for your own sake read this brief article.

Read it carefully and consider it thoughtfully.

Should you be really sick, perhaps considered hopelessly so, if there were only one chance in a hundred of perfect healing, **you would take that one chance.**

Will you then consider carefully an opportunity of healing, in which there is hardly a possibility of failure?

We have nothing to sell, unless **you** are positively convinced of the healing power of Diaduction in your own particular case.

All we desire is that you should give yourself the opportunity to know about this wonderful, natural healing; what it has done and is doing for human health.

**Only one cent** is necessary to obtain this information. Send your name and address on a postal card, and we will send you descriptive and explanatory literature with convincing testimony.

If you are not convinced, write us in detail as to your own particular condition and we will gather from our records, such cases as are like your own, and send them to you, with the unquestionable testimony of those who have been healed, by Diaduction, of diseases similar to your own; unless your case is the rare one that has absolutely no counterpart.

Then it will remain with you to make your own decision as to your own healing. Read this one example of what Diaductive healing has done for the hopeless.

A millionaire engaged in large business enterprises was prostrated by disease. The best medical skill in this country and in Europe was tried in vain. Helpless, unable to walk, compelled to abandon business, he finally used **Oxydonor** (one of Dr. Sanche's many Diaductive instruments) with the result that he was enabled to walk again and take up his business interests once more. We will give the name on inquiry.

The records contain hundreds of cases of healing equally remarkable. Clergymen, lawyers, bankers, physicians, teachers, merchants, men and women whose unsupported testimony would stand in any court of law, testify to the facts of Diaductive healing through **Oxydonor**.

**Don't You Want to be Well?**

Have you a friend that needs health?

Just a one cent postal card with name and address, will bring you the book on Diaductive Healing with the testimonies of some of the healed. Address,

**DR. H. SANCHE & CO.**

**487 Fifth Avenue, - New York, N. Y.**



## Be Well Without Drugs

I have helped over 46,000 women. I can help you to make every vital organ do efficient work, thus building a strong vitality which throws off naturally all sorts of chronic ailments such as constipation, weak nerves, rheumatism, sleeplessness, torpid liver, indigestion.

This is done by following a few common-sense directions, according to your need, each day, in your own room. In delicate cases, I co-operate with the physician. One pupil writes:

"Just think of it! To be relieved from constipation. Entirely free, after having it for 30 years; I feel so much brighter and stronger."

Write me, telling me your faults of health and figure, and I will gladly tell you if I can help you. For 10 cents, I will send you my instructive booklet telling how to stand and walk correctly.

SUSANNA COCROFT, Dept. 63-P 246 Michigan Blvd. Chicago

*Miss Cocroft's methods and work have been thoroughly endorsed by representatives of this magazine.*



## Is it money you want?



You can make it in the **Mail Order Business** at home during spare time.

## SEND FOR FREE BOOKLET

If it is your desire to make more money; to put the energy devoted to some other person's interests in an enterprise of your own; to go into a business without the investment of much capital which should bring you big results in a short time; to be employer instead of employee; to go into a business that would win you the respect and confidence of the community in which you live and put you on your feet financially; then you should write at once for our booklet, "Money Making Opportunities in the Mail Order Business." It will be sent free upon request to any ambitious man or woman who is in earnest. Address: **UNIVERSAL MAIL ORDER INSTITUTE**, Dept. 327, No. 2232 Eighth Ave., New York.

## NEW EDITION

## "Perpetual Life" 50c



### LIVING IN THE BODY FOREVER.

Here is a book you must read. Tells how to stop dying and learn to live. States precisely and lucidly the Law of Self-Prolongation. By transgression of this law the span of human life has been curtailed from 800 years in Noah's time to 40 years or less today. Read, study and learn how to promote longevity. Third edition, sold at \$1.00. Fourth edition, large type, 140 pages, 50 cents a Copy, if you mention this magazine.

JAMES W. PIERCE, 122 N. Broadway, Los Angeles, Cal.

## MISSION FURNITURE

You have often wanted to make some, but lacked exact measurements. Our 96-page, cloth bound book gives all instructions in a clear, concise manner. Postpaid, 25c. **UNIVERSAL TEXT-BOOK CO.**, Washington, D. C.

(Continued from Page 56.)

—"Life's Beautiful Battle," by J. William Lloyd. A sweet, serene, happyfying volume. Some of the subjects treated are: "The True Successes," "Resistance and Non-Resistance," "Opposites and Attractions," "The Divine Reconciliation," "Let No Man Quarrel with Himself." The author sees everything working together toward one grand, harmonious harmony. He sees evil as working also for good. Above all else he teaches the beauties of the serene life. The book is beautifully produced on fine laid paper, wide margins, side headings, fancy initial letters at the beginning of chapters. 296 pages bound in cloth. Price, \$1.25. Published by the Lloyd Group, Box 511, Westfield, N. J.—W. E. T.

—Anything Booker T. Washington says on the negro question is worthy of notice. His

(Continued on Page 64.)

## Is Your Hair Your Crowning Glory?

### IF NOT, WHY NOT?



Personal appearance counts for much, and "Mrs. Rhodes' Great Hair Maker" will do the work and do it right. A sample testimonial follows: "I met the other day a young lady who was once stenographer for us. She said: 'Oh, Mrs. Towne, do you remember the Hair Maker you told me of about a year ago—Mrs. Rhodes? I used it faithfully and now have fully twice as much hair as I had a year ago. I am sure I would have lost all

my hair if it hadn't been for that remedy. Both my sisters have been using it, too, with most gratifying results.'—Elizabeth Towne." Year's treatment with pictures and information for \$1.00. **MRS. GRACE G. RHODES, Dept. B, Corry, Pa.**

P. S.—"Mrs. Rhodes' Great Hand Beautifier" is par excellence for bleaching and softening the hands. Sent postpaid for 50c.

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A Sensation in Progressive Literature. Contains the latest word on: "Love—Marriage—Divorce; Social Evils; Sex Question; Conquest of Self; The Rational Life, etc." It is a Dynamic Power for Good! Should be Read by Everyone! Just off the press; splendidly bound. About 200 pages. Postpaid, \$1.00.

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"The Book With a Message for All." This book "goes to the essence of New Thought;" it scintillates with poise and power! Read it and know what a boon mental power is. It deals with the conscious adjustment of mental energy. Get acquainted with the interior man—let him do your work. Cultivate "Living Thought" by reading this book. Cloth, finely printed, postpaid, \$1.00. Address: **WILL J. ERWOOD, 717 E. 22d St., Baltimore, Md., Dept. N.**

## \$10,000 FOR A SONG RECENTLY PAID

Send me YOUR SONG POEMS for examination and offer. **H. KIRKUS DUGDALE**, Dept. 123, Washington, D. C.



**ROBINSON'S FOLDING WATER BATH** requires little water; folds flat; weight, 12 lbs. Price, \$7.50, delivered; easily emptied. Catalogue on request. **ROBINSON MFG. CO.**, 628 Jefferson Ave., Toledo, Ohio.

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



## This Wonderful New Reducing Corset for Fleishy Women Sent on Free Trial

Wear it seven full days, free, and if it gives you the smartest and most beautiful figure you ever had; if it is the easiest and most comfortable corset you have ever worn, and if convinced that it will actually reduce your flesh as claimed, then keep it, and tell your friends about it.

**Write to-day for sample materials and prices so as to select the corset you want to try free. Great reduction offer to those who answer immediately**

Don't wear an ugly, ungainly reducing corset with straps and harness that neither reduce your flesh nor give you a beautiful form.

Throw it away and get a wonderful To-Kalon "Keapshape" Corset on free trial.

Wear our corset seven full days. Ask your friends how you look. Study yourself in your own mirror, and if at the end of seven days our corset gives you the most beautiful figure and the smartest appearance of any corset you have ever worn, and if you are convinced that it will actually reduce your flesh as claimed, then keep it. If not, send it back—it is our loss.

This marvelous corset creation is truly a god-send to women with large, protruding abdomens, to women with big hunks of fat on their hips, to women with thick, fat waist lines; to women with enormous broad posterior hips and backs; to women who have superfluous flesh of any kind almost anywhere.

It is the best corset for any woman who is stout or inclined to be a little stout. Commence wearing a "Keapshape" corset today and preserve your form and figure before it becomes unsightly.

"Keapshape" corsets are boned with To-Kalon patented boning material, which is guaranteed not to rust or break for one year. Corset also guaranteed against all defects in material and workmanship.

You undoubtedly realize that when you wear this corset a week we cannot sell it to anyone else. Then if we were not positive beyond a doubt that you will be pleased we certainly would not offer to send it on a week's free trial.

Cut out and send us coupon below, today, and we will send you sample materials, prices and our great reduction offer which we are making for advertising purposes.

### CORSET SENT ON FREE TRIAL

To-Kalon Corset Company, Suite 52 V, Syracuse. N. Y.

Please send me sample materials, prices and information relative to your Keapshape corsets for fleshy people, which are sent on seven days' free trial. It is distinctly understood I am under no obligation to purchase anything from you. I merely want to know your plan and I will decide after I hear from you.

(Sign your name here.)

Address in full.

## The Oriental Esoteric Center

as conducted under the direction of the Initiates of Tibet, for the aid of those seeking a knowledge of the Eastern Wisdom. Besides local lectures and Class Work, the Center publishes a weekly Bulletin, containing a helpful editorial, suggestions for courses of reading and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and allied subjects which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Bulletin Library lists, of free and other books, price list and other information regarding the work of the Center, address: **THE LIBRARIAN, 1443 Q Street, N. W., Washington, D. C.**

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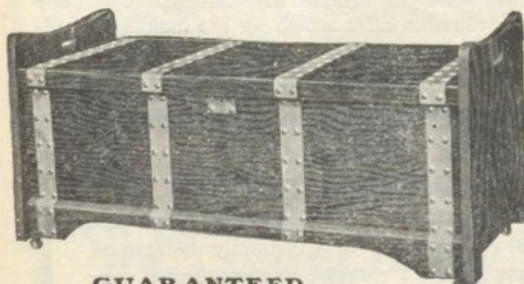
## CHRISTIAN HEALING and SPIRITUAL DEVELOPMENT

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

**UNITY** is a monthly magazine which stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; **HOW MIND ACTION AFFECTS THE BODY**, producing discord or harmony, sickness or health, and brings man into the understanding under the Divine Law of harmony, health and prosperity here and now. Every issue of **UNITY** contains lessons that are of more value than many dollars. **UNITY** is issued from a veritable pool of Bethesda, **AND PEOPLE EVERYWHERE ARE HEALED FROM JUST READING IT.** The subscription price is \$1.00 a year in United States. A sample copy will be mailed **FREE** to anyone making application. Address **UNITY**, "Unity Building," Kansas City, Mo.

## GENUINE RED CEDAR

WINDOW SEAT  
or HALL CHEST



### GUARANTEED

### MOTH, DUST and DAMP PROOF

You can put your garments away in these chests with an assured feeling that they are safe and immediately available whenever wanted. They save you many times their cost in cold storage and furrier's bills. They are the highest order of the wood working art, and one of these Window Seat Chests placed in your hall or window nook lends character to the entire home. They can be handed down as heirlooms for ages, and make ideal wedding, birthday or any anniversary gift.

### OUR 15 DAYS' TRIAL OFFER

We will ship to any address in the United States, direct from factory, one of these chests on **15 Days' Approval.** If not satisfactory at the end of that time, return it and we will pay return charges. Freight prepaid to any point east of the Mississippi river. Indispensable and inexpensive.

Write Today for Catalogue Showing Our Complete Line of Genuine Southern Mountain Red Cedar Chests, Chiffoniers, Wardrobes and Highboys.

### PIEDMONT RED CEDAR CHEST CO.

Dept. 98,

Statesville, N. C.

(Continued from Page 62.)

latest work is in two volumes which Doubleday, Page & Co., New York, has just put out. It is called "The Story of the Negro" and covers every phase of the negro question beginning with the early entrance of the negro into America down to the negro's status today. It is comprehensive and complete and is written in Mr. Washington's lucid style. He does not mince matters and gives actual facts and simple statistics that are a relief in this day of stupid moralizing. If you are interested in the question by all means get these two beautiful volumes. 332 and 437 pages, silk cloth bound, gold initialed and gilt top, two volumes, net \$3.00.

—The Unity people have got out a lovely and unique "Vegetarian Cook Book" that ought to afford inspiration as well as method to new thought people. It makes your mouth water to read the recipes, and it delights your eye to look at the way the recipes are larded with new thought mottoes in large type, printed in red and black. The book is very large, intended to hang up on the wall, where you can turn the pages every day for new mottoes and recipes. Somebody suggests that a hole should be punched through the margin of the book, so that it could hang on a hook. This "Vegetarian Cook Book" is a work of art, and the Unity people send it beautifully packed. Price not given, but I think it is \$1.00. Their address is 913 Tracy avenue, Kansas City, Mo.—E. T.

(Continued on Page 68.)

## ROOSEVELT

Nine months before McKinley was shot I published in a Boston paper a striking prediction of the future of the President and Vice-President. About 20,000 copies have been sent out since to those who wanted to preserve so wonderful a document. I have a few copies left which I will send with other matter, on application, as long as they last. **WILLIAM E. GOULD, Hotel Pelham, Boston, Mass.**



**SAVE MONEY** by sending 25c to-day for bottle Magic Maple Flavor **CRYSTAL MAPO**—postpaid, and make delicious syrup at home for 50c gallon. Satisfaction guaranteed. Local and state agents wanted. **Western Maple Syrup Co., Los Angeles, Cal.**

## ARE YOU DEAF?

The **SELECTOPHONE** is a revelation to those who have tried hearing phones **without success.** Smallest, yet most powerful; reproducing the voice, wonderfully magnified, yet clear and natural, without harshness, rasping or metallic effect. Get our Booklet 6. Home Test and Easy payment Plan. **Oliver Electric Co., 310 Hale Bldg., Philadelphia, Pa.**

### MENTAL SCIENCE COLLEGE, INC.

Opens June 28, 1910. Wanted, 100 individuals as Lecturers, Teachers and Healers for active work at session's close. Full instructions given in all branches. Apply **M. F. KNOX, Pres., Bryn Mawr, King Co., Wash.**

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



## THE ATTAINMENT OF EFFICIENCY

By W. R. C. LATSON, M. D., Editor of Health Culture

### RATIONAL METHODS OF DEVELOPING HEALTH AND PERSONAL POWER.

This new work by Dr. Latson indicates the avenues that lead to efficient and successful living and should be read by every man and woman who would reach their best and attain to their highest ambitions in business, professional, domestic or social life. The following are some of the chapter headings.

How to Live the Efficient Life—Mental Habits and Health—Secret of Mental Supremacy—The Nobler Conquest—Firmness Our Secret of Power—The Power of Calmness—How to Be an Efficient Worker—The Attainment of Personal Power—The Secret of Personal Magnetism—How to Increase Vitality—The Prime Secret of Health—The Attainment of Physical Endurance—How to Live Longer in the Land—Secret of Rest—Sleeping as a Fine Art—Common Sense Feeding—Grace and How to Get It—Style and How to Have It—How to Have a Fine Complexion—How to Cure Yourself When Sick.

Each of these chapters is full of practical suggestions that will prove invaluable to the reader, bound in cloth, \$1.00. A very handsome paper-bound edition of this, price 50c., will be given with Health-Culture (1.00 a year) to January, 1911, both for 50c. money back if not satisfied. Use coupon

HEALTH-CULTURE CO., 400 St. James Bldg., New York.

HEALTH CULTURE CO.,  
400 St. James Bldg., New York.  
Enclosed find 50c for Attainment  
of Efficiency and Health-Cul-  
ture to Jan., 1911. Money  
to be returned if not  
satisfied.



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## THE DR. C. O. SAHLER SANITARIUM

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.

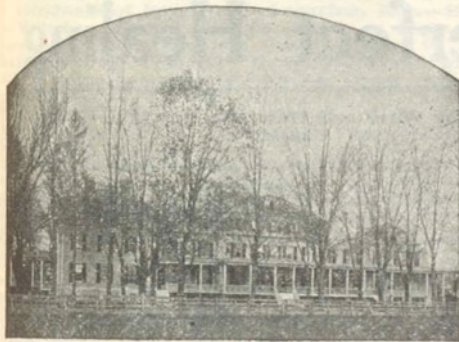
Large verandas, cheerful, sunny rooms, and sun parlors are features of this place.

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.



## FAIRNESS and FATNESS: DO YOU WANT THIS? YES?

It will cost you ABSOLUTELY NOTHING to learn the secret. Just write me that you are interested; enclose in your letter ten cents, stamps or silver, to pay postage, and I will at once show you how FREE. You will be enabled, through the information given, to increase your flesh from ten to twenty pounds without trouble or inconvenience and in secret. You will clear your complexion, build up vigor, purify your blood and cure yourself of constipation. I have scores of letters, from delighted people, proving what I say. If you want to join the army of the well, if you want health, beauty, attractiveness, write today.

Address DORTCH CAMPBELL (Inc.), Middlesborough, Ky.

## Freedom Through Vibration

Learn how to free yourself from every undesirable condition, by  
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CLARA C. STOCKER, E. 1102 Eighth Ave., SPOKANE, WASH.

## Cosmic Consciousness is Power!

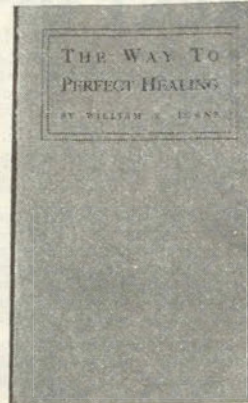
Seven lessons by correspondence, \$10.00. Full and Complete Instructions for Normal, Psychological Development of Conscious and Subconscious powers.

Write HELEN RHODES, 601 W. 127th Street, New York City.

*Freedom could fly if it did not have its  
feet tangled in duty.—Clifford Greve.*

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# The Way to Perfect Healing

**Ancient and Modern Mind Healing—The Power of the Word and How to Apply It in Self-Cure—Training the Mind for Health and Youth.**

This new book, just out, gives a clear, direct, scientific statement of the principles of Mental-Spiritual healing, and how you may apply them. The author first calls attention to the methods of ancient healing, the methods by which Jesus healed the sick and raised the dead to life. He then describes exact methods for the realization of health and joy. This book will prove powerfully inspiring and yet is practical.

## PARTIAL SYNOPSIS.

I. Elements of Ancient Healing—The Word—The Healing Taught and Manifested by Jesus—The Esoteric Meaning of Wholeness—How Disease and Its Results May be Wiped Out.

II. Source of All Healing—Changing the Consciousness by the Spoken Word—What the Word Is—How to Speak the Word for Yourself or Others—The Correct Attitude of Mind—The Word Creative.

III. Receiving the Truth—First Need in All Healing.

IV. How to Realize Health—Harmony With the Creative Word of Life—How to Make Connection with Health and Harmony—The Unifying Power of the Word.

V. Unity—The Joy Bringing Teachings of Jesus Based Upon Unity—Wholeness Means Consciousness of Unity—Resurrection in Consciousness—Secret of the Power of Christ and the Prophets—A Great Element in All Healing—The Cosmic Sense.

VI. Faith—Even Blind Faith Sometimes Works Seeming Miracles—Faith in Business Matters and Its Effects—How Negative Thoughts Bring Seeming Evil, and How They May be Dispelled.

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XI. A Place of Peace—How to Get Away from Discord—The Place of Stillness is the Place of Power.

XII. The Power of Ideas—How Ideas Reproduce After Their Kind—The Result of Roosevelt's Ideas—The Great Men of the World are Always Men of Ideals.

XIII. Consciousness of Health and Harmony—The Atoms of the Body Respond to Faith in Good.

XIV. The Habit of Praise—The Inner Esoteric Meaning of All Religions—How Praise Becomes Creative on the Physical Plane.

XV. Summary of The Way to Perfect Healing.

Don't you know somebody who needs this book?

"THE WAY TO PERFECT HEALING" is printed on heavy laid paper, from large, clear type, wide margins, bound in strong paper covers. 80 pages. Price, 50c. Address, WILLIAM E. TOWNE, Dept. 1, Holyoke, Mass.

## TIZ—For Sore Feet

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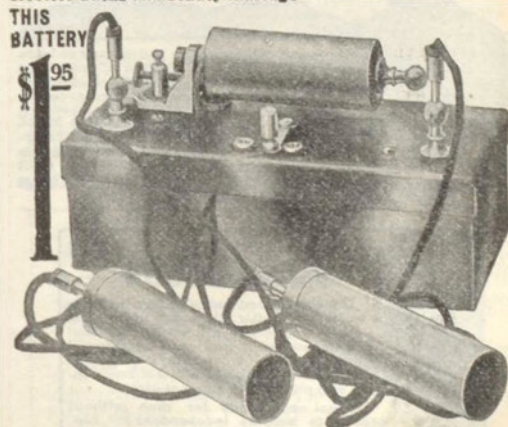
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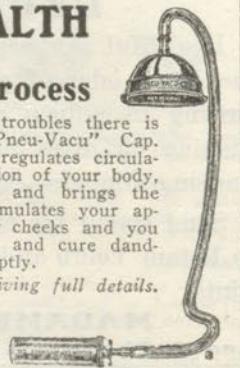
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(Continued from Page 64.)

—Occasionally there comes from the publishers an epoch-making book: something that brings to average people a desire and a chance to profit, a book that puts into the hands of the reader actual ways and means—a deal more than mere theorizing. This type of book is not found on the fiction counter, but fiction lovers find it quite as interesting as romance, for what is more romantic than success? Such a book is "The Science of Getting Rich," by Wallace D. Wattles, which Elizabeth Towne's publishing house, Holyoke, Mass., has just put out. The design of the book is to give scientifically The Certain Way to Success. The author teaches the way to richness all around, and does this admirably. The book is filled with straight talk of convincing power that will make you step out of yourself into a newer attitude—one of richness. It will load your account of real health, wealth and happiness to overflowing and willingness to share; and pretty quick you will find that it is loading your bank account, too. One hundred and fifty-five pages, handsomely printed with special initials and cover design, bound in silk cloth, portrait of author, price, \$1.00 postpaid.

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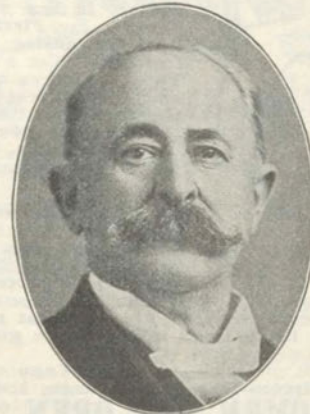
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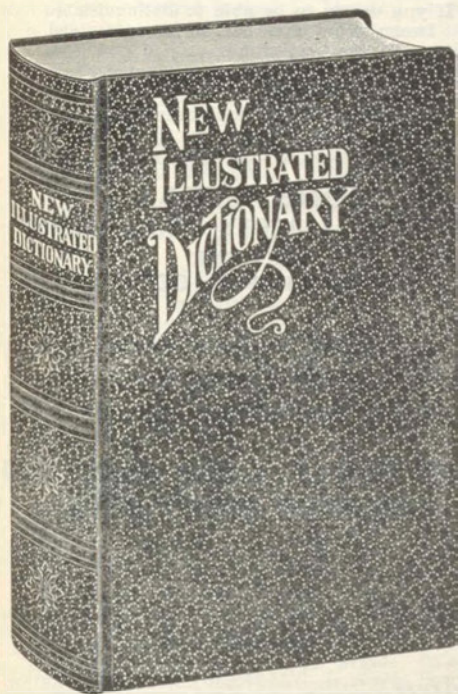
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