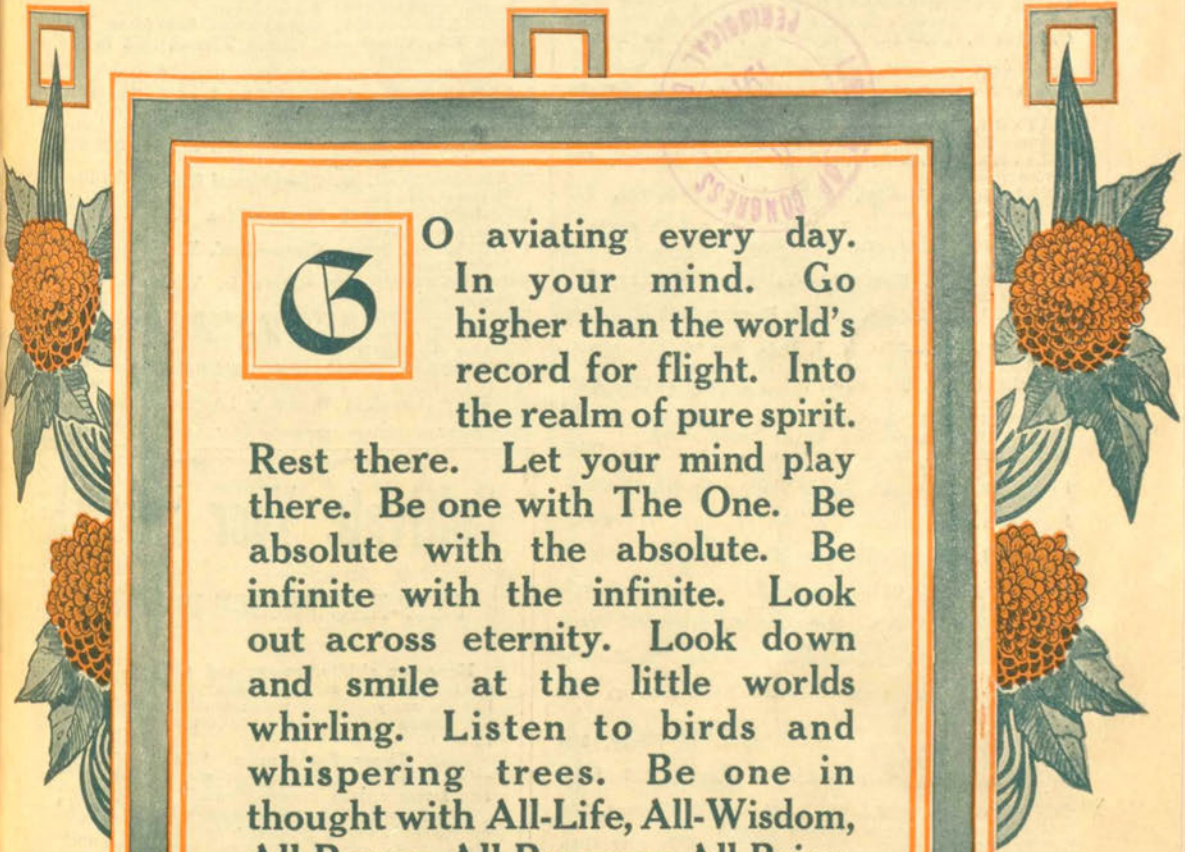


JUL 21 1911

SPECIAL NEW THOUGHT EXPERIENCE MEETING

# THE NAUTILUS

MAGAZINE OF NEW THOUGHT



**G**o aviating every day.  
In your mind. Go  
higher than the world's  
record for flight. Into  
the realm of pure spirit.

Rest there. Let your mind play  
there. Be one with The One. Be  
absolute with the absolute. Be  
infinite with the infinite. Look  
out across eternity. Look down  
and smile at the little worlds  
whirling. Listen to birds and  
whispering trees. Be one in  
thought with All-Life, All-Wisdom,  
All-Power, All-Presence, All-Being.  
You will come back to your world  
inspired with new wisdom, new  
power, new joy for your work.

—Elizabeth Towne.

AUGUST, 1911

PRICE 10 CTS.

No Leaky Rubber Ring.  
No Glass Top to  
Leak in Air.  
No Poison-  
ous Zinc  
Cap.



(Hand-in-Jar Trade-Mark)

like above shown, appearing on either end of each case of one dozen Economy Jars and mail it with 14c in U. S. stamps to cover cost of packing, postage, etc., and we will present to you one Full Size King's Hall Silver, 1066, famous sectional plate silver teaspoon, made by the manufacturers of the best silver plate in the world. The richest family in the land has no finer, richer nor more beautiful silver plate than King's Hall Silver, 1066. Wears for years and years. This is no "premium" spoon. On the contrary there is no finer silver plated ware made. And it is a most beautiful pattern. Warranted many years. A printed guarantee is wrapped around each spoon. No offer like this has ever been made by any other manufacturer. You will be delighted. King's Hall Silver, 1066, sectional plate silver tea spoons are worth \$1.00 a dozen or 35c each. Every case of jars has the trade-mark on each end and also on carton of caps in each case. If two or three spoons are desired, with each dozen of Economy Jars, cut out one trade-mark for each spoon desired, and send them to us with 14c (for packing, mailing, etc.) with each trade-mark you send. You may thus obtain three of these beautiful teaspoons for 42c with every dozen of Economy Jars. Value of the three teaspoons is \$1. They cost you only 42c when you send Economy Jars trade-marks. You save 58 cents every time you buy one dozen Economy Jars. Users of Economy Jars buying extra caps may cut out trade-mark from carton of caps and send it to us with 14c in U. S. Stamps to cover cost of packing, mailing, etc., and receive one of these 35c silver teaspoons free. Buy two dozen jars and get complete set of six beautiful teaspoons. Get the jars now while this free offer is still in effect. Buy four dozen jars and get one dozen spoons. The spoons are worth \$1.00 of the cost.

**WHY KING'S HALL SILVER, 1066, IS SUPERIOR.**

After these spoons are silver plated in the ordinary way, fifty per cent more Silver is added to the three spots where spoons receive the most wear, the handle, the tip and the reverse side of the bowl. This added sectional plating makes every spoon wear many years longer. It cost us a lot of money to do this, but we believe the extra value is good advertising.

Buy Economy Jars today from your dealer and start your set of Free Spoons.

**KERR GLASS MFG. CO.**

Home Office, 114 Hoyt St.,  
PORTLAND, OREGON.

Branch Offices,  
In Principal Cities throughout U. S.

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

WHAT A MINISTER SAYS OF THE

**Economy JAR**

Newtown, Pa., Oct. 21, 1910.

Kerr Glass Mfg. Co., Gentlemen:  
I first used the "Economy Jar" some 6 or 7 years ago. We have used them every season since and have never had a failure. By their use we have fresh vegetables from our own garden all through the winter months: asparagus, beets, lima beans, sweet corn, wax beans, tomatoes, etc. To my mind there is no other jar or method of preserving by which vegetables come to the table tasting just as fresh and sweet as though they had been freshly picked. Respectfully yours,

T. J. ELMS,  
Pastor Presbyterian Ch.

The day has come when the knowing housewife will no longer be satisfied with any of the screw top, glass top and other old-style and unsanitary jars.

**All Rubber Ring Jars are a thing of the past**

The public has decreed that they are unsanitary, and pure food commissioners have denounced zinc caps as unhealthy and dangerous to use for home canning. To Advertise the ECONOMY JAR we will Give

**FREE to buyers of ECONOMY JARS**

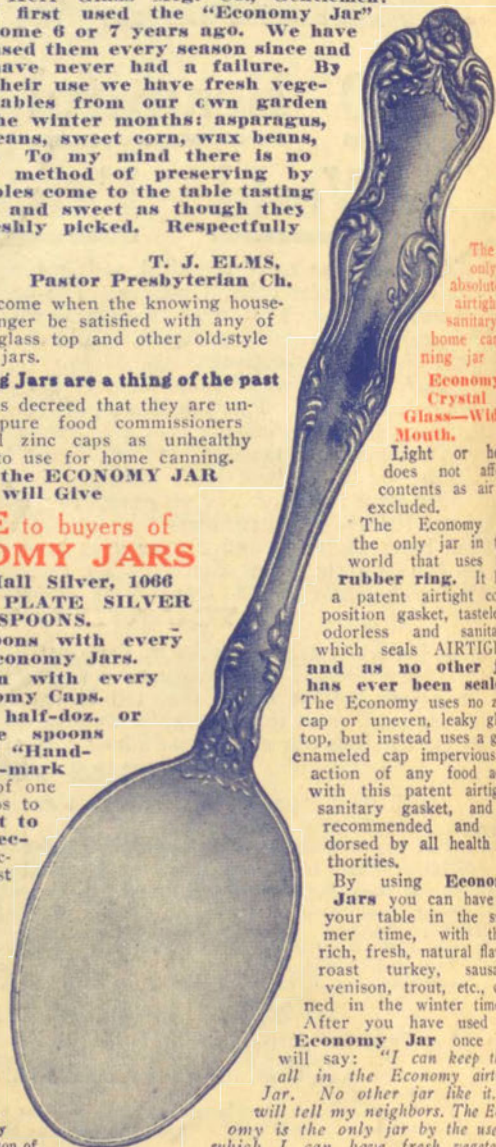
King's Hall Silver, 1066  
SECTIONAL PLATE SILVER  
TEASPOONS.

Three Teaspoons with every  
case of Economy Jars.

One Teaspoon with every  
dozen Economy Caps.

You want a half-dozen, or  
doz. of these spoons  
Free. Cut out "Hand-  
in-Jar" trade-mark

Free Teaspoon  
Actual Size



The only absolute, airtight, sanitary home canning jar is Economy Crystal Glass—Wide Mouth.

Light or heat does not affect contents as air is excluded.

The Economy is the only jar in the world that uses no rubber ring. It has a patent airtight composition gasket, tasteless, odorless and sanitary, which seals AIRTIGHT and as no other jar has ever been sealed. The Economy uses no zinc cap or uneven, leaky glass top, but instead uses a gold enameled cap impervious to action of any food acid, with this patent airtight, sanitary gasket, and is recommended and endorsed by all health authorities.

By using Economy Jars you can have on your table in the summer time, with their rich, fresh, natural flavor, roast turkey, sausage, venison, trout, etc., canned in the winter time.

After you have used the Economy Jar once you will say: "I can keep them all in the Economy airtight Jar. No other jar like it. I will tell my neighbors. The Economy is the only jar by the use of which I can have fresh vegetables from my own garden all through the winter months, coming to the table tasting just as fresh and sweet as though they had been freshly picked."

If your dealer is out of Economy Jars, be sure to write to us. We will refer you to a dealer who has a stock on hand and send you a booklet of valuable recipes free.

JUL 21 1911

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and smile at the little worlds  
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whispering trees. Be one in  
thought with All-Life, All-Wisdom,  
All-Power, All-Presence, All-Being.  
You will come back to your world  
inspired with new wisdom, new  
power, new joy for your work.

—Elizabeth Towne.

AUGUST, 1911

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.

**BERKELEY, Calif.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.  
**BOSTON, MASS.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.  
**BOSTON, Mass.**—Smith and McCance, 38 Bromfield St.  
**BLOOMFIELD, Iowa.**—Mrs. Stella W. Teed, North Madison street.  
**BRIDGEPORT, Conn.**—G. O. Borton, The New Thought Sunshine Cl<sup>ub</sup>, 1342 Park avenue.  
**BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.  
**CALGARY, Alberta, Canada.**—Mrs. M. Mason, 236 Eighth avenue, West.  
**CAPE TOWN, South Africa.**—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.  
**CHICAGO, Ill.**—The Progressive Thinker, 40 Loomis street.  
**CHICAGO, Ill.**—The Progress Co., Progress Building.  
**CHRIST CHURCH, New Zealand.**—Ida M. Bruges, Fendalton.  
**DAYTON, Ohio.**—Lotos Library, 50 Stillwater avenue, 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.**—Cloke & Son, 16 King St., West.  
**HARROGATE, England.**—Talisman Publishing Co., 526 Station Pde.  
**HELENA, MONT.**—Mrs. S. J. Rumans, 1051 N. Ewing street.  
**HUDSON, Ind.**—Mrs. M. J. Dole, Box 68, Dole street.  
**HUMBOLDT, Iowa.**—Armetta M. Flowers.  
**JAMESTOWN, N. Y.**—W. L. Peters, 11 B. East 8th street.  
**JULIAETTA, Idaho.**—S. A. Roe, M. D.  
**KIESTER, Minn.**—Mrs. Emilie Ewald.  
**KALAMAZOO, Mich.**—Home of Truth, 506 So. Rose street. New Thought Library.  
**LONDON, England.**—Higher Thought Center, 10 Cheniston Gardens, W.  
**LONDON, England.**—L. N. Fowler & Co., 7 Imperial avenue, E. C.  
**LONDON, England.**—Power Book Co., 29 Ludgate Hill, 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.  
**LOS ANGELES, Cal.**—Whalen's News Agency, 233 South Spring street.  
**MASSILLON, Ohio.**—Ralph W. Young.  
**MELBOURNE, Australia.**—Miss E. R. Hinge, 178 Little Collins street.  
**MILWAUKEE, Wisc.**—Gustave Pinske, 713 State street.  
**NEW YORK CITY.**—The London Book Concern, 366 Fifth avenue (corner of 35th street).  
**NEW YORK CITY.**—Helen Rhodes, University Center and Free Reading Room, 25 Claremont avenue, between 116 Broadway Subway and Riverside Drive.  
**NEW YORK CITY.**—New Thought College Free Reading Room, 110 W. 34th street.  
**NEW YORK CITY.**—Roger Bros., 429 Sixth avenue.  
**NEW YORK CITY.**—Dr. Richard B. Schleusner, 151 West 20th street.  
**OAKLAND, Cal.**—Rest Reading Rooms, 719 14th street.  
**OAK PARK, Cal.**—B. E. Moyer, 2915 34th street.  
**OKLAHOMA CITY, Okla.**—Institute of Human Science, 318 East Seventh street.  
**OMAHA, Neb.**—The Vitapathic Sanatorium, 2319 S. 13th street.  
**OMAHA, Neb.**—Omaha New Thought Fellowship, Room 3, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.  
**PHILADELPHIA, Pa.**—Mary E. Brown, 1839 N 11th street.  
**PITTSBURG, Pa.**—Dr. H. Lewis Belknap, 813 Wood street, second floor Wilkinsburg Station, P. O. Box 174.  
**PORTLAND, Ore.**—W. E. Jones, 284 Oak street, Henry Building.

**PROVIDENCE, R. I.**—Mrs. W. S. Irons, 1524 Westminster street.  
**PROVIDENCE, R. I.**—S. C. Dunham, 104 Olney street.  
**SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 77 East 3d South.  
**SEATTLE, Wash.**—Raymer's Old Book Store, 1522 First avenue.  
**SHANGHAI, China.**—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 923, 5a North Soochon Road.  
**SPOKANE, Wash.**—Spokane Book and Stationery Company, 114 South Post street.  
**ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.  
**ST. PAUL, Minn.**—Ida Willius Goldsmith, 606 Dayton avenue.  
**SAN DIEGO, Cal.**—Loring & Co., 763-766 Fifth street.  
**SAN DIEGO, Cal.**—J. C. Packard, 825-827 Fifth street.  
**SAN FRANCISCO, Cal.**—Olivia Kingsland, 48 Portola street, near Steiner and Waller.  
**SAN FRANCISCO, Cal.**—Occult Book Co., 1141 Polk street, near Sutter.  
**SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.  
**SPRING VALLEY, Minn.**—Mrs. Rose Howe, Box 165.  
**TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.  
**TORONTO, Can.**—W. H. Evans, 488 College street.  
**VALPARAISO, CHILE, S. A.**—Georgina Hammer-ton, Carilla, 271 P. O. B.  
**WASHINGTON, D. C.**—The Washington Therapeutic Societies Circulating Library and Reading Room, Room 617, New Evans Bldg.  
**WASHINGTON, D. C.**—Oriental Esoteric Society, 1413 O street, N. W.  
**WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 30 Emerson street.  
**WINNIPEG, Man., Can.**—Prof. R. M. Mobius, 494 1/2 Main street, Suite 1.  
**YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood street.  
**THE AMERICAN NEWS COMPANY,** supplies *The Nautilus* on a returnable basis to all newsdealers who request it.  
**AMERICAN WOMAN'S LEAGUE.**—*The Nautilus* is a Class A publication. Subscriptions taken by every American Woman's League Member.

## Cultivate Your Forces!

### SELF-KNOWLEDGE IS POWER

Have you ability, energy and ambition, and yet do not succeed as you ought? Are your forces like an army without a commanding officer? Why not **train** your mind to take command of your forces?

Prof. Elmer Gates says: "Give people more mind, and all undertakings will be ameliorated and better results accomplished."

The **Power Correspondence School** offers a course of lessons prepared by Wallace D. Wattles. This course will help you to **organize yourself**. It will show you how you can work effectively and successfully. It gives a course of study in the **psychology of success and health**.

Only a few months of spare time study will enable you to complete the course. Send NOW for our free folder, "**The Key to Power**," and sample page from the lessons. Just sign and mail the coupon.

#### The Power Correspondence School.

Holyoke, Mass. Send (without any obligation on my part) a copy of "Key to Power" and full information regarding The Power Correspondence Course.

Name .....

Address .....

## Nautilus News.

By THE EDITORS.

### A Big Serial Story.

A big novel handled in a big way—such is "Captains of Peace," by Sinclair Lewis, our new serial story, which is to begin in the October Number. Those who read Mr. Lewis' other serial, "The City Shadow," published in *Nautilus* two years ago, will look eagerly for this new one. And they will be delighted with it, for the new story has a vastly bigger theme well handled, a theme that is of vital interest to the world today. This is a serial which ends with the bringing of World Peace—by way of aeroplanes, televisions, and other strange electrical devices plus the use of most interesting New Thought methods, all woven together with a delightful romance. Next month I will tell you more about "Captains of Peace." This is to announce that the first instalment will appear in the October Number.

### Special Outdoors Number.

Our September Number will be a Special Outdoors Number. The leading article is written by Sherman C. Kingsley, that brilliant general superintendent of the United Charities of Chicago, who is doing wonders toward saving and developing Chicago children and setting the pace for the rest of the world. There will be delightful illustrations and much useful suggestion that ought to bring inspiration and rejuvenation to every reader. And there will be a special new cover to suggest all outdoors.

### More Good Things for September.

One of the leading articles for the September *Nautilus* will be "Bergsen's New Philosophy," as expounded by William Walker Atkinson. Henri Bergsen is the new philosophic star who has appeared in the East, and to whom all the wise men are journeying to kowtow. His "Creative Evolution" sets the new scientific pace. Wait until you read what William Walker Atkinson has to say about it!

Another of the leading articles in September number will be the first of the new series of lessons by Annie Rix Militz, "The Body Electric."

In the September Number we expect to print, "The Talent That Balked," a most helpful personal experience article by Grace Burhill.

And there will be another journey with Helen Rhodes-Wallace, "Afoot and Awheel"—this time in Italy.

And we will print another fanciful story by Chester Wood, "The Man Who Fell Off the Earth."

And there will be the sixth and last of those

(Continued on Page 2.)

## Don't be a Job Hunter

Why spend your time, money and hard work learning to be a job-hunter? Leave all that to the other fellow.

### Our Book

tells how we teach Chiropractic, the new science of human service which adjusts the cause of diseases by bringing the spine back to normal, allowing health-giving mental force to flow unhindered from the brain through the spinal cord and nerves to all parts of the body.

The P. S. C. Correspondence Course, illustrated by thousands of photos from life, is easily understood, thoro, practical and includes one month's training at the Chiropractic Fountain Head. Write today.

### Be a Doctor of Chiropractic

Learn to make people well and strong by Chiropractic (Ki-ro-prak-tik) without the use of drugs or surgery and people will be looking for you.

Yearly incomes of  
**\$5,000**  
to  
**\$15,000**  
await our graduates!

### Dalmer School of Correspondence

CHIROPRACTIC FOUNTAIN HEAD

9th and Brady Sts., Davenport, Iowa

The P.S.C.  
WAY  
to  
HEALTH  
for  
WEALTH

### KOSMEO CREAM

## The Cream of All Creams

CREATES A SUN AND WIND  
PROOF COMPLEXION

Prevents Chapping,

Sunburn, Tan

and Freckles.

Excellent for Men After

Shaving.



### LET ME SEND YOU FREE

my 64-page book on the complexion and hair together with samples of Kosmeo Cream and Kosmeo Face Powder. Address

MRS. GERVAISE GRAHAM

1486 Michigan Ave.,

Chicago, Ill.

*(Nautilus News Continued.)*

interesting articles by Mariella John Ladd, "The Meal and the Man."

And *maybe* there will be "How is Theosophy Made a Working Factor in Daily Living," by F. Milton Willis.

And you know Anne Warner, the creator of "Susan Clegg" and her friends, and "Mrs. Ray," author of ever so many delightful character sketches, and that most successful play, "The Rejuvenation of Aunt Mary." Well, Anne Warner has sent us a beautiful little cosmic-consciousness sketch called, "When Life Began to Move," which will appear in our September Number. It is a delightful bit of literature.

And there will be a long poem by Katherine Quinn, "The Two Roses," a sweet story with a moral.

There are other things slated for September, but I don't dare mention them lest something be crowded out and left over for another time.

How do you like our special features in the last six or eight issues of *Nautilus*? Which special feature did you like best? And what ones did you put into practical use?

The three attractive half-tones which appear with the article on the Northampton Pageant are made from original photographs taken by Miss Katherine E. McClennan, Northampton, Mass., and are used with her kind permission.

**The New Atlas.**

We want to send you FREE, a "Hammond's New Modern Atlas of the World," containing THE 1910 CENSUS RETURNS. This Atlas is absolutely essential to every man and woman in America. It consists of 124 pages of *new maps, beautifully colored*, of every part of the earth *as it is today*. It shows the lately discovered islands of North America, the new towns and cities that have sprung up in the Western states, giving two and four-page maps when necessary. It gives the Peary route to the North Pole, the portraits of all the presidents of the United States, with short biographies, etc. Railroads are shown and named, and with very few exceptions in crowded or densely populated sections every railroad station and post office is located and named. On the margin of each map is an alphabetically arranged index of counties (or other minor divisions), cities and towns. A division or place may be instantly located without turning the page. The convenience of such a quick reference index will be readily appreciated. Another valuable and most up-to-date feature of this work is a very complete list of the cities of the world, giving the latest population statistics. This list shows the great growth of American and foreign cities.

The "Modern Atlas" is a large volume 10½ by 13½ inches printed on high finish paper and durably bound in red cloth with attractive cover stampings. If you sent to New York City for it you would pay \$3.00 and 35 cents extra for shipping and expressage.

We will mail it to you free and carriage paid if you will render us the kind service of

securing three new subscribers to *The Nautilus* at \$1.00 each. Send us three new subscriptions to *Nautilus* with \$3.00 in cash and 35 cents extra for shipping and expressage, and the Modern Atlas is yours.

Remember that this new Modern Atlas is thoroughly up-to-date and that it contains the results of the 1910 census returns which have just been given out from Washington. It constitutes the most satisfactory atlas for every business and professional man, every intelligent woman, every student and young person who wants to talk with authority of the modern growth of the world. It *must* find a place in every home where there are school boys and girls.

**Evolution for All.**

Here is something you can do to help in the evolution of yourself and your friends and

*The Nautilus!*—get that new little book of William Walker Atkinson's, "The Message of the New Thought." Spread it and *The Nautilus* broadcast among your friends. We will give you the new book and a six months' subscription to *Nautilus* for 50 cents; sent to separate addresses if you like; the subscription to go to someone who is new to our records. Can't you send us in several new subscriptions on this offer?

Or, send us \$1.00 for ten new trial subscriptions to *The Nautilus* of three months each, to go to ten separate addresses new to our records, and we will send you a copy of Mr. Atkinson's new book free and postpaid.

And don't forget those special offers that we made in "Nautilus News" for July. Look them over and see if there isn't something else you would like to get at the same time you are helping *Nautilus* grow its subscription list.

*First, please, find enclosed postal order for one dollar to pay for NAUTILUS again. Your letter was brimming over with buoyancy and good feeling for everybody. It gives me courage to undertake anything today. I want to explain why this delay about paying my subscription. I'm going to be married within a very few weeks. It was simply carelessness that made me neglect remitting, but I could not afford to let NAUTILUS slip out of my reach, hence enclosed order. We are going to need it more than ever now. New Thought has done wonders for me and mine in the past year. It has cured a dear little sister of a malignant case of tuberculosis, all because she had an intellect that could grasp the idea of what was in her to do for herself. I've hauled my poor mother out of the lowest depths of financial despondency. She's prospering; and I have made the severest optimist out of a wriggling, squirming pessimist. All through the help of THE NAUTILUS. I received a little personal line of encouragement from you a year ago which put me on my feet. I had slipped a cog. With best wishes for you all and prosperity to NAUTILUS and its readers.—L. T. W., San Francisco.*

# Have You a Money Making Brain?

**I**S yours a genuine power producer; is it developed to highest possible efficiency; is yours a swift thinking organ; is every faculty trained to the point of supremacy?

Is yours the home of a Creative Intellect—an originator of valuable ideas; are you master of the Laws of Mind? What is your Brain worth to you now; are you satisfied with its present value, or are you fighting to force it up to the level of marked superiority?

All these questions strike directly into the heart of what *Nautilus'* readers are seeking. You know beyond all argument that it is in your own Brain—in your Power of Mind—that you can find the means for being a leader instead of a follower.

This is the day of Mind. The great successes in any line are the men of great brain power, and brain power is the result of Will exercised along certain lines. The man who understands brain building and who knows the laws for applying constant stimulus to his mind is the man who is going ahead.

What are you doing to build your brain—what ACTUAL METHODS pursuing, what are you doing to break it out of its habits, to give it the stimulus which sets it in motion and gets maximum results?

If you are really in earnest in your efforts to get more success—more Money, more Happiness, more Culture, more Influence, more of ALL those qualities which have characterized the big men and women of all ages—then you will quickly accept every opportunity to "build a better brain."

Realizing that thousands of you are about done with beautiful essays, and now calling for ACTUAL METHODS, I have written a clear, concise, very interesting—and profitable—treatise on brain building. It contains powerful principles pithily put. It is entitled,

## How to Build a Better Brain

Following the instructive treatise, I have listed about 150 topics of study which together form a training of vast importance in developing the **Seven Foundation Powers of Human Achievement**. These seven powers are

**Will-Power:** The Development and Use of the Human Will—Direct Master of all other Personal Forces.

**Brain-Power:** The Science and Art of using the organ of Thought; of building a perfect instrument for powerful application of Mind-Energy.

**Intellectual Supremacy:** Scaling-ladder methods by which knowledge becomes an active power; the ability to send Will into creative use of Mind-Powers.

**Sense-Culture:** Sharpening the avenues by which all knowledge of the outside world is acquired.

**Physical Energy:** The foundation of Creative Man-Force; the underground secrets of Physical Power.

**Self Conquest:** Mastery of Self in all Public and Private Life.

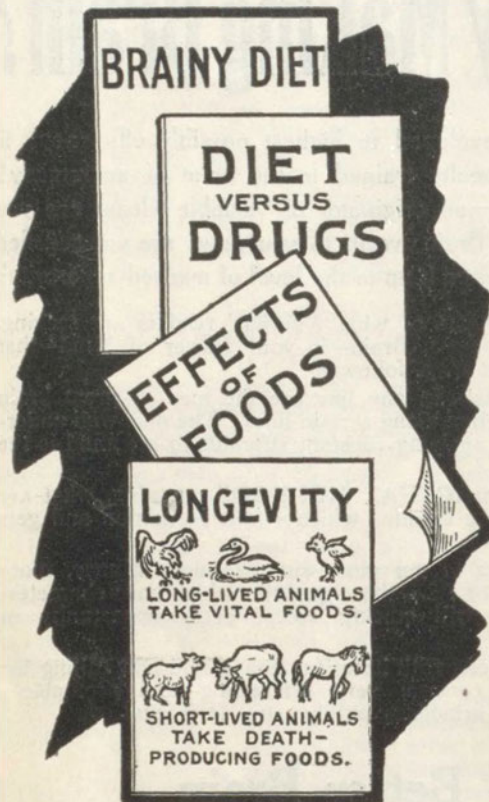
**Personal Influence:** The Delicate Power of Controlling Others; of crowding your Personality into domination of Men.

In this booklet I tell you just how to proceed to get a splendid development of these powers—yet I do not ask you to pay \$5.00 or \$10 for it. (Bear that in mind, you who are considering the purchase of any course whatever.)

**IT IS FREE.** Just send me your name with a postage stamp and I'll send "How To Build a Better Brain" in handy pocket edition. A business expert of Washington, D. C., who read this and followed my advice later wrote "Since reading the lesson 'The Magnetic Will,' my entire attitude toward life has changed. My dealings with the public have been far more successful." He has secured actual DOLLARS AND CENTS values. That is precisely what you are seeking. Send for yours at once.

**ALBERT LEWIS PELTON, Publisher, Meriden, Conn.**

# Popular Educational Food Campaign



## NO FOODS SOLD NO FASTING NO EXERCISES

A thin man, after being out of work nearly a year through weakness, was restored in three weeks to hard work as a carpenter at full pay. In such cases the change from a clogging, death-producing diet to energizing foods caused a literal transformation.

Another patient, deaf in the right ear, owing to a discharge caused by an excess of mucus-making foods (cream, butter, cheese, etc.), was completely cured of deafness and catarrh by taking correct combinations of suitable foods.

A case of kidney and bladder trouble of ten years' standing was saved from a surgical operation, and the objectionable discharge cured within ten days, because the loss of control was due entirely to the constant irritation from certain irritating foods and drinks.



## Brainy Diet

A chronic sufferer, weighing 415 pounds, unable to exercise, took correct combinations of ordinary daily foods and reduced over 150 pounds (in public life, under many witnesses) gained strength with firmer flesh, and lost rheumatism.

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

**FREE:—FOUR BOOKLETS WHICH HAVE TAUGHT MANY PEOPLE TO CURE THEMSELVES.**

One clever young university student writes from Lincoln, Nebraska:

"I have confidence in this system. It has relieved an unsightly skin and mental inertia through the valuable suggestions and hints in your four booklets. There is a mine of practical hints in them; enough to convince a sceptic were he to stick to the rules faithfully and give it a trial.

"I have already gained more brain and nerve force—more efficiency without enforced exercise.

"Your little books eliminated chronic catarrh from my system in about three weeks. **To put it weakly, I was astonished.** I know now, that butter, eggs and rich cream caused the trouble. I thank you for your knowledge and hope to learn more of your system in the future."

### DIFFERENT CLASSES OF FOODS CAUSE DIFFERENT DISEASES.

I have produced in myself at will from time to time such complaints as rheumatism, catarrh, fevers, kidney trouble, blackheads, sores, dandruff, etc., by eating different classes of foods to excess, proving that the waste from each class of foods produces an entirely different disease. For instance, eggs, cream, butter, cheese, milk and salt are mucus-making foods which produce catarrh. Starch and eggs (paste-making foods) in wrong combinations congest and produce headache, dullness, brain fog, etc., while lean meats, green vegetables and fresh, juicy fruits do not.



G. H. BRINKLER,  
FOOD EXPERT.

### CORRECT COMBINATIONS OF FOODS CURE DISEASES.

I have always cured the above-named symptoms in a few days or weeks by returning to a correctly combined diet. The experiments have been fascinating and the results underlie success in life.

#### PEOPLE WRITE:

"My brain power and general efficiency have been about doubled this year by selecting brainy foods. I have made a fortune in real estate and the credit is honestly yours."

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# THE NAUTILUS.

Vol. XIII.

AUGUST, 1911

No. 10.

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## THE NAUTILUS

ELIZABETH TOWNE  
WILLIAM E. TOWNE

Editors

Edwin Markham  
Ella Wheeler Wilcox  
William Walker Atkinson  
Mariella Ladd  
Prof. Edgar L. Larkin  
Annie Rix Millitz  
Cora Linn Daniels  
Sinclair Lewis  
Helen Rhodes WallaceThese are  
Nautilus  
Contributors  
for 1911-12.  
Others  
Coming

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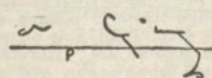
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by Elbert Hubbard



Without his notes he is helpless



Education is only what you remember



He never misses a face



If you want to enlarge your arm, you exercise it. The same with your mind



The man whose memory plays tricks



The strong man who stammered and sucked air and gurgled ice water and forgot

**F**OR some long time I have been promising myself to write up my good friend, Mr. Henry Dickson of Chicago, and I have not forgotten. Mr. Dickson is teaching a Science or System, whichever you choose to call it, which I believe is of more importance than the entire curriculum of your modern college.

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§ § §

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§ § §

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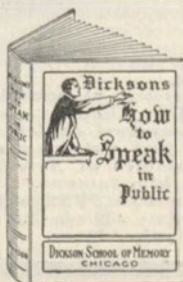
You do not know when you will be called to stand on your feet and tell what you know; then and there a trained memory would help you.

§ § §

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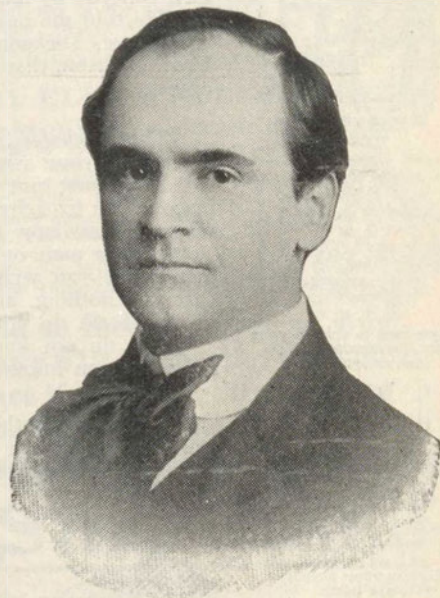
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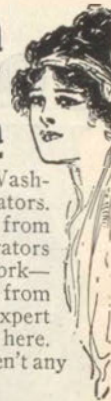
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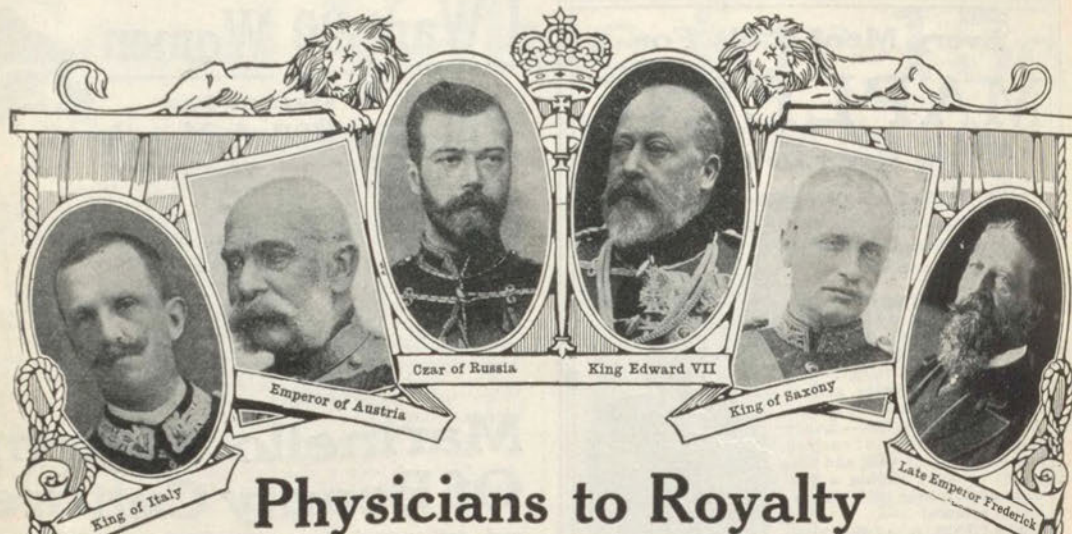
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"Build thee more stately mansions, oh, my soul;  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown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

# THE NAUTILUS.

*Self-Help Through Self-Knowledge.*

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AUGUST, 1911.

VOL. XIII  
No. 10



## A Prayer of Realization.

God is my life.  
God is my health.  
God is my wisdom  
and power. By using my mind and my body God flows through me and out into the world to bless. Through my usefulness God is useful to those about me. Through my joy God brings joy to others. I consecrate myself to God and he works in me to will and to do of his good pleasure. The joy of doing God's good will in the world, the joy of God, is my strength, and my peace, and my happiness.

## Blue Devils Welcome.

When you find yourself in the possession of sundry blue devils, proceed to out-devil them. If they would have you go a mile go two miles. Put your *will* into it and see how blue you *can* be. "Pretend" you are a bluer blooded aristocrat than any of those that have come to visit. Be polite to them and *let* them entertain you. Do anything they bid you do. Sit down and mourn and wail to their heart's content. Berate everything and everybody. Just try it. Blue devils are such contrary imps that they never stay long where they are well treated. Their good mission is to

torment. A hearty welcome sends them flying.

## This One Thing.

There is just one thing to do—*live New Thought*. Live it persistently, no matter what the appearances. Live it year in and year out. THINK the things you desire to see manifested, and deny everything else admittance to your consciousness.

*Make the best of what you have*, and rejoice in it. Only so do you establish a mental condition that attracts better things.

## The Law of Non-Resistance.

As to the law of non-resistance, it is a law. Resistance breeds more resistance and gets nowhere. A stone affords the best example of resistance. Its energy is static, unchanging. You can apply equally resistive force, and the stone is still a stone.

But drop a seed of corn into a cleft in the stone, water the seed, and in a little while it will swell with life and burst the stone asunder. Even then the stone is still a stone, resistance is still resistance. The little seed of corn exhibits dynamic life energy, as far



above the plane of resistance as heaven is above earth.

When a man hardens himself with resistance, it is foolish to harden your own self with more resistance. To resist another is to meet stone throwing with more stone throwing. The only thing you can do is to drop a little seed of an IDEA, then go away and let him alone, hoping that the seed has fallen into a cleft where it will germinate and burst asunder the resistance.

All fighting and argument are on the plane of resistance, and the end of the argument is greater hardness in the hearts of both arguers.

In other words, resistance is meeting force with another force that is not nearly strong enough to overcome it. If you can bring to bear a force strong enough to overcome it, it is not on the resistive plane. This is the gist of it—resist not evil but bide your time and apply the higher LIFE FORCE that tells.

The most effective force I know of for a resisting heart is the loving answer that melts wrath and gives a new point of view.

#### **Anger and Resistance.**

As to anger, it may be either static or active. It may be used on the resistive plane, or it may rise to a white heat that will explode resistance as the growing seed bursts the rock.

Both resistance and anger generate poison in the human system, and they do it every time and in every human being, whether he is a babe or a Christ.

For all I know Jesus himself got

angry. But if he did, it was very seldom; and when he got angry he got mad enough to make things move. I suppose he was angry when he flogged the money changers out of the temple.

The wise man is slow to anger, and his anger counts for something. Then he goes off and kicks himself for getting mad at all. And he readily recuperates from the poison which his anger engendered within him. But the unwise man gets mad at every turn and keeps himself poisoned perpetually.

The time is coming when the wise man will never know anger. There is no such thing as "righteous indignation," and the stronger and wiser the man, the greater his patience and compassion toward others.

Near-righteous indignation, yes; righteous indignation, *no*.

To know all is to overcome all, and love is the open door to wisdom.

There is a strong affinity between the poison of bad temper and "uric acid." Cultivate loving kindness and you will do without dope.

A very bright literary friend of ours who is the daughter of a hundred physicians more or less, and a sister of the rest of them, writes to warn us against that hot water treatment. She reinforces her own judgment with that of "a deeply scientific man," who read in her home Mr. De Voe's article on appendicitis in *Nautilus*, and who said it would "undoubtedly do a great deal of harm." This bright friend of ours goes on to say that some stomachs require cold

#### **A Protest.**



# EDITORIALS

BY ELIZABETH

water instead of hot, that hot water is weakening, and cold is bracing, that she herself cannot take hot water with either comfort or benefit, and that it is water, pure water, which does the good whether hot or cold; but hot water may be harmful to certain stomachs, or under certain conditions.

She also believes that if Mr. Wattles had gone to "a good high-class specialist, a physician who knew his business," he would still be spared to us. She is very sorry that Mr. Wattles should have left this world for "lack of seeking advice."

## The Hot Water Cure.

To that correspondent—and others—I say: My dear, you are away off! I think your physician friend and you are both hypnotized with the pretensions of the medical fraternity in general. There!—I have said it.

Just because you were brought up in a bunch of physicians is a very good reason why you may be distinctly biased in your views. It is the lay of the average doctor to scare his patients into being afraid to take even a glass of hot water without consulting him!

I don't know how you have found that the hot water cure is not always helpful. I have found that it is always helpful. Now what are you going to do with that? And I surmise that I have wider opportunity of discovering whether or not it is successful than you have. Or any average doctor! Where a doctor comes in touch with a few hundred people, I come in touch with a few hun-

dred thousands—and I come into *close* touch with some of them.

The girls in the office took up the hot water treatment and some of their relatives did likewise. In *every* case they got splendid results. My little stenographer has been cured of a stomach trouble that the physicians failed to remedy. Another bright little woman who was in our employ had to leave us and go to the hospital in Springfield, where she came very near dying; and the doctors told her there was absolutely no hope except through an operation. They were just waiting to get her into condition for an operation when that article of DeVoe's came in, and I wrote her about the hot water treatment. She began it immediately, and the consequence was that the doctors lost their surgical case, and she writes me that she is entirely well again, and is coming to see us. And just that hot water treatment did it. I have been using hot water every night and every morning. I would use it at noon, but I forget about it.

As to hot water being weakening; I don't believe it!—All the doctors in Christendom to the contrary notwithstanding. Of course, if you sozzled in hot water for hours every day it would be weakening. But I cannot believe, and there is no evidence to support the theory that a glass of hot water taken three times a day is weakening to *anybody*. And the very doctor who told you that nonsense about hot water is more than likely to advise *hot drinks* every hour or two day and night, for a person suffering with say tonsillitis—as a young and very up-to-date doctor prescribes right here in Holyoke.



### **The American Stomach.**

Hot water in moderate quantities is not weakening, but it is relaxing; and if relaxing is not exactly what every American stomach needs then I miss my reckoning entirely. And I am strongly of the opinion that three glasses of hot water distributed through a day will not hurt *any* stomach in any climate, that on the contrary it will help any stomach in any disease or no disease in any climate. There is my little article of faith in hot water. And there are *thousands of doctors* who subscribe to the same article of faith—beginning with no less a man than Dr. J. H. Salisbury himself.

And it isn't *only* the water that does the good—it is the heat which relaxes the nervous strain and washes out the stomach. You must know that hot water will cleanse where cold water will not. Hot water will cleanse the stomach when cold water will not. And the stomach *always* needs relaxing after it has completed digesting a meal, and before it takes in another load. The half hour between taking the hot water and eating the meal is just about the right length of time to permit the hot water to really do its work.

Another thing—if hot water is so very detrimental why do all physicians prescribe a little hot clear soup to begin a meal with? That same hot water multiplied by two and taken a half hour before the meal—without any flavoring at all—will do at least twice as much good.

### **The Doctor's Craft.**

The trouble with physicians as a class is their point of view, and the point of view they give to everyone with whom they come in touch. They hold *fear* over every human being, and make him afraid to wiggle a finger or swallow a glass of hot water without a consultation. This is sheer nonsense and superstition.

There are tens of thousands of doctors who are trying to outgrow this fear element in the doctor's craft (craft isn't so bad a word!) but there are still other tens of thousands of back number ones who are not outgrowing it.

The true province of the physician is to teach people to do without the physician.

All human life and nature go to prove it. It is the doctor who gives simple remedies and who explains your case to you and tells you how to take care of yourself, who doesn't have to advertise for patients and who doesn't have to run his automobile on other people's money!

And the doctors who are waking up can thank New Thought and Christian Science for the awakening. It was the "charlatans and quacks" who made the regulars realize that *mind* is the important factor in all illness.

A well taught gospel of water, cleanliness and plain food coupled with useful work, and a little human love will eventually put pathology in the same class with archaeology.

Don't worry about the few times when persons do really need to be operated on. Where the operation is not performed in time, it is the doctor's fault—as well as



# EDITORIALS

BY ELIZABETH

where it is performed when it has no business to be done at all.

When people get *very* sick they call in a doctor, even though they view him with a little suspicion. If they get sick enough the doctor can do any old thing with them, and they won't object. And I'll venture to say that for one case that is kept away from the operating table too long there are one thousand who are rushed to it by the doctors when a little hot water treatment would have prevented any need of an operation. It is as the ounce of prevention that hot water shines. And apparently it is the ounce of prevention that some doctors are so afraid of.

Please note that the most famous and advanced surgeons in this country agree with us in this particular judgment.

## The Doctors Get the Case.

As to the case of Mr. Wattles, your remarks are another confirmation of my point of view. He *did* consult physicians, every eminent physician in his part of the country. He gave the doctors free hand and followed their treatment. And hardly any two of them agreed as to what was the matter with him. Not one of them even suggested that it might be hookworm. He had to go down South to Tennessee and come in touch with a Southern doctor before that was even thought of. The Southern doctors say that was what killed him, but just what grounds they have for saying it I don't know.

When New Thought people die, don't jump to the conclusion that they died under New Thought treatment. Nearly all New Thought people, including Chris-

tian Scientists, are sensible enough to send for a physician in case of extreme illness. The doctors always get their innings.

The fact of the matter is, if New Thought people don't practice, the doctors must.

And in ninety-nine cases out of one hundred, the New Thought practice must be the ounce of prevention, or the doctor takes the case.

If the patient gets well, the doctor claims the glory. In most cases it takes the doctor *and* the New Thought treatment to keep the patient from going tehoo-choo on the Styx

## The Dry Movement.

Here is a letter from a man who has heard that the millionaire soft-drink manufacturers are back of the "dry movement." Wherefore he has his suspicions of the movement, and he wants to *know* if the report is true.

Why, *of course* millionaire soft-drink manufacturers are back of the "dry movement." Why shouldn't they be? That movement helps their business as well as helping the world at large? They kill two birds with one stone.

Don't imagine for one minute, however, that they are the only persons back of the prohibition movement. The prohibition movement was started long before soft-drink millionaires were thought of, and when the millionaires are dissolved in dust it may still be rolling on.

Prohibition is one pole of the question, and license is the other; and the pendulum will swing from one to the



other extreme all over this little old world, until finally it may run down and lapse into innocuous desuetude because every body has been educated into *real* temperance.

All Hail to the Prohibition Movement! which keeps on moving, millionaires or no millionaires.

Which reminds me that it was not started by millionaires, and its backbone is not made of millionaires, soft drink or otherwise. It was started by the women, God bless 'em. By the W. C. T. U's. I'm proud of us.

#### **Peace be Unto Us.**

Who says lightning doesn't strike twice in the same place? Here *The Nautilus* has lost two contributors this winter by death, Wallace D. Wattles, and now W. R. C. Latson, M. D., and it came near losing another; and *The Nautilus* home and the Progress Company home were both destroyed by fire this last winter.

But the sun is still steady in its path, and we have felt no jolts of old earth. Life is eternal and all things work for good to every soul. No man goes out of this world until he is ready for the Next Step in evolution. The principles of New Thought don't depend upon the personal demonstration of any human being. Nor of all human beings, for that matter.

The principle of life IS, whether it is recognized or not. Our souls are polarized to everlasting life, which in due time will manifest. Desire is the proph-

ecy of its own fulfilment. Believe and ye shall receive.

#### **Look Pleasant Please.**

Now look pleasant. How do you expect to attract customers, friends or money to a vinegar visage or a doleful wail? Nature abhors glumness and escheweth the glum and every live thing flees at sight of the smile-less and loiters not until he is out of ear-shot of the complainer.

Don't imagine you may be an exception to the rule. You are not. "Birds of a feather cleave together"—if you want pleasant persons and things and plenty of gold and greenbacks you must make yourself akin to them. Nice persons and gold and greenbacks look pleasant. Go thou and do likewise. Never mind how you feel inside. *Look Pleasant! SMILE!*

A smile not only attracts all the good things in the universe, but it is the most powerful of auto-suggestions for what you desire. A smile not only shines outward from your face, warming up and attracting friends and money, but it also shines *inward*, reaching at last the solar center, the sun of you. The smile born on the surface of you will vibrate inward; the solar sun will catch its rhythm and smile back and the smile of the solar sun is to you what the smile of Old Sol is to the earth—*life* and JOY.

The shine of your solar center is what grows graces and greenbacks.

Keep cool; keep sweet; keep aiming. *Success is growing!*

*Nothing can injure you more than waste of energy through wrong emotions. In poise of mind there is conservation.*



## Always At Sea



By Ella Wheeler Wilcox.

Always at sea, I think about the dead.  
On barques invisible they seem to sail  
The self same course; and from the decks cry "Hail".  
Then I recall old words that they have said,  
And see their faces etched upon the mist—  
Dear faces I have kissed.

Always the dead seem very close at sea.  
The course vibrations of the earth debar  
Our spirit friends from coming where we are.  
But through God's ether, unimpeded, free  
They wing their way, the ocean deeps above—  
And find the hearts that love.

Always at sea, my dead come very near.  
A growing host; some old in spirit lore,  
And some who crossed to find the other shore  
But yesterday. All, all, I see and hear  
With inner senses, while the voice of faith  
Proclaims—there is no death.

*Written for The Nautilus.*

# The Acquisition of Our Souls.

By CORA LINN DANIELS.

The phrases that now and then become popular on the tongues of the people invariably voice a human desire, no matter in how crude or roundabout a way it is expressed. Proverbs, old saws, old sayings very frequently a catchy word which becomes slang, all give utterance to the underlying *need of something* which is sometimes recognized as such, and sometimes not understood at all.

The joyous and free line of the song, "I don't know where I'm going, but I'm on the way!" is suggestive of our inner delight that something new is going to happen to us, we don't dream what,—but something different, somewhere else, as we go onward.

Norman Duncan in his charming book, "Going Down From Jerusalem," tells this suggestive story: "Out on the open waste of the desert, we fell in with a Bedouin in transit over the plains, as one moving his household and stopped to exchange the salutations of the road. It was a curious procession: A gravely robed man on the extreme of a small donkey (with a foal following); two lean camels of tender age, bearing no loads; two women and various children, walking afoot; three frowsy horses burdened to the uttermost; a lad more, and two diminutive oxen. 'Where go you, friend?' I asked. 'I change my place,' said he. 'But why?' I pursued. 'There was nothing left in the place I was,' he answered. 'To what place do you go?'

I asked, the plain apparently offering no better situation than that which he had abandoned. 'To some other place,' said he. 'What advantage?' 'By God, friend,' he replied, testily, 'it is *another place!*' "

That Bedouin was living the song. He didn't know where he was going, but he was on his way to something else,—the stranger, the different at least. He was instinctively acquiring his soul. The acquisition of the soul means, according to the synonym book, to gain, obtain, achieve, attain, earn, win, get, secure, have, purchase, get possession of, learn thoroughly and make oneself master of it. How many of us thus, fully, intelligently and perfectly feel that we have the acquisition of our own souls? Yet our souls are we, ourselves, nearer than anyone we love, "nearer than hands and feet." We work hard enough for the acquisition of money, social advantages, what is called success. We acquire education, homes, dress, comforts, luxuries. Yet very often, that real self of ours, that Ego which means you or me, lies dormant, starved, infantile, unsunned, unfed.

The usual idea of how to build up the spiritual interior being is to practice the Christian virtues. Charity, chastity, generosity, truth, and the other graces are supposed to be the food for soul growth. They are, doubtless. But I am thinking of the thousands of daily toilers who are held to the wheel of life by bonds they

cannot break, whether it be in the households, the mill, the counting house or the farm; those whose duties "keep them at it," figuring, building, over-saving, selling, running a business typewriter, listening to and answering telephone calls—the dear young people, tied to stools and chairs, the middle aged whose wrinkles come so early, and the women who sacrifice self 'till there is no more self to sacrifice! When do these have time or opportunity to even think of the acquisition of their souls! And if you should ask any one of them what they would like best if they could have it freely without a twinge of doubt or touch of conscience, ninety-nine out of one hundred would cry out longingly, "A change! Anything for a change!"

That starved cry would come right from their souls. Hundreds who may read this page will look about them and say: "Yes, that is just what I really need, and what John needs, and half a dozen others whom I know." It is early in the year. Probably take it all in all, you spent twenty dollars on Christmas gifts last December. Why don't you save up your money for a "change?" Many of you are already knitting or crocheting or embroidering some folly for the Holidays of 1911. You have been giving gifts to everybody for years, excepting to your own soul. Did you ever give your soul a Christmas gift of "*some other place*." Some lake, or mountain, or river, or city, or picture gallery, or play, or any kind of pleasant thing just for its own benefit,—a good hearty meal, for once, of beauty, grace, poetry, charm? Well, you have a good many months to plan for it before 1912.

People in the cities get very much to stimulate the growth of their souls, if they only take the time to enjoy it, but that requires a little effort. Sunday, at least, belongs to the soul. How often,

however, the little cry of the hungry child within, is unheard, because the noisy newspaper, with its half "fool-stuff" shouts in the mental ear all day! Who really knows the finest spots in his own city? Do New Yorkers really know New York, as the tourist knows it who "does" it thoroughly and finds no end of things historic, artistic, quaint, strange, superb in architecture, rich in memories, beautiful, wonderful? Food for the soul, whose existence depends upon lights and sounds of meaning and worth, whose education lies in the reception of fine and gracious things, if no more than from a florist's window full of heavenly bloom!

Or if there may be no change of environment, can there not be a radical change in the method of life?

No soul can prosper without joy. To be happy for one hour will do more to build up a good sturdy soul than anything I know. Well, then, cannot those who are steadily occupied all the week days plan for at least two or three joyous hours on Sunday? Having a good time gives one a mastery of the soul that grief, self-questioning, introspection and even "trying to be good," cannot do. A good time is a pure time, a gay time, a careless and free-hearted time, leaving past sorrows and angers all behind, forgetting the thing that rankled yesterday, letting last night's dark thoughts drop, not worrying about the future, but just getting the best and nicest out of the present moment. Up comes your spirit, like a plant that has been left dry and has hung all wilted and dying, but which now thirstily drinks to welcome water you give it, stretches its leaves, lifts its blossom and throws out the fragrance of new life.

If there is no room in the house where you do not usually go, so that you can go there now and get a change, if it is

too stormy to go out, haven't you something on hand that will take you out of yourself into your soul! I know a lady who got no end of joy and education out of this:—She bought a quarter's worth of smooth yellow wrapping paper of good quality and had it all cut up into half sheets. With some mucilage and some magazines she started to make a portrait book of distinguished people. Pretty soon she was begging old magazines of her friends. She had hours of happiness over the great volume as she made it. The last I knew she had 1,600 portraits, under many of which she had written when born and where, or for what they were celebrated.

Almost anybody could make such a lovely book and "earn, win, get, secure" a growth and advantage in their souls.

Going somewhere else is a medicine for hypochondria, fear, nerves, sorrow, soul starvation. Doing something else comes next. Don't be anxious about having visitors. Just let them come and be sure they are angels. They are. Even if they are sometimes a bore, they change the whole atmosphere. You talk, think, discuss, argue about something else. They bring their interests, stories, gossip, memories, suggestions, other ideas with them. You may not like their disposition, or agree with them, but the place will be different while they are

with you and you will grow by the change. And pleasant visitors are the bringers of plenty, purveyors of sunshine.

The things that kill the soul are the acrid things:—Severity, harshness, sarcasm, sourness, sullenness, sharp speech, crabbed manners. If you have been committing murder by any of these things, remember!

*"The Moving Finger writes; and having writ,*

*Moves on; nor all your Piety nor Wit  
Shall lure it back to cancel half a line,  
Nor all your Tears wash out one word  
of it."*

We are all, in a way, "our Brother's Keeper," for we may stifle or enlarge the growth of the souls of others, by the joys we give them or withhold. If we remember that every soul, from the baby to the old man, longs constantly for something interesting, attractive, pleasing, exciting, and that this desire for beauty, poetry, courtesy, respect and love is the natural reaching out of the real self for its intended food, we may, after all, save the Christmas money so that some dear one may go on that much needed trip or visit, while we stay contentedly at home with a kind of big expansive happiness inside, feeling that our own soul is growing some, and not so bad an acquisition itself.

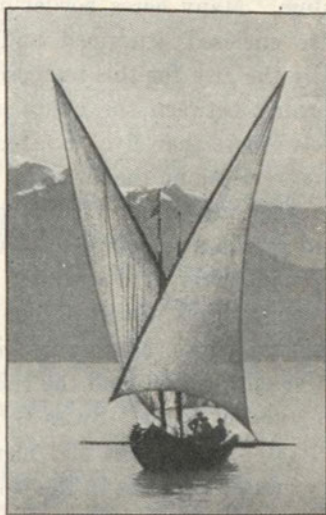
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*"The longer I live," said the famous Sir Thomas Buxton, "the more I am certain that the great difference between the feeble and the powerful the great and the insignificant is energy. That quality will do anything that can be done in the world. No talents, no opportunities will make a two-legged creature a man without it."*

# Afoot and Awheel in Many Lands.

By

HELEN RHODES-WALLACE.



ON LAKE COMO.

## III.

### FROM LONDON TO SWITZERLAND.

London detained us only long enough to revisit old shrines, chief among which are the British Museum, the Tate Gallery and the silent homes where once lived the few great.

This greatest city in the world has been swept by the hurry of over-civilization and we find with difficulty the old familiar nooks not yet listed in the Tourist's Journal, and while there is much that is commonplace and bizarre her great past is emphasized in cloistered abbeys, great architecture and the pomp of royalty.

Our six hundred miles of hedgerows and quaint villages have at least established a tendency toward reasonable quiet, and the din of London with its miles of show windows are a nightmare; and we gladly follow along one of the many avenues leading toward the continent.

All roads lead to Switzerland, whether you cross the continent via London, Paris or the Mediterranean. We looked

forward to the Swiss country as a paradise of meadows, mountains, lakes and superb roads and we were not disappointed. France is the joy of wheelmen and from the channel to the Swiss frontier the lure of the hard smooth roads is irresistible.

Berne is the gateway to Switzerland from France, and Lucerne from Germany, both united by the Interlaken, a route so magnificent and so short that one day suffices to glimpse her highest mountains and glaciers. Berne is Switzerland's foremost city in educational methods. Its university is celebrated for its medical faculty with Dr. DuBois at the Head of the Department of Psychotherapy. He gives mental treatment entirely, no medicine and a hot milk diet. Part of his treatment is daily reading from his books with a special note book for idiosyncrasies. No English need apply, for he speaks only French and refuses English speaking patients.

Outdoor life is a mania in Switzerland, the school grounds are open-air gymnasiums, swimming and air baths are ob-

ligatory and incorporated in the school curriculum. Many acres bordering the Aare are enclosed, equipped and supported by the city for this purpose, and one morning between the hours of ten and twelve more than five hundred men and boys were taking the air bath. Perhaps no other city except Vienna encourages and provides so completely for the physical well-being of its youth. The graduation prize is a trip of one week into the high Alps. Mountain climbing is a native enthusiasm, and the result of all this training is the "Swiss Gymnastic Festival," the largest and most imposing gymnastic contest in the world.

American English is not highly regarded abroad, the pronunciation hasn't the London stamp. A professor of English in Berne accepted a similar position in the United States and after an absence of ten years returned. He resumed his work in the schools in another capacity, and they contended that by virtue of his residence in this country his English must be corrupted.

From Berne to Lake Geneva the roads are great! We camped near mountain streams and slept on the ground, thick and soft with pine needles. Switzerland is about as rainy as the English Lake region, and our tea was made oftener than not under the protection of waterproof. Expenses are increasing as we go south and this great milk center of the world, famed for its cheese and milk chocolate factories, with its cattle and goats on a thousand hills, charges eight cents a quart for milk and thirty-eight cents a pound for butter!

Occasionally we leave the highway for a cross country tramp, reckless as to shelter, but with the food essentials in our shoulder bag. Such was a three days' journey to the Mecca of Chartreuse Monks, the Monastery of Val Sainte, a kind of post graduate retreat

for the favored. The rule of the Monastery is silence, the brown-cowled brothers vowed to silence, except as their work demands speech, the Fathers in white robes move about the place like whispers and are allowed to speak but once a week. Their one meal a day consists of fish, eggs, vegetables, milk and wine. I have never found a dearth of food at these retreats, and later when I was a pilgrim in the Holy Land, the bountiful supply was a menace.

Our detour included a visit to the Castle of Gruyere, and unwilling to be thought extravagant in praise, I withhold superlative adjectives. It has only recently been "discovered" by the tourist, for its only outlet to the world has been shepherd paths. The Castle is built on the top of a mountain, its esplanade built out over the plain like a great balcony with bays overlooking the country for miles. Underneath are tunnels, communicating with the Tournament grounds and the plain, constructed for easy transfer of prisoners during the time of the Crusades when this castle was under the protection of the Popes, and whose emblem is its Crusaders' cry, "On to Jerusalem, let him return who can!" From Gruyere we wheeled through the Vaudois Alps to Lake Geneva, a steady incline nearly all the way, so our wheels rolled almost without effort down the mountains to Vevey. It would be difficult to find a more seductive panorama than the shores of this lake present at Vevey. Geneva cannot compare with it. Its giant mountains are familiar friends, while at Geneva one is told that on perfectly clear days the mountains may be seen, if you watch carefully for the clouds to lift. But they seldom lift. At Vevey the "Alpine Glow" is part of the sunset, and its crags glow blood-red to violet as the

zones of color fade into the twilight. The Castle of Chillon is also part of the landscape, and the most prolific source of revenue Switzerland possesses.

Only afoot and awheel can one have real familiarity with nature. One could spend an entire summer on these shores and have a changing panorama daily. A superb road circles the entire lake, white and smooth as stretched canvas. Here and there are openings in the sea wall leading down through vineyards to the water's edge where we find a retreat for our swim, often twice a day. There is an art in wayside cookery and one can do wonders with an alcohol stove. One glorious afternoon when the sunset colored the gray rocks with rose, we cooked our evening meal, swimming in and out as the water boiled.

In Geneva we found Christian Science Rooms, the first hint of New Thought in our Swiss travels. Naturally, we sought the grave of Calvin, who forged bonds as intolerant as those he broke, and found his last resting place uncared for and marked only by a foot stone chiseled with his initials "J. C." But he had provided in his will for a reasonable obscurity.

Love of out-of-door life lures one into all the byways of mountain fastnesses and Chamounix was tempting! Twenty-four miles of good level wheeling brought us to the foot of the Pass at Martigny. At the start, two guides offered to push my wheel to the top for one dollar, but I refused to show the white feather. After three hours' pushing, I was on the verge of surrender when a man hove in sight, on one leg and two crutches, smiling and complacent, with a tray of pins and pencils round his neck. It had taken him nine hours to come this far, and it was a

challenge to me! So the mountain was climbed, and all the way up and down through the Tete Noir Pass I pushed that bike. There are easier ways to reach Chamounix; one is by electric train; you sit in a crowded car, the window giving occasional glimpses as you speed through tunnels; you arrive, but what have you won?

We shipped our wheels back by train and walked, not merely to climb hills, but to meditate upon this vastness and incorporate the stillness and power into our consciousness. "High mountains are to me a feeling." Switzerland reveals her glory to the one who tracks her to the very center of glacier-protected heights. Might as well look at a postal card as to sit on a piazza and look at Switzerland!

Zermat at the foot of the Matterhorn is the Eldorado of mountain climbers, another impossible cycle journey but a good mule track for walkers.

We left Switzerland over the Grimsel Pass and the Rhone Glacier. As it was to be the culmination of our mountain training for steady breathing and physical stamina, we decided to walk, as it is easy at the slightest hint of fatigue to swing into harmonious rhythm by concentrating upon the mere walking, for enjoyment ceases when fatigue begins. We met husbands and wives, two by two dressed alike in knickers, Norfolk jacket and cap, "climbing through a summer vacation."

No mere pleasure tour this! But because of the pleasure, mental poise is more easily acquired through the exhilaration and tonic of nature, combined with definite constructive thought force for this Building of a Man!

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***Luck is simply hard work  
intelligently applied.***

# Auto-Intoxication.

By WALTER DEVOE.

Auto-intoxication merely means self-poisoning. One may be intoxicated by mental excitement, by wine or by the alcohol from the fermentation of foods in the stomach and bowels. The alcohol generated from foods will develop a red nose as readily as rum.

An abnormal diet causes many successful business men to fail mentally, physically and financially. I lived in a city where hundreds of brainy business men sought health. They imagined that work had ruined their health, but it was apparent that an overworked digestive tract and not mental work was the cause of their trouble. The signs that revealed auto-intoxication were baggy eyes, coated tongue, offensive breath and perspiration, dry, tawny skin and cold hands and feet. All these spelled loss of mental and physical efficiency.

When you want your auto or aeroplane to make a successful trip you are very careful not to feed the engine too much gasoline, because experience has shown you that too much fuel fouls the cylinders and decreases power. It is more important for you to understand that over-feeding the body clogs the more delicate mechanism and decreases your personal power and success. Success depends on vitality, enthusiasm, keen acumen, quick appreciation and the ability to act quickly and correctly, but these mental traits cannot manifest through a brain and body that are saturated with the impuri-

ties developed in the intestines from decaying foods.

To do efficient work in the world you must eat as well as think for efficiency because a clear, responsive brain and nervous system depends on a clean colon, and health and success on both.

The business man who has to smoke a number of cigars each day to keep his nerves under control and the society woman who feels it necessary to treat her "nerves" with cigarettes are both suffering from the effects of intestinal auto-intoxication. They should heed the warnings of the nerves and cleanse the body of impurities before they are so completely poisoned that there is a general breakdown. I have met many who thought that mental science had enabled them to "demonstrate" over these warning symptoms by the power of thought, but complexion and breath revealed the true state of the intestinal tract. They could not see why they should "go all to pieces," develop neurasthenia and feel depressed and melancholy when they had for years so successfully suppressed all symptoms of disease. But a little understanding of the toxic effect of indulging an abnormal appetite enabled them to clean the alimentary canal and every least cell in the body of stupefying food elements; then they realized a greater vitality and power than ever before and did not need to exercise their minds constantly to combat disagreeable feelings.

Too much starchy, rich pastry and spiced foods are the main cause of auto-intoxication and the chronic diseases that follow in its train. One needs a vigorous constitution and the physical activity of a Roosevelt to enable the body to digest and eliminate the heavy starchy diet indulged in so universally. It requires vigorous internal and external muscles to keep the soggy mass of indigestible pastries in motion, so that it does not impact the intestines. The ordinary white flour pastry diet with cream, lard, bacon, sugar, spices and stimulants does not nourish brain or nerves. Indoor and sedentary occupations incapacitate any one for the digestive work required to move such stuff through the body. Any one is wasting his energy in riotous living who eats such unsuitable foods or who eats any more than the body needs to provide material for reconstruction.

At a celebrated vegetarian sanitarium, the blame for auto-intoxication is laid to the eating of meat and all the patients are placed on a diet of cereals, fruits, nuts and vegetables. As the patients are aereated, bathed, exercised and electrified, a new activity is developed to care for the quantity of food eaten, but the credit for the cures that are wrought is given to the diet. Although patients are kept outdoors the place is not noted for the cure of consumption, and operations are performed for growths which have been dissolved elsewhere by a different diet or by thought force.

Dr. J. H. Salisbury cured many cases of consumption and other diseases by excluding cereal and vegetable starches from the diet and feeding the patient on well-cooked defibrinated beef pulp for six months or longer with an abundance of hot water between meals. His microscopic and other careful examinations of physical secretions convinced him that the fermentation of sugar, fats and

starchy foods produced carbon-dioxide, acetic acid, alcohol and yeast cells which were the basis of many physical ailments. His cure of these ailments showed that he had uncovered one of the ways that lead to disease and death. I do not advise his diet as it is not adapted to many natures. I am convinced after years of careful study and experiments of the results gained by others as well as in my own nature and after testing out all the theories that I have heard of, that over-eating, eating combinations of food that do not belong together or eating foods not adapted to the mental or physical work to be done are physical reasons for a great part of human suffering, immorality, failure and death. And one proof is that when healthy hogs are fed the same food combinations in the leavings from man's table, they become the most thoroughly diseased animal in existence. Fish is considered one of the most prolific sources of auto-intoxication, but the dogs and men in the far north transform their rations of fish so thoroughly into vital physical force that there is no waste to develop decay in the alimentary tract. *When no more food is eaten than is needed in the process of physical nutrition and repair, no germs or fermentative poisons develop.*

Then there remains the problem of what to eat for endurance and mental efficiency; what is best adapted for muscular work, and what for beauty of face and figure, for youthful old age and for the development of physical and spiritual perfection. An entire article will be required to consider just the basic principles of diet. Suffice it to say that this or similar instruction should be read often to keep the need of reducing and correcting the diet before the mind. The free use of distilled water, exercise in the open air, and juicy fruits and raw or steamed vegetables will overcome and

neutralize the poisons already generated in the system. Warm enemas should be used in an emergency. Charcoal tablets absorb impurities. White flour products, spices and stimulants should not be used at all; cereals, sugar, potatoes, beans and peas in much reduced quantities. When these conditions are fulfilled then lean meat, eggs, milk will not be retained by sluggish bowel action until decayed.

I have been in the habit of writing most on the subject of mental auto-intoxication, but I have been forced to see, through dealing with thousands of seekers after health, that the physical is just as important as the mental aspect and the wonderful results from the right adjustment of both mind and body to right ways of living are proof of the doctrine. But although food decay in the intestines injures the body and depresses the mind, hatred, jealousy or anger not only destroys the body but poisons and warps the very personality. A beautiful mind can glorify an ill-fed and diseased body, but the best-kept body cannot beautify a deceptive, irritable or mean mind. In right thinking and feeling we possess the means of building a noble and attractive character which shall be a heaven in us for all time, and only through these spiritual means can we build on a foundation of enduring soul health and happiness.

#### SELF-TREATMENT:

*I am the spirit of life invigorating my entire nervous system.*

*I am life stimulating the cleansing*

*activity of these sympathetic nerves.*

*My life is flowing vigorously through these nerves to every cell, every tissue, every muscle, every organ, cleansing and strengthening every part.*

*I am the subconscious intelligence that purifies and enlivens all physical processes.*

*I am directing this intelligence to restore my body to health and perfection.*

*I dissolve from my mind the darkness of doubt and fear that clouds my spirit.*

*I dissolve from my subconscious mind the impure currents of mortal disturbance.*

*I dissolve from my spiritual nature all discordant vibrations.*

*Fears of disease and mental causes of disease are but phantoms of mortal birth and I deny their power to darken my nature or cause physical inharmony.*

*I deny the power and presence of all mortal limitations and open the door of my mind to Truth, that its light may resurrect my soul and give it dominion and strength to glorify this temple.*

*I recognize that I am a living soul, sensitive to the light and love of Divinity.*

*I am growing into the divine likeness through soul appropriation.*

*Love restores my soul to the light of divine consciousness. Love leads me in the paths of righteousness. Though I walk through the valley of the shadow of death I will fear no evil because Love is with me as the Light of my soul.*

*Divine goodness and mercy shall surround me all the days of my life and I shall dwell in the Glory of Love forever.*

Whether I say old things or new things does not seem to matter.  
But whether I say true things does matter a good deal and all.

I know I could argue about the good and the bad, and lose myself by the way.

But I choose the other path—I go with belief:

The world is mine to do with it what I please, so I please to give it to love.

—Horace Traubel.

## AN EGO'S ANSWER

TO A FAMILY FRIEND'S

"You Are Your Dear Father All Over Again."

By FLORENS FOLSOM.

*How did I make my laughter? How did I build mine ease?*

Out of a thousand sorrows and a million miseries;

The easy grace of my posture, relaxed, alert, at rest,

Is a flower sprung from roots of Toil, when I was sore  
oppressed;When I helped raise a Pyramid, when my heart warmed a  
slave's thin breast.*And what is my "wondrous patience?"* From Anger and  
Disgust

I sublimated and distilled my pity true and just,

My wise and strong compassion for sick silly fools who sin;

For I *know* they know no other way to rise, to grow, to win.

I am calm and still, reposeful. I "was always so", you say?

*Hast ever seen Spring torrents with torn, tossed trees at play?*Through my veins Niagara thunders, my pulse is a rapids'  
roar,

My soul is a Sea unfathomed, my passions own no shore.

But I speak tide-law to them; I bid my storms be still,

And their maddest rage obeys it, the Christ of my mighty  
Will.

Strength that I earned in weakness, sobbing 'neath my load,

Power I wrung from weariness and terror of the goad,—

*You think I "always had it?" Ah well, let it be so;—*

But what I PAID FOR MY CHARACTER; for WHAT

I AM; I KNOW!

## A Hole in the Air.

By CHESTER WOOD.

Hendricks looked at me in surprise when I said that. He had been speaking about the recent achievements in wireless telegraphy and flying machines when I remarked: "Yes, it is wonderful, but nothing much compared to a hole in the air."

"What's the joke?" he smiled.

"No joke at all," I replied. I had always thought I would tell some one of this greatest secret and wonder of the world, and I then determined to tell it to Hendricks. He is a fine young fellow and has my old place on *The Times* staff.

"No joke at all, my boy," I continued, "the man who knows how to make a hole in the air has no need of any kind of telegraphs or airships, because with this power he has complete command of himself and so of the universe."

Hendricks said with a quizzical smile, "I must say that I don't know what you mean."

"You don't? Well, you know that the atmosphere presses down on us at the rate of nearly fifteen pounds to every square inch, and when you figure up the total amount of pressure even on a human being you can see what a load we are under and what an effort we have to exert to do anything from lifting one's hand or to putting up a great building. Suppose this immense weight could be removed at will,—suppose you could make this hole in the

air whenever you wanted to, don't you see what the result would be?"

"No, hardly."

"Well, you would only have to think of doing anything and it could be done without any resistance." Hendricks grinned and interrupted with: "What have you been drinking, anyway?"

"Yes, that's just like a man of to-day," I replied. "He won't believe anything he can't understand at once. It has always been so with every great scientific fact. Men go blundering along on the dirt paths of mere existence and will not believe in higher things. But always there have been a few wise men who knew the larger truths. Thales, the Greek philosopher, more than two thousand years ago knew such a truth and defined the soul of man as 'the power which moves things.' Many of the ancients knew this, and the Bible story of Creation contains the stupendous secret that modern science is just stumbling on, namely, that there is no difference between matter and force, that every thing is a form of motion. Bacon knew and stated in his *Novum Organum* that man could only move and combine things but could not make things. Spencer went much further and in his *First Principles* shows that everything is a state of vibration. And now scientists do not talk of molecules and atoms of matter and their being acted upon by force, but state that all so-called forms of matter

are only different rates of vibration. Now a human being is the highest and most complete form of this motion or vibration. His blood, his nerves, his thoughts, all are forms of vibration, but he does not as yet know much about controlling or using these vibrations. Mesmerism and hypnotism or suggestion has merely made a beginning in this wonderful sphere of knowledge. But as I said, some men always have, and some men do now, know how to control and use these forces and so are able to do things which other men call miracles, but which Jesus Christ said we should do, and even greater than he did."

"Do you think you can?" asked Hendricks with just a trace of mockery.

"Yes, and you may if you will, and that's why I am telling you this."

"What can you do? Can you walk on the water?"

"I can do more. I can pass through the air, through walls of wood, stone and iron more easily than sound can do it, or the light of the X rays, because I can control the vibrations of my being."

"Well, you'll have to show me," said Hendricks in a way that seemed to settle it for him.

Now this is the greatest difficulty in the acquiring of this secret. It cannot be attained by anything short of the faith that Christ taught. It cannot be gained by a selfish person or for any purpose but that of the purest goodness. For years I had been studying Hendricks and I knew that he was a man having every qualification, only lacking a little more faith, so I said: "That's just what I want to do! That's why I asked you up here. I have some work planned for tonight and you are one of a very few who have progressed far enough to be able to take part in it. I need fifty thousand dollars for use in my

work among the poor boys of the city, and I will show you how I shall get it.

"I am now ready to take you with me into a hole in the air. Stand close at my side. I will raise the vibrations of my system to the pitch necessary to rise through the vibrations of the air or ether, and so overcome what we call the power of gravity. I will send these vibrations of mine in the direction I desire to go. The air will open before us and close up behind us and press us onward with any speed desired."

While I said this I was performing the necessary mental or spiritual acts to accomplish the wonderful feat.

When Hendricks felt himself rising from the floor he grasped hold of me with both hands.

"Don't be afraid," I said, "you can't fall." Then as I felt the vibrations pass up out of the lower physical plane into the higher orsetheric vibrations, I directed them to the office of a certain Wall street broker who was noted for his great success in unscrupulous financial operations. We were soon in that mysterious condition which has been named "The Fourth Dimension," but which I call "a hole in the air."

This is simply the power to perceive the rate of vibration of anything, and the ability to change the rate of one thing so that it may pass through some other thing. This is done with the swiftness of thought.

In a few seconds we were in the private office of the great broker. On a desk at which he was sitting were many thousands of dollars in bank notes. This money was the result of a recent meeting of speculators who for various reasons preferred to deal with the broker in ready money rather than in tell-tale checks.

"Now watch," I said to Hendricks, "while I do good in two ways; get mon-

ey for philanthropy and teach this old rascal a lesson."

Then I extended my hand in front of the broker at the same time reducing the vibrations so that he could see it, as of course we were invisible to him on account of the high vibration surrounding us.

He started back in amazement; but as the apparently bodiless hand grasped a pile of bank notes of high denomination, his ruling passion overmastered him and he seized my hand.

Instantly I put forth the vibrations and my hand disappeared. But his hand, also, was gone into the hole in the air, and struggle as he might, he could not free himself. He twisted and groaned, and when I saw that he was at the point of becoming unconscious from fright, I withdrew the vibrations from his hand and the bank notes.

"My God!" he gasped, "what is the matter with me? I must stop drinking." Even as he spoke he reached for a bottle of liquor.

I threw the vibrations over the bottle as his hand grasped it. Again he was held immovably and he screamed in terror.

Again I withdrew the vibrations and said very sternly: "Beware, your time has come! You have gone on too long in your wickedness."

At the sound of this mysterious voice the terror of the man was pitiful and I continued:

"It is not too late, but I warn you that you must stop and make all the amends possible. Your ill-gotten gains must be used for good, and from now on you must cease from getting money by any such swindling operations as you have been engaged in."

The man was too frightened to speak. I knew that if I left him then he would lay it all to a "bad dream;" so to impress its reality to him I said: "You must give me fifty thousand dollars of this money. Then you must take what you call your own and give it back to its owners. Will you do it?"

"Yes, yes," he gasped nearly fainting from fright. I took the fifty thousand dollars and we were soon back in my room and in the ordinary vibration.

Hendricks looked about and said: "O, it is all hypnotism; you just suggested it to me and we've been right here all the time!"

"But there's the money," and I showed it to him. "You probably had it, but I never knew you had so much, if it is good and not mere 'stage money.'"

"No, you just watch the man we've visited," I answered, "see what he does. I shall probably visit him several times, but you watch him!"

"Do you mean to say that we are all being influenced in this way?"

"Not all, as yet, but many are. You have undoubtedly been directed many times in some such way. Haven't you often lost things, for instance, and had many strange experiences that you could not account for? Well, all were for your good and to start you on a different way."

"It is all very strange," Hendricks replied. "Where did you learn so much?"


"O, in many ways, but most from Joseph Burton, the man who fell off the earth."

"I wish you'd tell me about it!"


"I will when you come up next Sunday night."

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*Keep your mind in tune if you would make life harmonious.*



## VIEWS AND REVIEWS



— BY —

WILLIAM E. TOWNE

*Why Entertain the Undesirable?*

How quick is the untrained imagination to seize and hold that which is fearsome, morbid and undesirable. A race inheritance from our jungle days, perhaps.

In the early days the enemies of man were numerous. But although real enemies lurked in every thicket and tree-top, these were as nothing to those which were created in man's imagination. The wind, the storm, the mighty waterfall, the thunder, the lightening, space, the stars, the sun, all represented objects or phenomena not understood and therefore to be feared.

From this race heritage we have no doubt drawn somewhat of our tendency to speculate upon the undesirable and fearful things of life. It is hard for the mind to relax its tension and entrust itself to the unseen, ever present PRINCIPLE in which all life has its root, and which is the source of all contentment.

This old race inheritance ought to be counteracted by new mental training. The mind should not be allowed to seize and hold images of morbid conditions, acts, crimes, etc., as a mere pastime.

In how many homes and at how many gatherings is the morbid the chief stock of conversation. The daily paper arrives with its long string of disasters, crimes, scandals, and each separate item receives careful attention while the more sensational are made the subject of conversation.

The mind fed upon such mental food daily is bound to become an easy prey to fear. The merest hint of trouble will throw such a mind out of plumb, out of poise, because the subconscious mind instantly recalls all the fearsome, morbid images with which it has been filled. All kinds of mental food is sure to come in your way, but you *assimilate* only that to which you give your *attention*. A thousand noises assail your ears every day which you never hear because you were not *listening* for them. A thousand objects pass before your eyes and you cannot recall them because you did not give them attention.

Train your mind to select its food wisely. Steer clear of the morbid and the undesirable. Aim for that which is ahead of your present development. Do not be ruled by the fears of your jungle ancestors.

*Trouble Flies Before Constructive Activity.*

There is a clean cut line between the weak and strong of heart. This line is indicated by their attitude in relation to life. The strong live in the present. The weak live in the past. The strong of heart turn away from the unhappiness of the past and the cruelties of Fate to the living present, and create for themselves new opportunities and new interests.

Anyone may become weak by clinging to the past and by dwelling upon the unkindness of Fate. Or he may become



## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



strong by turning his face resolutely in the direction of the future and living up to the best activities that he is capable of today.

Only recently I was reading the life story of a man who had been blind for many years. At the time his blindness came upon him he was a young man with a brilliant future before him. At first the loss of his sight came as a staggering blow. Then he began to adjust his mind to the idea. Next he began to reach out for ways and means by which he could make the most of his condition and extend his activities. He entered into active work along new lines. He sold butter and eggs, first hiring a boy to accompany him on his rounds and then making the deliveries by himself. The next step was to open a small store. For pastime he built furniture with saw and hammer. Some of his work was such as to be a credit to a man with good eyesight.

This man has lived a life of greater happiness and contentment than many a man blessed with eyesight. He has brought up a good family of children and supported them in comfortable shape. He has used his constructiveness instead of letting it waste away in bewailing the past and complaining of the hardness of his lot. He says that the reason so many people become helpless on losing their eyesight is because their minds are so inflexible that they cannot readjust them to the new conditions. They do not use their creative imaginations and reach out into new ways of activity.

I know of another blind man who is a successful writer. He uses a typewriter and his stories and poems are

sought by many of the best publishing houses. He has found useful employment for himself during a long life.

Still another man who lost his eyesight in early years has been a successful farmer. He does almost every kind of farm work. He is an enthusiastic hunter of coons and opossums, (his home is in the South) and his sense of direction is almost perfect. One night on a hunt he disagreed with his five companions as to the direction in which home lay. He started off through the woods by himself and arrived home well in advance of his companions, who wandered around several hours before they got the true sense of direction.

These instances show what has been accomplished by people who have set their faces toward the future instead of blaming Fate for their misfortunes and sitting down with folded hands in the face of calamity.

Awaken yourself to constructive activity. Forget the past. Face the future. Go ahead and do something. This is the cure for trouble.



By WILLIAM E. TOWNE.

\* \* \* Political honor is mostly a matter of bluff and personal vanity. It has nothing, necessarily, in common with honesty and character. What we need in our statesmen is more honesty and less honor. Honor usually stands for the fear of truth—that truth which a man fears to hear spoken concerning himself.



A HORSELESS CARRIAGE OF THE 17TH CENTURY.

## The Northampton Historical Pageant.

By ELIZABETH TOWNE.

Talk about Aladdin's Lamp! We do it better than that nowadays. A few days ago we wrote two names and some figures on a little slip of paper, sealed it in an envelope, and put Washington's picture on the corner. And presto change, there came back six little slips of blue cardboard that carried us eight hundred years into the past and finally brought us by delightful stages back again to our own little Holyoke in 1911.

All this happened in a splendid grove over on the outskirts of Northampton, the town where Smith College girls grow and gambol on the green.

Northampton was once called Nonotuck, which means "In the midst of the river," but within a year it was renamed Northampton by the settlers, some of whom had come from old Northampton in England. Now it is a lovely old town of 20,000 inhabitants, not including some two thousand Smith College girls, and a thousand and odd lovely little home gardens that register for prizes every summer, besides countless thousands of old elm trees and maple trees that make every street a lover's lane. Every street but the Main street, and at night

that is a Great White Way nearly a hundred feet wide, with arches of electric lights.

Besides the college there is the People's Institute in Northampton, and Miss Capin's School, and the Smith Institute, and other schools and institutes too numerous to catalog here. So Northampton, which is 275 years old, is bubbling over with sweet young things under twenty. Of both sexes. The boys from a dozen surrounding towns have a great deal of business to transact in Northampton.

So this old Northampton, bubbling over with young people—of all ages—put their heads together to get up a great Historical Pageant of Northampton.

We sat in a 1911 grandstand and faced a bit of magnificent forest of 1084, with a cleared semi-circle in the center, impenetrable jungle at the right of us, a path winding away through the forest at the left.

We saw people approaching away off among the trees, men on horses, and women on horses, hundreds of them. Men and women walking after them. Armor gleaming, and hemlets, and shields, the foremost one with a great cross. Here comes William the Conqueror—who



THE CAROLE DANCERS.

looks suspiciously like President Burton of Smith College. And here is Queen Mathilde in her crown and long robes of red and gold. She looks like Mrs. Burton. And there are knights and ladies-in-waiting, and attendants, hundreds of them. It must have cost something to keep up a household in those days. I don't see how even William the Conqueror could support them all without the Special Privilege of a robber.

And here is Maud, the grandniece of William the Conqueror, and here is Simon de St. Liz, and they are wedded. William the Conqueror gives them his blessing, and then everybody makes merry and the carole is danced on the lawn. William the Conqueror makes Simon de St. Liz the first earl of Northampton. Horses are brought again, and King William mounts and Queen Mathilde in her gay red robe is lifted to her horse, and their retainers trail after, mounted. The gay procession winds off through the forest.

Presto change! We look into the same forest in the year 1688, before the Puritans have sailed for America. James I. has just issued his Royal Edict of Sports, allowing license for all sorts of games, sports, and dancing on Sunday. Away back among the trees we spy a host of people coming, all on foot, headed by the fairest of gay and graceful jesters, all in red and orange satin, and all a tinkle with bells from the peak of his cap to his toes. Following him are hundreds of gaily dressed court-

panions all bent on making the best possible use of King James' Edict and a bright Sunday. The merry-makers' dance, and the milkmaids dance to the music of the hidden orchestra and the clatter of their own tin dippers. And there is a men's chorus and a chorus of women.

Right in the midst of this come the old Puritans, scores of them, trailing through the forest, all in sombre blacks and grays, men and women and children, solemn and severe, all more or less filled with correct religious feelings and headed for the church which appears. Presto change at the right. But young people are young whether grave or gay, and the jester and his imps tag the procession of Puritans and mock them, while the old folks have much ado to keep the Puritan girls from looking sideways. The jester hugs a straggling maiden—who turns out to be a dour spinster who gives him a slap for his pains.

Another delightful skip shows us this very withered forest in the year 1638. Dead silence. Out of the forest steps one lone Indian, all in brown leather, with his big turkey tail head-dress. Slowly he advances and delivers himself of the weird chant, in a beautiful voice. Other Indians come creaking and skipping into the open. Weird and monotonous music floats through the forest. Indian women come with the wigwags which they set up. More chanting. Two Indians come with a great basket of ripe corn. More Indians. Scores of



INDIANS WITH COLLEGE ASSOCIATIONS.

them. From all directions they come through the woods, and a whole row of them paddle their canoes into the open, shipping their paddles, and climbing out to join the festival. Then comes the feather dance and the hunt dance, and the Indians and their canoes disappear into the forest.

It is the year 1653. More Indians. And three white men, Pynchon, Chapin, and Holyoke come riding in to trade. They all sit down Indian fashion and smoke the long pipe of peace. These men are *really* Pynchons, Chapins, and Holyokes, each man a lineal descendant of the original three men who made the bargain with the sachems. Many gay blankets are exhibited, and strings of beads.

The Nonotuck Indians own the Connecticut Valley from Mounts Tom and Holyoke on the South to Sugar Loaf on the North, including a wide stretch on both sides of the river. There in small patches through the meadows they planted their corn, and there they fished in the river and hunted in the great stretches of forest to the westward. Here somewhere in the meadows they held their yearly festivals. And the Puritans wanted this land in exchange for a few gaudy blankets. Chickwallup and the sachems shook their heads, though they had all sat down like Turks and smoked the pipe of peace. More gaudy blankets are spread out. Finally Chickwallup and the sachems sign the paper one after the other, the three white men mount their horses and ride away, and

the brown Indians and their new wealth melt into invisibility among the trees.

Another change and we see the coming of the first settlers to the Connecticut Valley in 1634.

The Puritans are going to meeting in 1661. The Hampshire Horse Troope with John Pynchon as commander, every man armed with a blunderbuss, his head covered with a funny old hemlet that tilts up behind and before—as perky as a jenny wren, and apparently as comfortable and useful as a tin rocker.

Here comes Witchcraft personified, all in a short red satin dress with spangles, a peaked hat, and a black gauze veil. Following her come shoals of Puritan women and maidens. Witchcraft weaves her spell in a weird dance, the Puritan women scattering at her every approach. Then through the woods all alone comes Mary Parsons accused of Witchcraft. She is a real Mary Rachel Parsons, direct descendant of the original. Witchcraft claims her for her own, but she maintains her innocence, and in the end Justice and Innocence win the case for Mary.

Now we attend Betty Allen's wedding, and meet Jonathan Edwards, thirty years old, in the height of his ministry at Northampton. Long black coat. Curled white wig, three-cornered hat. One of his direct descendants, O. Ellery Edwards, Jr., came from New York to take the part of his forebear. And the part of Betty Allen was taken by her own pretty little



THE CAROLE DANCERS.

looks suspiciously like President Burton of Smith College. And here is Queen Mathilde in her crown and long robes of red and gold. She looks like Mrs. Burton. And there are knights and ladies-in-waiting, and attendants, hundreds of them. It must have cost something to keep up a household in those days. I don't see how even William the Conqueror could support them all without the Special Privilege of a robber.

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Presto change! We look into the same forest in the year 1620, before the Puritans have sailed for America. James I has just issued his Royal Edict of Sports, allowing license for all sorts of games, sports, and dancing on Sunday. Away back among the trees we spy a host of people coming, all on foot, headed by the gayest of gay and graceful jesters, all in red and orange satin, and all a tinkle with bells from the peak of his cap to his toes. Following him are hundreds of gaily dressed com-

panions all bent on making the best possible use of King James' Edict and a bright Sunday. The merry-makers' dance, and the milkmaids dance to the music of the hidden orchestra and the clatter of their own tin dippers. And there is a men's chorus and a chorus of women.

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Another delightful skip shows us this very wildwood forest in the year 1638. Dead silence. Out of the forest steps one lone Indian, all in brown leather, with his big turkey tail head-dress. Slowly he advances and delivers himself of the weird chant, in a beautiful voice. Other Indians come creeping and skipping into the open. Weird and monotonous music floats through the forest. Indian women come with the wigwams which they set up. More chanting. Two Indians come with a great basket of ripe corn. More Indians. Scores of



INDIANS WITH COLLEGE ASSOCIATIONS.

them. From all directions they come through the woods, and a whole row of them paddle their canoes into the open, shipping their paddles, and climbing out to join the festival. Then comes the feather dance and the hunt dance, and the Indians and their canoes disappear into the forest.

It is the year 1653. More Indians. And three white men, Pynchon, Chapin, and Holyoke come riding in to trade. They all sit down Indian fashion and smoke the long pipe of peace. These men are *really* Pynchons, Chapins, and Holyokes, each man a lineal descendant of the original three men who made the bargain with the sachems. Many gay blankets are exhibited, and strings of beads.

The Nonotuck Indians own the Connecticut Valley from Mounts Tom and Holyoke on the South to Sugar Loaf on the North, including a wide stretch on both sides of the river. There in small patches through the meadows they planted their corn, and there they fished in the river and hunted in the great stretches of forest to the westward. Here somewhere in the meadows they held their yearly festivals. And the Puritans wanted this land in exchange for a few gaudy blankets. Chickwallup and the sachems shook their heads, though they had all sat down like Turks and smoked the pipe of peace. More gaudy blankets are spread out. Finally Chickwallup and the sachems sign the paper one after the other, the three white men mount their horses and ride away, and

the brown Indians and their new wealth melt into invisibility among the trees.

Another change and we see the coming of the first settlers to the Connecticut Valley in 1634.

The Puritans are going to meeting in 1661. The Hampshire Horse Troope with John Pynchon as commander, every man armed with a blunderbuss, his head covered with a funny old hemlet that tilts up behind and before—as perky as a jenny wren, and apparently as comfortable and useful as a tin rocker.

Here comes Witchcraft personified, all in a short red satin dress with spangles, a peaked hat, and a black gauze veil. Following her come shoals of Puritan women and maidens. Witchcraft weaves her spell in a weird dance, the Puritan women scattering at her every approach. Then through the woods all alone comes Mary Parsons accused of Witchcraft. She is a real Mary Rachel Parsons, direct descendant of the original. Witchcraft claims her for her own, but she maintains her innocence, and in the end Justice and Innocence win the case for Mary.

Now we attend Betty Allen's wedding, and meet Jonathan Edwards, thirty years old, in the height of his ministry at Northampton. Long black coat. Curled white wig, three-cornered hat. One of his direct descendants, O. Ellery Edwards, Jr., came from New York to take the part of his forebear. And the part of Betty Allen was taken by her own pretty little

descendant, Betty Allen Smith. The home of James Allen stood not far from the very grove we faced. Betty Parsons is married on November 22, 1733 to James Allen. There are guests galore, a delightful old time reception where all the ladies curtsy to the ground, instead of shaking hands high in the air. All the young people dance a sort of Virginia Reel, led by the bride and groom. The festivities over, the bride and groom disappear into the house with mama and pap Parsons, and emerge a few seconds later prepared for their wedding journey. The bride's pale blue wedding dress is covered with a long scarlet cape, and she wears a little poke bonnet. The horse is brought, there is much kissing and adieu-ing, the groom mounts, the bride's father lifts Betty to the saddle behind him, and the journey begins. Betty holds her new husband tight around the waist and her two little feet hang down, with their white stockings and little black slippers with straps around the ankles. They make the circuit of the "stage" from right to left and disappear among the trees. The guests depart at the same time. As you look back you spy Betty's mamma in her long trained blue dress weeping her poor little eyes out and Betty's tall papa with his arm around her comforting her and leading her away into the lonely house.

Another presto, and we hear the call to arms April 21, 1775. News of the battle of Lexington has reached Northampton by special messenger at eleven o'clock in the morning. The sixty minute men seize their guns and parade before the meeting house. Handsome Col. Seth Pomeroy in his light gray clothes, white frills, and white wig, at their head—descendant of the real Colonel Seth. Each man takes three days' provisions, and with the whole town in great excitement they start on the march to Boston.

Northampton furnished for the Revolution one man for every five inhabitants of the town. Seth Pomeroy having been appointed Major General of the Massachusetts troops was engaged in organizing the forces. Worn out with the heavy toil and responsibility (he was then sixty-nine years old), he had come home to rest in June, 1775. Only twenty-four hours after he reaches town a messenger arrives telling him of General Putnam's contemplated attack on Charlestown Heights. More excitement. A stable boy brings his horse, a footman brings his coat, another his powder horn, another his gun, and another his sword. Some of the

things get on wrong side to and have to be turned around. Finally he is ready. He hugs his wife hastily, leaps into the saddle, spurs his horse at a mad gallop clear around the open space and away through the trees toward Bunker Hill. William says he should think he would get there quicker if he would go straight out instead of circling around the open. But it wouldn't look so exciting.

When the real Seth Pomeroy got to Charlestown Heights at noon, on the day of the battle, he found Charlestown Neck swept by the fire of the British. He was received with shouts of welcome, but refusing to take the chief command which was tendered him, he went into the fight as a volunteer, although later in the day he accepted command of a battalion. He was the man who ordered his men not to fire until they could see the buttons on the enemy's coats. When it became necessary to retreat he went backward down the hill still facing the enemy and calling to his men, "Don't run boys, don't run. Fight them with the breech of your musket as I do. It shan't be said that Seth Pomeroy was shot in the back." So it was no wonder that Seth Pomeroy's descendant made delightful little shivers run up and down our spines when he hugged his wife hastily and spurred his horse all round the circle and off to Bunker Hill.

And here is a delightful reception at Mme. Henshaw's house! Madame Henshaw is the sister of Seth Pomeroy's wife, and from 1788 to 1842, her home was one of the great houses of Northampton, where was dispensed a lavish hospitality. The main characters in this scene are descendants of the originals. The front of the house is shown and two negro servants bow the guests on to the scene. Judge and Mrs. Henshaw receive on the lawn, and the guests are gay and many. There are more dances by the young people.

Another skip and we are shown a Fourth of July party on Round Hill, Northampton, in A. D. 1823, and we see Lafayette visiting Northampton in 1825. And we see the return of the Civil War Veterans in 1865.

And last of all we see Northampton, England, and her daughter Northampton, New England, reviewing the Pageant. All the hundreds of characters pass before them again in one variegated procession, headed by William the Conqueror and Queen Mathilde on their horses, followed by historical characters in costumes all the way down to 1865, hundreds on horses and hundreds more afoot.

Then come the Makers of Tomorrow—hundreds of school children from the Hawley Grammar School, hoppity-skipping to the music, all arranged in groups according to nationalities represented, each group decorated in its national colors and upholding the flag of its native land.

It was an inspiring denouement. Four thousand people clapped their hands and scores of automobile horns honked their satisfaction. Then everything broke up into bits of moving color, like a kaleidoscope when you turn it fast. It was seven o'clock and we were a mile and a half from a sandwich. But there were plenty of street cars waiting, out under the magnificent elms and maples.

We voted it the most inspiring three hours we had spent in a long time. We wondered if this Pageant business wouldn't get to be a sort of Oberammergau affair here in the East, where lineal descendants will live the parts and play the Pageant over year after year. It is worth while from an artistic standpoint.

And it gives a town great practice in the principles of co-operation.

And it ought to bring more people together than a football game, while it gives scope to the activities of thousands instead of elevens.

There is joy in it.

And there is success.

And a great deal of artistic merit.

And education in history, art, and human nature.

And there is health in it for spectators as well as players.

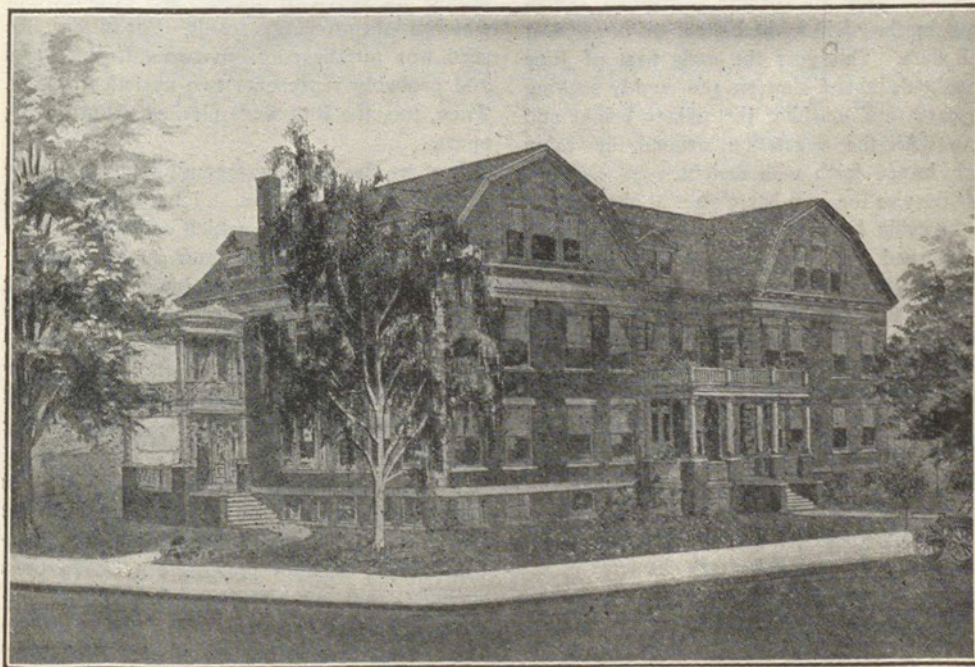
And there is money in it.

What more can we ask?

We had lobster a la Newberg and creamed chicken and fruit cocktails and things for supper upstairs at Boyden's, with Smith College girls chattering all around us, white clad maids moving all around us and neat, good-looking little Mrs. Boyden in white, looking after us all like any pleasant private hostess. Boyden's is a sort of Smith College institution, celebrated in Josephine Daskam Bacon's song and story, and other where. Here the college girls arrange spreads for visiting papa or mamma, decorous and immaculate and bald Uncle Ned, or blithe young best-beloved and his college chums from Amherst or Yale.

A moonlight ride along the romantic Connecticut around Mt. Tom with its summit house like a great jewel against the blue black sky, through shady groves and over wooded hills where the Indians used to hunt—and home to Holyoke.

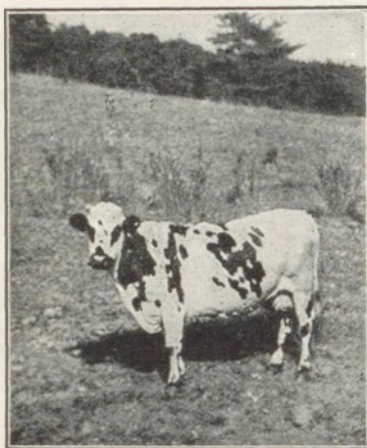
Talk about Aladdin's lamp!



THIS HALF-TONE IS MADE FROM THE ARCHITECT'S COLOR DRAWING OF THE NEW HOME OF THE NAUTILUS, TO BE COMPLETED ABOUT SEPTEMBER FIRST. IT IS 45 FEET BY 80 FEET, BUILT OF RED PRESSED BRICK AND LIMESTONE STEEL AND CONCRETE CONSTRUCTION, ASBESTOS SHINGLES.

## Netop in June.

By WILLIAM E. TOWNE.



A NETOP NEIGHBOR.

James Russell Lowell must surely have had the great open country with its fields and woods and rippling streams in mind when he wrote:

"And what is so rare as a day in June,  
Then, if ever, come perfect days."

The past two years during the months of June and July the drouth shrivelled everything in the vicinity of Netop, or covered it with dust. This year the early part of June brought delightful showers thoroughly soaking the earth and washing the foliage bright and clean. All the vegetation around the cabin fairly leaped forth with delight.

(Likewise the rain barrels set at the corners of the cabin for the purpose of catching water to be used for irrigating were filled to the brim.)

Last year what small portion of the vegetables in the garden escaped the drought furnished provender for an already overfed woodchuck—at least he was overfed if you could judge by his looks. He was a persistent, nefarious poacher, a true son of the soil, so fond of it that he burrowed beneath the garden gate no less than half a dozen times in spite of barriers of stones and a piece of plank which was sunk a foot or so beneath the level of the earth under the gate.

This year we determined so far as possible to raise only woodchuck-proof vegetables. Sweet corn we knew was immune, so half the garden was given over to this. Onions we imagined were likewise immune. So sixty cents

was invested in two quarts of Dreer's best onion sets. The rows of onions nearly fill the remainder of the garden. On the edges are a few cucumbers, some radishes and lettuce, which completes our stock of vegetables.

We think the woodchucks *might* enjoy the radishes and lettuce but so far this year they haven't disturbed the garden. If they come later—well, Allah is good! Have we not had the exercise? And the planting? And the watching? And the weeding? And the watering?

And anyhow the seed was donated by the Government agricultural department, and we were afraid Congressman Lawrence might feel hurt if we didn't use the packages of seed which he had sent us.

We acquired some new ideas this season regarding scientific farming. We concluded that what the Netop garden needed to increase its productiveness was more vegetable matter. So we gave one side of the garden a thick coating of leaves last spring. The leaves were spaded under, and two rows of sweet corn planted over them.

The next two rows were planted where no leaves were mixed with the sub-soil. We are going to see if there is anything in this scientific farming!

To be sure there are two or three small details connected with the two lots of sweet corn which might affect the result. For instance, the seed was purchased from two different stores and probably represents two varieties of corn. Then, too, the lots were planted about a week apart.

Just as the corn was coming up nicely, the crows began looking at it longingly. At least we thought they did, which amounted to the same thing. As a dead crow is the only warranted scarecrow that we know of, we took steps to procure one, but after it had been hanging from a pole and waving over the garden a few days we decided that a scarecrow of some other kind would smell sweeter, and buried him way down in the hollow of our neighbor's land.

These last days of June, the air about the cabin is heavy with the fragrance of partridge berry blossoms. A myriad of these tiny, wax-like blooms are now opening out. They grow in pairs, and are almost as fragrant as tuberoses.

Intertwined with the partridge berry vines are the young wintergreen plants which the native New Englander calls "pippins." (Wintergreen is known in New England under the

name of checkerberry.) This year the frequent showers made the pippins exceptionally tender. They furnish one of the chief crops at Netop! They have a rather sharp, pleasant taste, something like wintergreen essence, and are highly esteemed by all elderly people who were born in the country districts of New England.

Another very satisfactory Netop product is the wild mountain laurel. This year it was exceptionally fine. The big masses of white blossoms tinted with pink where the bushes grow

in the sun and surrounded with quantities of clean green leaves were a pleasing sight indeed.

Two phoebe birds who used to build their nest underneath the eaves of the cabin came back to us this year. The last time I was out at the cabin two proud and haughty young birds with stomachs like trust magnates stood on the edge of their nest and gazed down at me disdainfully. I presume they will have deserted the nest by the next time I visit them. Children grow up very fast—some faster than others.

## The Quest of God.

By BOLTON HALL.

There was a great company seeking for gold. Each was in his appointed place; but some sought in the clouds and some in their own pockets and some in the sand; some sought earnestly; some a little, some hardly at all.

The way of one lay over a great mountain and I watched him as he sought; his feet were bruised and he was haggard and worn with his long climb.

He sought carefully, trying every

rock and exploring every steep crevasse, but he found no gold at all. And while he sought a cry went up from those below, that gold was found, and he took up the cheer and cheered and cheered again; and I looked to see him come down from the mountain top to share the spoil. He looked at the finders wistfully and long—and then he turned his steps again to the higher peak, saying, "I seek the place whence it comes. Let them keep the gold."

## Secrets.

By MARY TAYLOR BENNER.

Buttercup, nodding in the breeze  
Tell me your secret,  
Tell me—PLEASE.  
How do you come to grow so sweet  
In the waving grasses at my feet?  
Can we learn from you, O graceful one,  
How to draw richness from the sun?

And the golden Buttercup bending low,  
Murmured softly  
Just—GROW—GROW—GROW!  
Then lifting her face to the glowing sky,  
She sagely whispered, Try to fly!  
For the only secret of true success  
Is to EVER and FOREVER DO YOUR BEST!



## A Symposium of Personal Experience.

### JUST HOW I DEMONSTRATED HEALTH FOR MYSELF.

By Emma Oviatt.

It would be impossible to tell the "just how" of a work of several years within the limits of a magazine article, but I may be able to give a glimpse of my method, which, so far as I know, is entirely new and unknown to the world. I will state it briefly by saying that I cured myself by CHANGING MY BELIEFS.

All known methods of mental cure use the common principle of suggestion—the implanting in the subjective mind *from without* beliefs of health. My method was the exact opposite of this. I reversed the process and brought forth *from within* an understanding of the suggestions or beliefs which were already controlling me and making me operate my forces to destroy my health, working from the premise that "suggestion rules life" at all times.

I had previously been confined to the bed with nervous prostration for seven years, part of that time too helpless to turn over or feed myself. There had followed a wonderful cure (?) by hypnotic suggestion. I had enjoyed nearly three years of bounding health and happy work. Then an attack of measles brought on the old trouble again and made me nearly blind besides. Now, after a desperate struggle of many weeks, I found myself bound hand and foot to a bed again, abjectly helpless, in the grasp of a terrible monster from which there seemed no escape except through death.

But a sweet New Thought friend saved me from insanity or suicide by convincing me that it lay within my own power to understand and perfectly correct the causes which had wrecked my life so as to win *permanent health*.

I had had one remarkable and apparently very complete cure by the most effective known

method of direct suggestion, and twice again it had brought brilliant but brief results, for this friend, who was a mental healer, had twice set me on my feet ready to go to work, but each time there had come a speedy collapse. I had *proved* that the best known methods of cure by suggestion bring only temporary results.

Then she said there was no use of pulling me out of the hole over and over, for I only fell back in again. She insisted that there were causes in me which made me operate my forces to tear myself down and there was no way to get lasting results but to go to the root of the trouble and dig out the causes. This, of course, must be a slow process, but it was the only sure way. I must have lasting health or die, and I was willing to take the time to work it out along natural lines.

She impressed upon me the fact that there is a wonderful intelligence in me, underneath my consciousness, which is building my body and keeping it in operation all the time, and that this inner intelligence knew all about what was the matter and how to correct it. She said, "You are the only living being who can ever know what is the trouble with you, and you can know positively what it is and how to cure it. You can have absolutely reliable information from this inner intelligence."

The thing to do, then, was to stop trying to stuff the subconsciousness full of new suggestions of health and BE STILL AND LISTEN to what this inner self had to say about the things which were destroying the health of my body and the sight of my eyes. Instead of putting in from the outside something to cure, I *let* the understanding I needed come *out from within*. My restoration to health and usefulness and the free and untiring use of my eyes has, therefore, been an unfoldment or evolution from within.

My friend told me to ask myself questions about what was the matter with me and trust this in-



ner spirit—my “inner genius,” she called it—to answer just as simply as I would trust her or any other friend to answer something I very much wanted to know. When I became willing to let it teach me ANYTHING, no matter how much it might cut and slash my religious convictions, I began to get clear, positive answers. Sometimes they came framed in definite words, almost as if another person spoke them, but more often they came as the solution of the mathematical problem used to come to my school days when I had worked in vain over it at night and it all came clear in the morning, when I was not trying to work it at all.

I cannot attempt to tell of the many astonishing things which were brought forth to my consciousness. The ruin had been largely wrought by my mistaken method of trying to be good. There can be no possible doubt that we are completely controlled by our beliefs. They must govern the decisions of our will, which, through both the subjective and objective faculties, directs the activities of every cell in our bodies. I was very religious, with strong convictions of the evils of the “natural man” as opposed to the higher (?) spiritual nature, and I was simply crushing the life out of myself trying to be good. I fought every sort of supposedly inherent sin and the evils of the “lusts of the flesh” and was full of strong motives of self-sacrifice, self-denial, and the crucifixion of desire of every kind. My fingers were at my own throat with a relentless, throttling grasp. I was obsessed with the “self-control” idea and was keeping self in subjection to such an extent that the poor thing had to lie down on a bed and stay there.

It was false beliefs which had set me so at war with myself, and the only way to bring peace and harmony to my inner kingdom and health to my body was to CHANGE MY BELIEFS, replacing what was false with a knowledge of the truth of the perfect natural law of life.

An intense, white-hot determination that I WOULD KNOW THE ABSOLUTE TRUTH of being brought forth from within, bit by bit, an understanding of the points of

false beliefs, or misconception of nature and the corresponding perfect truth to replace the false.

It took me a year to get entirely away from the bed to *stay*, but that was not long compared with the former seven years of helplessness. When I did get up, it was without help or treatment of any kind, and I knew I was *done* with the bed, except for natural use. That was nearly eight years ago, and I have not spent a whole half day on the couch since. For five years I have had the fullest, freest use of my eyes—a fact which never ceases to be a marvel to me—and strength to work *hard* at a desk all day and every day without the loss of a single half day from illness of any kind.

The change of beliefs and corresponding new decisions of will changed my mental attitude toward myself, so that I no longer used my powers against myself. I gave the least possible thought to my ailments, and made no direct effort to overcome them, for it seems to be one of the laws of life that we perpetuate unhappy conditions by keeping our attention fixed on them, even in effort to remedy or remove.

I have put the old prostration forever behind me by *outgrowing the causes*. What I have won will be permanent. It took time, of course, for the work was simply a process of growth—conscious growth—and this must always take time; but it is the only sure way to get lasting results, and this conscious growing is a delightful experience. Rockefeller's millions would not tempt me to give up what I have learned, if I must do without.

I marvel that investigators along psychic lines who have taught us that “suggestion rules life” have not also shown us what seems to me so plain a fact,—i. e., that the deep-seated convictions of the individual in regard to life and his own forces constitute suggestions of such absolute power that the strongest affirmations, however persistently instilled, are as the merest breath. To my mind, false beliefs are the causes which lie at the root of all human suffering, defeat and sorrow, and all the world's struggle with poverty, oppression, sin and war.



### WHAT NEW THOUGHT HAS DONE FOR ME.

By Arthur A. Graves.

When I first heard of New Thought, I was afraid of it. "Born and raised" in staid old New England—almost in the shadow of Mount Holyoke—my religious training was permeated by a rather strict theology. I feared that the "new-fangled intellectual fad," as I was pleased to call it, would steal away my precious theology. I fear that I was fonder of my theology than I was of my religion. Time was when I thought that the "Perseverance of the saints," except of the Methodist saints, was extremely doubtful.

I said: "My theology!" I had no theology. All the theology I ever knew was taught me by some one. I was like many another who thinks that he, like the Athenians, is very religious; when, if the truth were known, he is in theological chains. Now, I am not saying anything against theology; I am just critising my relation to it.

I was, however, of a sunshiny disposition; consequently, I could not always resist the temptation to kick against the theology which held me in durance. I cannot recall the time when I did not close every day with prayer. I had always believed in a kind, Heavenly Father—such a one as the poet, Bryant, sings about. I had always had experiences of the occult (I guess that is the way to express it.) I "saw things," very early in life; and many of my night dreams "came to pass." In later years, I became more sensitive to the unseen things around me, and found that I possessed powers which were not common to man. For instance, if I wanted to meet certain persons, I could usually close my eyes and see them, and thus, without losing any time, find them. There were many other things, interesting and curious, in my life, but they cannot be set down here. I had no explanation for these things. I had not at that time read any New Thought literature. I had been a preacher for twenty-five years before I began to dip into New Thought books and periodicals. I believed in sunshine—physical and mental—and when I found that the gospel of the New Thought philosophy was a gospel of sunshine,

I was immediately attracted to it. I believed in a religion of love, health and happiness. I believed in a God who was too busy to spend His time in sending bad things to His children,—who wanted every human being to be well and happy and successful in every walk of life.

All this was, you may say, preparing me for my study of the New Thought Philosophy. When, at last, I did begin in earnest to read New Thought literature, I found myself entirely at home in it. Since then I have read widely; and my reading and the consequent knowledge gained have made it possible for me to write this article.

I affirm, then—

*First:* NEW THOUGHT HAS HELPED ME TO INTELLECTUAL EMANCIPATION. I cannot, in the space allotted to me state the half of what is involved in this phrase. New Thought has not destroyed anything that has been worth keeping. It has not destroyed my obligation to the rule of ought. It has made me independent in my thinking—of law, ethics, of religion. I am not indebted to tradition for my religious beliefs; they are the fruit of my own intellectual life, which is absolutely free to accept or reject. The result is a free self-consciousness. The free man's consciousness grasps truth. The image of God is stamped on his heart. I can judge books, persons, philosophies and life experiences in my own way irrespective of any teachings I may have received. Moreover, I can read any book printed, with no harm to myself. A friend, pointing to a shelf of New Thought books in my library, said:

"What are those books?"

"They are New Thought books," I replied.

"They are WHAT!" he cried in alarm. "You don't mean to tell me that you read those books!"

"Yes, why not?"

"Ar'n't you afraid that you will be turned?" (!)

Suffice it to say that my fear was of another kind.

Nine-tenths of those who believe the Bible, believe it because they have been taught to believe it. "Flesh and blood *hath* revealed it unto them." Hence they greatly fear any at-

tack upon it. An emancipated intellect can see good wherever good exists.

**Second: NEW THOUGHT HELPED ME TO SPIRITUAL EMANCIPATION.** It taught me that I had a glorious title if I would but wear it, namely, "HIS SPIRITUAL EXCELLENCY." It is not indicative of self-worship, nor of undue self-aggrandizement. It means that I am free to possess myself of, and enjoy any spiritual uplifts which are to be found anywhere in the universe, unhindered by any intellectual bondage. I am not like the good sister who walked into prayer-meeting one evening with the remark: "My good gracious sakes alive! it was an awful cross for me to get out to meetin' to-night; I hope to goodness I'll git a big blessin'." My blessings come because I choose that they shall come. They are all about me. My spiritual life is free to receive them.

**Third: NEW THOUGHT CONSEQUENTLY HELPED ME TO MENTAL EMANCIPATION.** Intellect free; spirit free; the whole life is free to work in fields unexplored by the mind in bondage. I can see beauties in the realms of the true, the beautiful and the good that were unknown to me before. The realms of poetry, music and painting have been opened up to me through my new understanding of the subjective consciousness. I made a great discovery here. I found that poetry, music and painting are interpreted fully through the subjective consciousness alone. This discovery so wrought upon me that it sent me out to deliver a course of lectures upon the subjective element in the fine arts. But, for the most part, I talked to dull ears. If the reader wishes a rich field for study, he will find it here. The mind untrammelled, will open the mysteries of any mental paradise.

**Fourth: NEW THOUGHT HELPED ME TO PHYSICAL EMANCIPATION.** Many a victory I have gained over physical conditions. Often have I felt the thrill of health pass through my body from head to foot, when, in the silence, I have communed with the Source of health.

**Fifth: And so, NEW THOUGHT HAS MADE ME MASTER OF TWO WORLDS,**—the world that now is, and that which is to come. In fact, of all the worlds. It has taught me to possess the best of all worlds. It has opened the door into mysterious kingdoms of light, life, truth, health, happiness and success. It has shown me how to realize the true, the beautiful and the good.

So there is a balm in Gilead—a physician there. There is a life, and a freedom in intellect and spirit. There is a way to think—to pursue an unobstructed course in scientific investigation which, though untrammelled, is cognizant of law, and subject to government. There is a spiritual life which, in the method of its development is polychromatic, but in its maturity is monochromatic—of multiform expression, but of uniform motif. There is such a life. It ought to be the goal of our most earnest endeavors. It is the fulfillment of all our hopes—where the soul basks in the sunlight of true freedom. This life is a beautiful jewel, placed here to be discovered and possessed. Security, steadiness, sweetness are its principal characteristics.

I am only a beginner; but I think it is apparent that I am learning.

#### WHAT THE NEW THOUGHT DID FOR ME.

By J. J. Sanders.

*The proper study of mankind is man.*—SHAKESPEARE.

The so-called New Thought is nothing more than Nature revealing her secrets to the minds of those who are searching her depths for the truth. New Thought is misnamed; it should be called the TRUTH.

At a very early age, I realized that mankind was loaded with a great burden of untruths. At this period I became a New Thinker. In the month of May, 1907, I contributed to the public prints an article showing that the electron was the elementary base of all that we know as matter. This upset for many the established order of things. I also noticed that the electron was endowed with mind—it knew where to go and what to do. I now suspect that electrons are mind. Mind and electricity appear to me to be one and the same thing. So much by way of introduction.

New Thought has taught me to transmute the negative emotions,—hate to love, worry to joy, fear to courage, jealousy into confidence; it has taught me that the use of alcoholic beverages palsies the vitalities or electric energies, destroying that psychic phase in man known as the soul,—the part that never dies; it has taught me that the use of tobacco is even more destructive of the psychic growth than alcohol. Why do human beings use these things that destroy the immortal part of themselves? Pure ignorance of the activities of these poisons on the psychic phase of themselves.

New Thought has further taught me that disease and health are both of psychic origin and not physical as now understood by the average medical man; it has further taught me that man is a god whose evolutionary possibilities are without limit,—that there are no heights to which he cannot ascend, physically and mentally. Man is the constructor of his own temple, the human body; he can construct it on beautiful lines, if he is intelligent; if ignorant it will be reflected in his mentality and physical anatomy. By intelligence I mean an understanding of Psychology, Anatomy and Hygiene. I can see no reason why a person should not conserve his or her youthful vitality and physical beauty indefinitely. This may seem strong assertions to a people who believe death and old age inevitable. Science admits that mind controls body, then why not overcome old age and death. It will require a deep knowledge of psychology to wrest victory from the grim monster, death.

#### JUST HOW I DEMONSTRATED SUCCESS.

By H. Fraser.

Four years ago I was in HELL! Ill, poor, disgraced, slandered and horribly deceived by the person I had known longest and loved best. I cursed, I considered suicide. I loathed the very thought of my father, middle-aged when I was born. He must have known life was agony. I had to pay for his pleasure in many years of weak, staggering pain.

Six months later I returned to Maryland, to a neighborhood I detested, being fraught with memories of my beloved dead and where I knew certain loneliness awaited me, to look into the development of a hundred sterile acres lately deeded me. I took my medicine—transmuting evil into good, went into the woods with a carpenter, blazed trees enough for the building of a tiny house, filled it with odds and ends of cheap furniture, occupied it alone two months, was called away for a year and in this year of absence happened to attend a New Thought Center. What it advanced was all new to me. I was puzzled, I was amused. Such stuff I had never encountered before. But again I went blazing and soon hewed out with questions, and many of them, too, a clear path for myself, a path which I have been treading for the most part ever since, for there is nothing to be gained by side trailing.

And now? I returned to Maryland and am

now selling the timber at good prices, at least will when the saw-mill comes which is expected this week. The other night after I had retired came a young fellow to rent two of the barren fields, and this autumn a mining expert, a friend offering his services, is coming all the way from Colorado to investigate the minerals of this vicinity and something good may result. I am well-fed, well-clad, well-housed, the pony is well, the dog is well, the kitten is well. I, a woman, have lived two winters alone unmolested on the edge of an eighty acre woods, so lonely that foxes bark and owls hoot, lying down at night in peace and waking up next morning in safety, resting in the promises and security of the Ninety-first Psalm, believing that "He that keepeth Israel neither slumbers nor sleeps."

I am living down slander and blackmailing, and the one who so deceived me is also coming into the Higher Vision. The two I love best are also kept in safety by this same psalm, and when I leave home for a week or so I also summon this same psalm to act as guard around the house, the timber and the animals.

Is not this Success? This state has been largely brought about by hammering away with affirmations like these (and not waiting to believe or realize them first, either). "I am Peace, boundless Peace, Infinite Peace, eternal Peace." "I am Love, boundless Love, Infinite Love, eternal Love that shines forth to bless." "All my affairs are in Divine Order," and "The Lord is my Shepherd, I shall not want!" This last is very apt to bring the man with the ax when the woodpile is low, or to cause some friend to stop with a package of cake or biscuit, or even to bring a letter from which a little cash drops out.

Yea, verily, if I could attain success, anyone could, for the greatest tragedy of my life I have not even alluded to. There is enough here for anyone to take light and impetus from if having what I myself certainly had even in my darkness, "an open mind."

#### JUST HOW I DEMONSTRATE HEALTH.

By Etta Young.

First, I realize the Divinity within, and that Omnipotent power is the strength of my life. It is in God I live, move, and have my being. I think of myself (the real ego), as spirit, perfect. I am health, strength, power.

I impress my subconscious mind with such healing thoughts of health, trying to forget

what may seem real to the senses, if the manifestation is not what I desire to have realized in my life.

I begin the day with health affirmations, after thanking Jehovah for life, with all its possibilities and powers, and my privilege of being united with such a Friend, Councillor and Guide, as my first waking thoughts.

Then after arising I spend fifteen minutes or longer, in brisk physical culture exercises, practising long full breaths of fresh air, which I take by filling the lungs as full as I conveniently can of pure fresh air, while I affirm "I AM;" then after holding the breath for a few seconds, without straining to do so, I expel the air slowly from the lower part of the lungs up, while I repeat mentally "*Health.*" With lips closed, but open throat, repeating this a number of times, also turning to the East, West, North and South, send thoughts of Health, Peace, Good Will, Success to all the world, thus creating harmonious thoughts with all souls who vibrate in unison with my health giving atmosphere.

It does not matter whether I *feel* just like thinking this kind of thoughts or not, I act on faith, trusting the feeling to come after if need be.

After the physical culture exercises are over, I take a few minute's hand bath in cool water over the entire body, rubbing with a towel. I do not neglect this daily bath, as it gives temper of steel to the flesh as well as cleansing the pores of poisonous matter that is being thrown off from the system.

I eat one meal, usually a second light meal per day, as the need for food is known by hunger (not appetite) a feeling as if food would taste delicious. Eating at meals enough of good substantial food to satisfy hunger to a degree—of such articles of food as cereals, milk, fruits, nuts, vegetables, if desired, and honey, candy made from pure sugar, in moderation, omitting all condiments, spices, pickles and other useless articles of food. Not indulging in any other liquids, at meals but milk, (which is food and not drink). Not drinking nearer the meal hour than one hour, better one and a half hours before or after meals, then drinking only pure, cool water. Taking pains to chew every mouthful of food as long as there is any taste in it. Also endeavoring to have no unpleasant conversation at the meal hour, to interfere with digestion.

After the meal is over, I try to take from one-half to one hour's rest, which is best taken sitting quietly in a straight backed chair, no

rockers, feet placed squarely on the floor, eyes closed, but the mind as nearly a blank as possible. Leaving the blood free from over-taxing the system, by trying to carry on work in two different parts of the body at once, which it is unable to do without injury to both. If I feel sleepy before the rest time is ended, I lie down and take a short sleep, which I find greatly refreshes me for the rest of the day's work.

I try as a rule to take my most difficult studies in the morning hours, as the brain is then in better trim after the night's refreshing sleep, which is taken in an airy room.

Finding time daily, if possible, to mingle with children, enjoying a hearty laugh over their childish tales and plays—for you know we're told "a hearty laugh is worth a thousand groans in any market." And the Bible says: "A merry heart doeth good like a medicine."

I also seek to keep disease away by cleanliness in dress as well as by pure habits of life generally. Retiring early to rest for the night, making my last devotional as well as my first on waking in the morning.

### JUST HOW I DEMONSTRATED HEALTH FOR ANOTHER.

#### By A Professional Nurse.

Having tried New Thought in my own case and found it never wanting, I came naturally to use it for my pain and disease racked patients.

I am a professional nurse. Early in the practice of my profession I learned the power of mind over matter, and of love over mind, of the beautiful relationship existing between God and all His children.

I was called by a physician to nurse a little sick boy, ten years old, whose illness had been diagnosed as typhoid fever. Each day his condition was becoming more serious. The thermometer registering each afternoon higher than the previous one.

I found the little fellow in one of those rooming houses, which are so plentiful in the down town districts of our large cities. He was the stepson of the proprietor. His surroundings were all those of dissipation in some of its worst forms. During the first day I discovered that he was constantly worried for fear that his mother would imbibe too freely, that his heart was aching for the green fields, the flocks of sheep and the friends in and surrounding the country home which had been left some few months ago in order to make more money easier in the mire of the city.

The child was very nervous and refused most of the medicine and nourishment which had been urged upon him. So in filling my clinical record, I often wrote the word *refused* under the nourishment heading and regularly under the *medicine* heading. Then I began with a clear conscience to practice New Thought. I exerted myself along all lines to keep his mother with us in order to do away with her habit as far as possible. And found good excuses for her absence for my little patient when I could no longer keep her with us. Many hours of rest were thus assured him. Then when restlessness seemed to gain upon us, I instituted periods of deep breathing exercises, explaining always that I was accustomed to these myself, and winning the little fellow to participate in them to please me and benefit himself, telling him that I *knew* they would do so. We talked long and often of the little town of C— where the tired mind as a homing pigeon so often returned. The mother also gradually became interested in these reminiscences of her home and explained and described each point of interest in the hamlet. The boy drank in these words of his mother's, as one would quaff the finest vintage, and profited *physically* thereby. She loved her boy with a passion only equalled by her love of liquor.

The third day of this care, coupled with cool baths, a clean room and fresh linen, found the boy's temperature receding. At the end of a week he was on the high road to recovery, and this without one drop of medicine. His mother decided to let me go as the child's temperature was now normal.

I was away for one week and then was called back. *A relapse.* I began again at the begin-

ning. Never urging nourishment when that seemed to be a tax upon his nerves. Watching the mother and *loving* her into sobriety. I take no credit for this loving of the erring woman. Being as I am a New Thought pupil this sort of thing is *easy* and *natural*. Talking again and often of C— and the incident so dear to the homesick boy's heart, I moved him to the back of the house for greater quiet. I secured for him a little trunk and as soon as his meagre strength would permit, we began the pleasant task of packing it for a long visit to C—. His uncles came one at a time to visit him, and I urged each one to extend him an invitation to visit them at C—, as soon as he was able to do so. The roomers came at my instigation to speak a word of good cheer and incidentally they left small change until we had the price of a ticket to C—, also a dollar watch to show the boys back home. I attached an electric iron, and by his bedside pressed and mended each article of the sadly neglected little wardrobe, and placed them all carefully in the little trunk, also packing a box of chocolates which had been given him, also as a peaceful means of depriving him of them at this time.

At the end of two weeks *with love and quiet and without medicine*, I had the temperature which registered 104 degrees on my return reduced to normal, and my boy again on the high road to strength and happiness.

The physician, being a broad-minded, liberal man, did not marvel at this recovery, only remarked that he had always declared that the recovery from typhoid depended more upon good nursing than medicine, and I smiling happily to myself registered one more success to New Thought. May I learn more of it each day is my wish and I *know* that I shall.

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Golden glory of the sunlight;  
 Gracious green of leaf and tree;  
 Blessed blue of sky and water;  
 Summer! God's good gift to me.

—Sarah B. Colwell.

# The Meal and the Man.

By MARIELLA JOHN LADD.

## NO. 5.

A helping of chicken contains about 15 grammes of proteid, but it has more water and less cellular tissue than mutton, it is therefore much lighter in quality. The following recipes follow as closely as possible the composition of chicken.

### FIRST RECIPE.

Ingredients: Two yolks of eggs, 1 white of egg, 2 oz. Parmesan (grated) 1 gill of cream,  $\frac{1}{2}$  tablespoonful finely chopped parsley, a little celery salt and cayenne, a suspicion of powdered mace.

Method: Beat the yolks of the eggs well and stir cream into them, add the cheese and the seasoning. Stir lightly, fold in the stiffly beaten white, half fill small buttered molds with the mixture and steam them for about twenty minutes, covering the molds carefully with buttered paper to keep moisture out.

Turn the small molds out, cut them in slices about  $\frac{3}{4}$  of an inch thick, sprinkle them with mixed cheese and parsley and brown under the gas grill.

### SECOND RECIPE.

Ingredients: Two oz. macaroni, a pint of vegetable stock, a dessertspoonful of butter and the same quantity of flour, a little milk or cream, fresh tomatoes, parsley, pine kernels, 3 oz. cheese.

Method: Break the Macaroni into inch long strips and throw it into the stock while it boils rapidly. Keep it boiling for twenty minutes or until the macaroni is tender. Strain the liquor into a bowl and arrange the macaroni in three little shallow dishes which have been well buttered. Melt the butter in a stewpan and stir it into the flour. Add the stock gradually, and last of all the milk or cream and the cheese. Sprinkle the cheese over the macaroni so that it covers every part, pour the gravy over all and allow it time to sink in.

Then slice the tomatoes after scalding them and removing the skins, and sprinkle pine kernels over the slices. Bake for five minutes in a quick oven. The pine kernels should be a pretty delicate brown. They are very rich in proteid and fat and are one of the most valuable of foods to the non-flesh eater. They are about the same price as English walnuts. As they are sold in an uncovered condition, it is necessary to wash them before using them.

### SECOND RECIPE.

Ingredients: 4 eggs, 3 tablespoonfuls of Parmesan cheese, 2 oz. cornstarch, cayenne pepper, celery salt and a pinch of nutmeg.

Method: Make a batter and steam it till set in small moulds, half filled. When turned out and cold, cut these little shapes into slices and roll them in egg and breadcrumbs, after wards frying them a golden brown in deep fat. With these serve a Dutch sauce made as follows:

### DUTCH SAUCE.

Ingredients: A gill of good white sauce, 2 tablespoonfuls of white stock, the yolk of two eggs, two ounces of butter,  $\frac{1}{6}$  the juice of a lemon, white pepper and salt to taste.

Method: Make the sauce hot, cool it a little and whisk in the yolks, stock and lemon juice. Cook over a slow fire and add the butter in small pieces. Season and stir carefully on no account putting the pan on the fire after the butter is added or it will oil.

### FOURTH RECIPE.

Ingredients. Two ounces fine maize meal, 4 ounces grated cheese, 1 pint of milk, 1 ounce of butter, a pinch of ground mace, a little salt and pepper.

Method: Mix the maize meal with a little cold milk, boil the remainder of the milk and pour it on the meal. Cook well, stirring all the time for ten or fifteen minutes. Add the other ingredients and turn the mixture out on

a flat dish. When it is cold, cut it into rounds with a biscuit cutter and fry each round in egg and bread crumbs. Garnish with fried sliced tomatoes, and serve with a thin tomato sauce.

## FIFTH RECIPE.

Ingredients: Two ounces of walnuts (shelled), 2 ounces of breadcrumbs, 1 ounce butter, 1 ounce of flour,  $\frac{1}{2}$  gill of milk,  $\frac{1}{2}$  gill of whipped cream, 3 whites of eggs stiffly whipped. Seasoning of cayenne and celery salt to taste.

Method: Make a panada of the butter, flour and milk. Stir the dry ingredients into it, add first the whipped cream and then the stiffly beaten whites of eggs. Steam for half an hour. Serve at once, before it has time to fall, with a Bechamel sauce made as follows:

## BECHAMEL SAUCE.

Ingredients: One pint of milk,  $\frac{1}{2}$  carrot,  $\frac{1}{2}$  turnip, a stick of celery, 1 or two small artichokes, a spray of parsley, a bay leaf, 10 white peppercorns, 1 small shalot, 1 ounce flour,  $11\frac{1}{2}$  ounces butter, 1 tablespoonful of cream.

Method: Cut up vegetables very fine and saute them in the butter, stir in the flour, add the milk and simmer for half an hour. Pass through a tanny and add the cream (hot).

Coat the soufflé with this sauce.

## SIXTH RECIPE.

Ingredients: Some firm large tomatoes, 2 ounces salted peanuts, 1 ounce grated cheese, 1 oz. breadcrumbs, butter, tomato catsup, fried onion and parsley, cayenne, celery salt, an egg.

Method: Mill the nuts and mix the dry ingredients together. Prepare the tomatoes for stuffing by scalding them and scooping out the cores. Chop the cores and add them to the

dry ingredients. Add the liquids and last of all, the seasoning and egg. Make into firm mass and fill the hollowed out tomatoes with the forcemeat. Sprinkle some finely chopped parsley on the top of each, add a little butter or a few pine kernels and bake in a quick oven just long enough to brown and crisp.

Serve with a good brown gravy.

## SEVENTH RECIPE.

Ingredients: Some large Spanish onions, well boiled but firm in shape,  $\frac{1}{4}$  pound of mushrooms chopped and fried, 2 oz. cheese, 2 oz. breadcrumbs, butter, seasoning and an egg.

Scoop out the cores of the onions and chop them to mix with the dry ingredients. Chop all very fine, mix and season well. Stuff the onions very full and sprinkle parsley and butter or pine kernels on the top of each.

Serve with a rich brown gravy.

## EIGHTH RECIPE.

Ingredients: One gill of tomato pulp or puree, 1 saltspoonful of powdered thyme, 1 oz of butter, 1 oz. flour, white breadcrumbs,  $\frac{1}{2}$  gill of milk or less, 1 tablespoonful of cream, oz. cornstarch, the whites of two eggs.

Method: Make a panada with the butter, milk and flour, add the tomato pulp and let it boil down a little. Add all the other ingredients and the whites of eggs unwhipped. Shape into egg-shaped quenelles, using two dessertspoons for the purpose.

Poach for ten minutes in milk and water. Serve with a sauce made by pouring white sauce on finely chopped parsley and arrange to have as a vegetable boiled cucumber. The combination is a very good one.

## Re-Creation.

BY ILLONA KESTOK.

Rest, you,  
Green grass under you,  
Green boughs over you,—  
Rest, You.

Sleep, you,  
Birds sing for you,  
Bees hum near you,  
Sleep, You.

Dream, you,  
Kind winds caress you,  
Kiss you, soothe you,  
Dream, You.

Hush, you,—  
New life in you,  
Fulfilled wake you,  
Hush,—You.

# 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. 334.*

I believe and know, that the meanest thing a man (male and female) can do, is to LIE. It is because we lie, either to our fellowmen, or worst of all, to ourselves, that SUCCESS (using the word in the broad sense) is hard to attain. If we would only stop lying the dark clouds in our lives would roll away, and GOD in all His Oneness would be manifest in HIS KINGDOM—Earth.

My dear fellowmen, would you believe that man can secure *wealth, fame, honor and happiness*, just by telling the *truth always*? It is so my brethren, and my message to you is to take these words to heart, and meditate upon them. Adopt my motto—The TRUTH is my Daily Bread. If your mental attitude is such as to make TRUTH AND YOU SYNONYMOUS, you are the greatest LIVING SUCCESS.—JOHN VETTER, Pottstown, Pa.

## *Success Letter No. 335.*

Success to a man usually means business success. Persons are too often judged by their bank accounts and social prominence. But few residents on "Easy street" have easy consciences. Some have none at all. Much more is yearned for than tried for. The invalid would be well; with good health he could do wonders. The poor man would be rich; how he would then help the needy! The congressman would be president and dispose of the national funds more judiciously. The city dweller craves the freedom of the green

fields; the farmer longs for a chance in the great metropolis. "Hills look green far away"—but your own lot is as desirable to someone else.

When you aspire to Success, look about you. If Success lies in the clouds, you must search the earth for some means of attainment. But really Success seldom lies in the clouds. It lies in the little things about you—the small acts, the good things said and thought each day. Have confidence in yourself as you have in God. If you have no confidence in God, give up Success. And remember this, when you "make your mark" it will show up much clearer and better on a clean slate.—H. WARE HOLBROOK, (age 14) Onawa, Iowa.

## *Success Letter No. 336.*

I have been a New Thoughter for over twenty years and have taken no drugs during that time, nor has any member of my family. I was ill in bed for five years and had tried doctors and drugs without number. A friend of mine was helped by Christian Science and told me of its principles. She told me to think of God as the Universal Source, and hold the thought that I was one with that Power and could have all the strength and health I could appropriate. I was greatly surprised at the result—how quickly I began to get better!

I gave up drugs, got a position on a daily paper, and began to hold the thought that I was one with the Father and could have all the strength and health I needed.

I edited a weekly newspaper for five years and was too busy to read up the theories of self-healing, but whenever I felt tired, sick, or discouraged, I would go to the fountain of supply and be comforted and helped. People would exclaim at my good health and cheerfulness, but I did not try to explain. I knew I could not, and it would only start a controversy.

In 1833 I gave up my public life and came to Chicago. I took time to study and master the knowledge necessary to keep myself and the family well. I found the thought, "The Father and I are one," or "The Power and I

are one," will cure every ill and prevent harm, if freely applied. Realize the wonderful supply that is yours for the asking.

Appropriate all you can,  
Distribute all you may,  
Your reward will surely come,  
For Good will come your way.

—MARGARET L. S.

*Success Letter No. 337.*

"All's well that ends well." If our life, taken as a whole, ends right, as it can under the circumstances, it is a SUCCESS. We never have perfect success. It is only a degree of success. What is a grand triumph for one is a small success to another because we have different capabilities. You see we have continued successes all our lives, because we are daily becoming more rounded out in our characters.

Success is the happy or ideal culmination of our search for the things we desire. Our mental attitude in regard to things makes us measure a man's success accordingly.

A certain man ran away from a bond agreement like a scoundrel. His rascally maneuvers produced the desired end for himself, but left his partners away in the soup. Yes, the rascal was successful in a downright, low-lived way. But did not his partners have to pay on that note just because their names were attached to it? How were those partners rewarded by so doing? Unblemished names with no stricken consciences as dead beats or dishonest men would have. A loss of fortune but honor still with them. A little more knowledge to know better next time and not to trust everyone off-hand. But one of the "soup" men left home (and his family with his wife's people), and went to another state to again try to procure a start in life in a pecuniary way. He won in the attempt, good luck to him! That grand man did not yield to temptation and skip out to parts unknown and thus shift all responsibility from his own shoulders. To be sure, he had more right to do that than the rascal, because what he paid out for that bad man did him no material good. But it was worth that to his SOUL, and the mother who raised him, because he remained an exemplary, honorable man by so doing. So I call that man a successful man because he had strength of character to withstand any temptation in life which came to him.

Any business man who fails financially, but remains upright, is not a total fizzle, because

he has no dark, devilish shadows of the past haunting his daily footsteps. The future is before him, slick and clean. The past is behind him. It belongs to him no more. So, by bravely picking himself up again, he may through sheer grit and right efforts retrieve his follies of the past and even make a greater and perhaps a grander success in every way. Many men lose fortunes time and again before keeping one. So why not you? "Nothing is impossible to him who will."

A certain widow raised a family very well for her circumstances, and even gave her children a better chance in life than some children whose parents have more favorable conditions in life and whose children are not half-orphans. She educated her children to the best of her ability, but became more and more impoverished as the years sped by. She had many friends, was highly respected, and, in spite of all her reverses, was considered a successful woman. Some marvel at her results, for they claim they could not have held their own under the same conditions as well as she. The town talked of her "model children." She taught them that they must be self-reliant, honest and capable of paddling their own canoes as well as to maintain high moral standards. Today, the boy has made such a fine showing in life through the efforts of his (now angel) mother and himself that, to me, he seems simply grand! The mother's reverses in life helped to more quickly develop her offspring. They knew, as children, that their time must be spent to the best advantage in every way possible so as to be able to claim the best in life, and thus live a more ideal life in proportion to the efforts put forth to obtain said result. That mother, like Christ's mother, was not rich in worldly goods, but she was raising more precious jewels than many another on earth. They were her bairns. May we hope the children will always prove an honor and blessing to that dear, successful mother!

Let us not measure our successes by other people's standards. Instead, let us measure our success by what is the most Godlike thing to do each and every moment of our lives. Then we are One with the Universe in purpose; and what can be more successful than that?—  
MRS. DORA D. HUGHES, Watsonville, Cal.

**THE PRIZE WINNER** in July was Letter No. 330, written by M. V. Garrett, Jefferson City, Mo., and we shall gladly send the prize of two subscriptions wherever the winner may direct.

## THE WAY THE WIND BLOWS

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.

There is something new under the sun in the way of a girl's High School—Charles T. Heaslip tells about it in *Leslie's Weekly* for June 15—The Washington Irving Girls' High School in New York, superintended by William MacAndrew, and governed by the girls themselves! You will find more twentieth century romance in educational movements described in "New Ideals in Child Training" by H. Addington Bruce, in the *American* for July. And by the way—don't overlook that serial story in the *American*, "The Secret Garden," by Frances Hodgson Burnett. I know a little convalescent who is getting well on that beautiful story of outdoors and springing life. Be sure to read Burton J. Hendrick's story on "The Initiative and Referendum, and How Oregon Got Them" in *McClure's* for July and August. In connection with this read "A Treatment for Civic Ills" in *The Scrap Book* for July, also read, "Checking Up New Zealand," in *The National Post* for June 17th. And read Albert J. Beveridge's "Canada's System of Responsible Government," in July *McClure's*. Read Maurice Maeterlinck's great essay on "Death" in July *Everybody's*. Read Waldo P. Warren's essay on "Invention and Inventors" in July *Century*. Read "What Is the Matter With the Church," by Bishop Charles D. Williams in June *American*. Read "Science and Discovery" in *Current Literature* for July. If you are interested in the whys and wherefores of the English Language read "A Survival of Elizabethan Speech," by James J. Walsh in *Harper's* for July.

The ministerial scheme of insurance against unemployment in Great Britain is now definitely known. It is based on four main principles, involving contributions from workmen and employes, a substantial subvention by the state, organization by trades and compulsory insurance imposed upon all kinds of labor within the specified trades. These trades will be limited, at the start, to house-building and works of construction, ship-building and engineering. The insurance system will be closely coordinated with the labor exchanges already successfully established, it being held that insurance against unemployment is not practicable except in conjunction with some machinery for finding work and testing the willingness of the unemployed to engage in some gainful

occupation. When a man cannot find work and the labor exchange cannot find it for him, then the insurance system provides him with an allowance until the search for employment proves successful. Fundamentally, the scheme of compulsory, contributory insurance against idleness, as worked out in Great Britain, is a method of spreading the wages of the workmen over all industrial periods, good and bad alike, while supplementing the process with contributions from employers and the state, on the theory that both are benefited by the lessening of the evils, both industrial and social, that are developed by unemployment in general. The group of trades to which the insurance system will first be applied covers the worst part of the field of unemployment, apart from purely casual labor. It will affect in the United Kingdom nearly 2,500,000 workmen, or about one-third of the adult male population engaged in purely industrial work. It is noteworthy that all opposition to the scheme has died away and that the bill in Parliament will not be made in the least a party question.—*Springfield Republican*.

More than a score of peace and arbitration societies joined today in a call for nationwide indorsement of the proposed arbitration treaties with European nations at religious services and other gatherings on Sunday, July 2, and at the Independence Day celebrations, two days later.—*New York Tribune*.

Beginning next Sunday evening eight concerts will be given in Madison Square Garden by the Russian Symphony Orchestra, arranged for by Julius Hopp for the purpose of extending the activities of the Wage Earners' Theater Leagues and the Theater Center for Schools. The admission price will be 50 cents and \$1.00, and the proceeds will be used to introduce dramatic performances in the yards of the public schools. A committee formed to take charge of the enterprise includes Park Commissioner Stover, Mrs. J. Borden Harri-man, George J. Smith, of the Board of Education; Dr. Andrew W. Edson, of the Board of Education.—*New York Tribune*.

The department of the general federation of women's clubs which has charge of the work of fighting tuberculosis makes a good showing in its last report. In the four years since this department was begun, the number of women's clubs in this country to organize for stamping out the great white plague has grown from 30 to over 2,000 clubs. It is estimated that over 1,000,000 club women are actively engaged through this department, and that more than \$500,000 is raised annually for them to use. Mrs. Rufus P. Williams is the chairman of the general federation department, and the large showing is largely due to her activity.—*Springfield Republican*.

The State Board of Health at Detroit has issued a set of printed "Healthgrams," which it is distributing broadcast, from which we cull the following bright epigrams:

High living—low resistance.  
Get the fresh air habit.  
Feather duster is fake cleaning.

How long depends on how well you live. 'Safen' your milk supply, and save your infant's life.

"Hygiene can prevent more crime than any law," says Hugo Munsterberg.

Life insurance will be cheaper when we prevent the preventable diseases.

Probably two men die of overeating to one from excess in drinking, according to Uncle Joe Cannon.

"The preservation of national vigor should be a matter of patriotism."—*Roosevelt*.

The rat costs the United States between thirty-five and fifty million dollars a year, to say nothing of risk to health.

Prof. E. D. Angell, head of the department of physical education, announces a course next year for teachers of physical culture in the public schools. This will fill a long felt want in Oregon, as any one desiring such instruction heretofore has been unable to secure it without making a transcontinental journey. Professor Angell has had experience in training teachers and is an expert in outdoor as well as indoor athletics. He will probably accept a position this summer as instructor for the fifth time in Harvard University summer school, as a specialist in games. Mr. Angell has also been a member of the Yale summer school faculty and was a member of the regular faculty in the University of Wisconsin before coming to Oregon. He goes east in June for the annual meeting of the national committee on basket ball, of which he is a member. His new book, entitled *Play*, published by Little, Brown & Co., is receiving the warmest endorsement of eastern educators. Every Oregon teacher should have a copy. It will be invaluable in mastering the difficult problem of the playground.—*Oregon Teachers' Monthly*.

Baseball fans of all ages have asked for afternoons off on account of funerals and bad headaches ever since the first game was played; worshipers of curly-haired matinee idols have developed divers ailments to account for half-day vacations, but it has remained for a clever New York business woman to get up something entirely new as a reason for a vacation—and one which has the virtue of being praiseworthy, as well as truthful. "A couple of days' absence from business on the plea of 'health' rather than illness was a new idea to me," said her employer. "After numerous toothaches, headaches and colds in our stenographic department, our one standby, who had not missed a day all winter and had worked doubly hard on account of the absence of others, came to me and asked for a few days' vacation on account of her 'health.' As I knew she was full of all sorts of metaphysical ideas and regarded sickness as nothing short of sin I looked at her quizzically and said: 'Thought you didn't believe in sickness?' Then I got the shock of my life. She explained that she wanted a couple of days' time on account of her good health—the opposite of sickness. She said she never had a day at home except

Sundays and that she'd worked particularly hard on account of the frequent ill health of the others. Now she wanted to even things up and have a couple of days because of her good health. Well, she got the time she wanted, and more than that she changed my point of view, so that I see to it that every once in awhile she gets a day to herself on account of her 'good health.' Why isn't that a fair business proposition?"—*Cleveland Plain Dealer*.

New Westminster will this year levy taxes on land values only, exempting improvements from any impost. At the last meeting of the City Council this step was decided upon, the tax rate being placed at thirty mills on the dollar gross and twenty-five mills net. \* \* \* It is some distinction for New Westminster that this progressive departure has been taken. The prominence it brings to the city should be of considerable value. More important still the adoption of a feature of the Single Tax system will give a great incentive to building in the city. \* \* \* This year's assessment of the city was not left to take care of itself, but expert assistance was engaged to carry out a revision which was necessary for the tax reform. To judge from the results as shown by the few appeals at the Court of Revision, the valuation of the property of the city has been equitably carried out. The increase has been substantial, yet the higher assessments have been fully justified by the comparative valuations.—*British Columbian*.

Ever since her election as Mayor of Hunkewell, Kansas, Mrs. Ella Wilson has been baffled in her administration by the refusal of the council to co-operate with her. The Councilmen were notified on the spot by the Attorney General of the State that they must reverse their policy or they will be subjected to criminal proceedings involving a fine, imprisonment and removal from office.—*The Public*.

## For World Peace.

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

**We** want our war vessels and battleships 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.

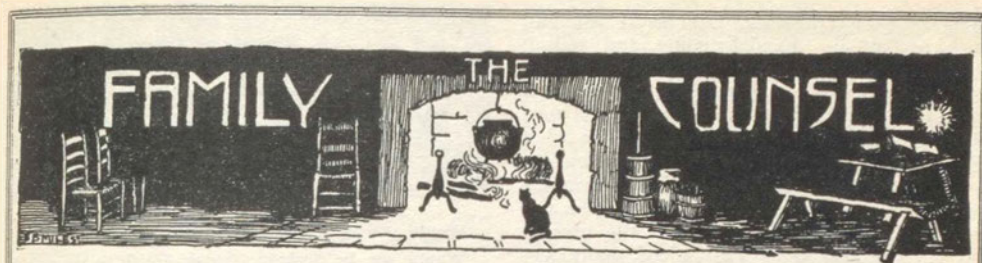
**We** pray for them.

**We** talk them.

**We** work for them.

**We** vote to this End.

—Elizabeth Towne.



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

A DEPARTMENT OF  
CONSULTATION AND SUGGESTION.  
CONDUCTED BY ELIZABETH TOWNE.

In this department I reply to the 1,001 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. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Mudge will mail you a copy of my dictated answer. Do not write subscription orders or other matters on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest?  
ELIZABETH TOWNE.

M. A.—The only thing I know of that will take the place of a corset is a Ferris waist, which you can buy at any department store. Or you can have somebody fit a waist to you and bone it to suit yourself. I know of no healers in your vicinity. Why not go to a Christian Scientist?

REX.—If I should find out that I had made a mistake in telling some one that I "didn't love him and could never care for him," and if I afterwards found out my mistake, I think I should be honest enough—and selfish enough—to let the man know I had changed my mind. Of course in doing this I should run the risk of having my confession met with coldness or ridicule, but I should certainly face coldness and ridicule and a harsh No rather than run the risk of spoiling my whole future life. I should reckon that if I were honest in the matter this man would come back to me, if he were really "my own," but that if I were dishonest, if I repressed the truth which had come to me, and refused to acknowledge my fault and my mistake, I would be raising a barrier that might for a lifetime keep away from me and from him the joy that is the heritage of every man and woman. In acknowledging my fault I wouldn't resort to roundabout methods at all. I would probably sit down and write him something like this: "I have found out my mistake and changed my mind; and I thought you might like to know about it. If not, there is no harm done." Then I would sign my initials and trust in God. But I would take good pains to see that the envelope was very fully and completely addressed, and the stamp properly affixed, and I would put it into the mail box with my own fair hands.

MARY.—The only thing you can do is to mentally give him his absolute freedom. Any attempt at influencing another person to fall in love with you will certainly result in his disliking you. People do not like to be influenced, and they know influences subconsciously even if they don't know them consciously. Leave him free in your mind. Don't try to attract him—you will repel him instead. Make the best of yourself and live your own life, radiate love, shine upon the just and the unjust, and your own will come to you. There is no other way in truth, and anybody who tries other ways will end in hell. Sometimes folks think they would be willing to live in hell for the sake of having what they want, but when they arrive, they suddenly change their minds.

B. F.—Cultivate the habit of expressing your own thoughts and feelings as they come to you. Only in this way will you gain that freedom of thought and action which makes you feel at ease anywhere in the world. Remember that you are YOU, different from anybody else in the world; and that your only value to the world lies in expressing yourself, your own thoughts and feelings. Express Good Will to everybody, to those with whom you talk, and about whom you talk. In due time you will find yourself without embarrassment no matter what society you are in. And you will find others just as much at ease as you are. My Four Lessons on the Realization of Health and Success and the books that go with them would help you to find and express yourself. The way to change your mental attitude is to change it. Affirm Good Will and goodness and confidence toward everybody and you will find Good Will, goodness, and confidence coming back to you from others.

M. S.—Who asked you to "have faith" before you practice? Faith comes by doing the best you know. You are not required to have faith when you make affirmations of good—you are simply required to make the affirmations, to affirm and keep on affirming, faith or no faith, feeling or no feeling. It is the affirmation which does the work—it is affirmation which releases faith that is now static within you. Affirm, affirm! Go in to win and stick to it. Refuse to entertain a thought of any-

thing by perfect hearing. *Act* as if you had faith, pretend it. Keep listening, and telling yourself *you hear*. Your real senses are spiritual and perfect. Stick to the truth of your spiritual self, ignoring the things which your physical self tells you—ignore and deny what comes to you through the physical. *You are spirit*, and your senses are spirit. Affirm the truth of being, never acknowledging the untruth of the physical. Put it in the present tense! You hear *now*. Yes, indeed, many people have been healed of deafness by recognition of their true spiritual being.

M. E. T.—(1) You can find directions for going into the Silence in any New Thought magazine, or book, or set of lessons published. It would be a waste of time to repeat those instructions in this department. I suspect the trouble with you is not that you cannot understand the English language, but that you don't take the trouble to go into the Silence! In other words, sit down and get quiet, and think what those four words mean—GO INTO THE SILENCE. If you concentrate on these words you will find the way into the Silence for yourself, even without instructions. If you don't concentrate on them, all the books in Christendom won't show you the way. (2) Certainly—just "think" the affirmation or denial. Never make the statements aloud and never allow your lips to move. Say the words very distinctly, all in your mind. (3) All suggestions to yourself should be made in your mind stated deliberately and positively.

T. M. L.—Yes, it is well that you take a certain hour every day for your silence and meditation time. But remember that rhythm is made for you, and not you for rhythm! You could set your own rhythm, or you can do entirely without it; if you find it necessary. Don't for one minute allow yourself to harbor the idea that you are going to "lose" anything in power or realization by not being able to take your silence time at the same hour every day. Find a way to gain more power in spite of the lack of rhythm! A good way is to stop several times in the morning, and break up your sewing by taking one minute of breathing exercises and affirmations, before the open window, or better still, outdoors. Two periods of one minute each will put new life and joy into a seamstress, and she will do better work and faster because of it. If I were a dress-maker, I would break up every morning and every afternoon session with at least one session of standing straight, and breathing full, with the windows wide open. I would have every seamstress in the house observe this straightening up and full breathing period. I *know* that I would get more work and better in spite of the loss of those few minutes of time. A seamstress is in *special* need of straightening up and breathing full, every once in a while. Only so can she counteract the cramping position in which she has to sit. You are doing beautifully, and health, happiness and success are yours.

## 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

*Nothing can bring you  
peace but the triumph of  
principles.—Emerson.*



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

#### That First Prayer:—

I notice in the last issue of *Nautilus* a new paraphrase of the "Child's Prayer," which contains the very objectionable line, "If I should die before I wake." Here is something very much better:—

Now I lay me down to sleep,  
I know that God His child will keep;  
I know that God, my life is nigh,  
I live in Him, I cannot die.  
God is my health, it will endure,  
God is my strength unfailing, sure,  
God is my all, I know no fear,  
Since God and Love and Truth are here.

The above is changed in the fifth and sixth lines from one issued by Sheehan of Boston in postal cards, a change which he approves and will use in future. Much objection has been felt and expressed against teaching the child any unwise suggestion. One lady reported in one of the magazines lately that after putting her child to bed, the line—"If I should die," etc., so wrought on the child's imagination that she was found sobbing and could not sleep and said she was afraid she was going to die. Another lady objected to a line in Sheehan's version—which was greatly improved from the old verse—but which suggested, "If I be sick," etc. I sent the changed form to Sheehan and he was very grateful for the suggestion and said he would change it.—DR. J. H. TAYLOR, Hartford, Conn.

#### Kind Deeds:—

If you do a kind deed, tell it not; for the hearers thereof will discredit your words, call you a boaster, and mock.

If you witness the beneficent act of another, bear testimony—pass it on. Those hearing will mark your words. Their hearts will kindle at your appreciation and praise, and they may feel inspired to go and do likewise.—HELENA KORTE.

#### A Mother's Experience:—

Here are a few practical suggestions which have proved very helpful to me. They are original thoughts, but as I am a novice in mental science, they may be an old story nevertheless. The first plan just "came to me" years ago when I was a victim of nerves to the extent that a newspaper disease report was sufficient to awaken all the symptoms described in five minutes. At last I grew angry at a particular sensation, not to suggest the same, and said to the portion of my

anatomy afflicted, "You may go on feeling that way as long as you please and I don't care." From that day to this that painful symptom never returned. Indifference, I have found to be the destroyer of nervous sensations. "Fighting nerves" usually means tension and defeat of the object in view.

The other schemes I have discovered since reading *Nautilus*, something more than a month ago. My son, slightly less than four years old, has always exhibited spiteful cruelty toward his sister, twenty-eight months younger. Punishment apparently aggravated the fault. One day shortly after receiving the first number, when I was affirming, "I am Love" with all my might and main, he struck the child viciously. I was desperately disappointed—as the boy had appeared to be greatly affected by my silent affirmations. On a sudden impulse I flew, being a genuine woman, for the pantry. Frank, yelling meanwhile, "Mother, are you going to do something?" "Yes," I replied, quietly but with conviction, and handed him a banana, the article of food he prizes above all others. He was astounded, looked dazed for a minute or so, and then broke a piece of the treasure off and handed it to his sister, an unheard of event. This occurred three weeks ago, and the boy has never exhibited the same ugly spirit since.

Margaret, my nineteen-months-old daughter, fell into an inconvenient habit of waking late in the evening and crying for a long period unless taken up. There was no apparent cause for this. Every evening I would think of her, "Margaret will soon cry," "I hope Margaret does not awake," etc. She usually responds quite promptly.

Now if the child enters my mind, while she is sleeping, day or night, I promptly affirm, "Margaret is sound asleep." "She is sleeping beautifully," etc. The results are marvellous. Frank sometimes grows restless during sleep, and will fret and cry even when held and reassured, but if I hold him closely and mentally affirm, "I am peace, I am rest," etc., he at once sinks into a profound sleep.—PEACE TREBE.

#### What is Salvation?—

What is salvation? Is it escape from eternal damnation? No, there are as many kinds of salvation, or rather, as many ways of being saved, as there are men; for everyone has *something* to be saved from—something that is dragging him down—something that is interfering with his progress towards the goal and delaying his final and complete salvation; his return to the source of his being, union with and absorption into the Absolute.

So, let us begin at the end, and before attempting to answer the question: What is salvation? let us first try to agree, if possible, upon what this final salvation is.

If salvation is not escape from endless torture, to be brought about by a death-bed confession and acceptance of some ready-made belief, but the building of character and thus gradual approach to perfection, to be

reached either at the end of this earth-life or at the end of many other lives on this earth or in some other realm or realms, then the question is simply how to get rid of these impediments—the inherited so-called evil inclinations and tendencies, weaknesses and shortcomings.

It seems to me that in our eagerness to get away from so-called orthodoxy, we often reject not only "orthodox" language, but we reject or overlook the plainest and most important of truths. For instance, there is truth in the teaching that "man is born in sin;" for heredity is a scientifically proved fact, as well as one of common observation. It is also a fact, not yet grasped by science, but well understood by those who have passed through the experience that "the natural man receiveth not" (does not comprehend) "the things of the Spirit of God" \* \* \* because they are spiritually discerned.

Perhaps the most important of these "things of the Spirit" is the doctrine of Regeneration, as taught by Jesus (John 3.3) and the apostles (1 Pet. 1, 22, 23; Col. 3.1—10). Without passing through this experience, called the new birth, there can be no complete conquering of heredity or acquired evil tendencies (the "flesh," Mark 13, 20; Rom. 8, 1, 5, 6, 8), no approach to moral or spiritual perfection—no attainment to a state of "righteousness, peace and joy," which is a foretaste of Nirvana; union with the Absolute, when each one shall be able to say: "There is but One, and I am the One."

There can be no change of character without a "change of heart," and though we may avoid calling this change regeneration or the new birth, the fact remains that no one can be "saved," in the spiritual sense of the word, without undergoing this change. And while it is perfectly true that "in the end" every human being will be saved, it is equally true, that neither spiritual nor ethical salvation is attained, or in the present state of society even attainable, by the vast majority of men and women (of men in particular).

The Hindu seeks salvation here and now, because he wants to escape from re-birth. The "orthodox Christian" seeks salvation in this world to escape torments in the next. He of the "New Thought" (which really is the "old thought" of the Jewish, Christian and more ancient Scriptures) seeks salvation in this life, because only by right thinking and right living and doing can he find physical, intellectual, moral and spiritual satisfaction and happiness. And he seeks this salvation in his *own* way, as the still small voice guides him.—O. M. PETERSON, Chicago, Ill.

#### *Room for Friendly Discussion:—*

I enjoy every page of your helpful magazine, but the Success Letters seem to give me a sense of friendly nearness that makes me want to shake the hand of each sister or brother that has struggled as I have, and finally succeeded. Many years ago I became convinced that if I was ever to be able to overcome my feeble condition and live a cheerful and prosperous life

I must first cease to brood over my misfortunes and pains. At first it seemed as impossible as changing the course of Niagara Falls. It seemed as if outside conditions must change before my thinking could, but I soon realized that I was shaping my condition by my gloomy thoughts; that each thought was a seed sown, and as long as I sowed misery seeds I would reap misery.

Often while at work I would stop and take my Bible and read the 14th Chapter of St. John, or the 12th Chapter of Romans, or some sermon that lifted my thoughts up out of the rut of despondency. New Thought literature was not plentiful then. Gradually I became so interested in watching the effect of my thinking upon others as well as upon myself, that I ceased to worry about outside conditions, with the result that I am at present comfortable in mind and body.

I think it would be helpful to others, as well as myself who am unable to go to New Thought meetings, and it would settle little questions that arise, to correspond with one who could show us a new view of the problems which come to us all—questions like these: What is Mind? What is Vibration? What constitutes soul culture, or spiritual growth?

I will be glad to correspond with any one who is interested in giving ideas on these and similar questions.—PHEBE C. TABER, 2 Lincoln Street, Newport, R. I.

#### *A Good Forgettery:—*

Today four different people have taken a half hour of my time to tell me their troubles. Out of work, sickness, debts and all manner of unpleasantness, and they did this with a big card sign staring them in the face, saying, "Forget it, *Forget it*, FORGET IT!"

Talk about bad habits. The very worst one, and the one which causes the most unhappiness and sickness is this one of seeing and talking trouble—filling up on all the murders, and fires, and robberies and scandals, of the daily paper, adding it all to your own troubles, and then talking it unceasingly, regardless of the fact that outside the sun is shining, the birds are singing, the flowers are blooming, and that you are endowed by the Creator with the senses to enjoy all this if you want to.

Surely you have troubles. Why not? You are looking for them constantly. Certainly you have sickness. It's part of your week's pay for the way you have lived and thought. Happiness and health are not going to be forced upon you whether you appear to want them or not. They only go where they are invited. If it rained health and happiness you would have your umbrella up, and not get touched. Don't ask me for sympathy. I'm just out. Expended the last on a three-legged dog in the street a few moments ago—and he didn't want it. You don't need sympathy nor pity, but a Boost, and sometimes a swift kick would help some!

Get in the game! Get hold of the joy of living! Trouble only comes to us to give us the joy of overcoming. If there was no opposition there would be nothing to life. You

would get so sick of it that you would want to die. The chief pleasure in life is in winning a victory. There is a joy in doing things, in having to hustle to make good, which doesn't come from anything else.

Some years ago I was up on the north shore of Lake Superior, one day in early spring, watching some lumbermen making a raft of logs. There was a faint offshore breeze, and suddenly one of the men called to me, "Look at your boat." My rowboat, which I had left pulled up on the sand, had washed loose and was slowly moving out into the lake. It was only a little ways out and hardly moving. I got upon a log and, with a piece of board for a paddle, started after it. I had almost reached it when, puff! a little wind carried it from me again. I paddled faster, but the wind was coming up, and the boat was getting farther away. I then concluded to go back, as by this time I was some distance from shore, and the wind was growing fast, but try as I might, the wind and waves carried me out. Some distance off to the left, there was a small island, and I concluded to try and reach that. The sides were rocky cliffs, straight up from the water, but it was my only chance.

Settling down to my task I worked as I had never worked before. I must get enough to the left not to be carried past the island and out into the lake. Every minute the wind was rising and the waves were growing. They now dashed over me up to my waist. I was a good swimmer, but knew that I could not last long in that icy water. Just as the log was going past the end of the island I dropped my paddle and plunged in to swim toward the rocks. I was almost exhausted. It seemed as though I could not take another stroke to save my life, but I was almost there. Finally, with a last effort, which took all my remaining strength and will, my hands touched the slippery sides of the rock. My right hand slid down and found no hold, but my left caught a little crevice, just enough for my fingers to go in, and hold. In the same instant I was submerged by a big wave which dashed over me, but my hand held, and as the wave receded I shook the water from my face and laughed; laughed aloud—for I knew that I had won, and that the fight had been a dandy. Slowly, I crawled up the side of that rock to safety and rest.

I have often thought of that struggle when my skies have been overcast, and the memory of that joy in victory has given me strength again to laugh, and go forward.—LARRY McTIM, Erie, Pa.

*Love, The Divine Sun:—*

Intellect without Love is like light without heat. The light of the sun in winter when all nature lies wrapped in her shroud, which, when joined to the heat of summer brings forth life, beauty and fragrance. According to Swedenborg the wise are those who love much, and the simple are those who love least. To be wise is to love Truth and Good

for the sake of Truth and Good, and the degree of Love or Desire is the measure of the man. Love is Magnetism. We are irresistibly drawn to those we love; we become attached, so to speak.

That Love is vital heat is evident from the relation of the affection with the heart and its blood. We become hot or cold in the degree that we love. This is simply due to an influx of spiritual fire, which in its essence is Divine Love. That the heart is the seat of the affections is also evident from any strong affection. The thought is received in the mind or brain, and the feeling in the breast—we clasp our friends to our heart.

Love is the Promethian fire that pervades all nature; it is already adult in the child; it looks out of the eyes of dumb brutes and innocent little children. Love in its purity, undiluted by any baser sentiment, affects us as nothing else in life can.

I have an old yaller tom cat, who is very obtuse when it comes to the intellect. He doesn't know B from Bullsfoot, and I much doubt whether I could ever teach him. However, Tom is very sensitive to a kind word or a caress. I have only to give him a kind look, and Tom looks Love straight back into my eyes, and to show that he savvys, straightway proceeds to whet his toes on my pants (just a little pleasantry of his) and gets onto the back of my neck and rubs his cheek against mine, which goes to show that even a tom cat doesn't live by bread or beefsteak alone, but is possessed of the same soul-hunger that animates us all, and is a wanderer like the rest. As Walt Whitman says, in that sledge-hammer fashion of his, "I swear I think now that everything without exception has an eternal soul; the trees have it, rooted in the ground; the weeds in the sea have it; the animals have it. I swear I think there is nothing but immortality." Which is the equivalent of saying: I swear I think that all is Love, for Love is immortal. Animals are incarnations of affections, not intellect; which goes to show that the basic principle of life is Love, and intellect only as it is conjoined to Love. "Love welds, welds and unifies." Wherever we find it, it is homogeneous. It is the same in the tom cat as in the human, the same in the human as the Divine, varying only in degree or receptivity. It unites Youth and Age, Wisdom and Folly, Saint and Sinner, Diverse Species, and even Inanimate objects. We find sermons in stones, and running brooks, and birds, and bees, and flowers; and Good or God and Love in every thing, for every thing in Nature stands for a spiritual fact in the human soul, every thing is a symbol of every thing else, which goes to prove that every thing is the same thing, and that same thing is God. Nature is the hieroglyphics by which we spell out the infinite—or God speaking to us in pantomime. The sublime in Nature predicates a sublime fact in the human soul, otherwise we could not reciprocate. Kant says, "The sublime does not exist in Nature but in the human soul struggling up towards the infinite." This

subtle appeal of nature in all its simplicity and grandeur to the constant soul of man can never be interpreted in adequate language, but can only be felt, for therein lies the mystery of its Divine conception.

Homesickness is simply a break in love's circuit. Many of us are lifelong sufferers from nostalgia. We never feel quite domiciled here. There seems to have been a break in the etherial current that bound us to our primitive home. For why we are destined to revolve about this wheel of time, banished from our Heavenly home, in this vale of sin, suffering, and death, I can't say. As T. J. Shelton says, "Damifino, do you?" There's a reason.—WHEELER E. SMITH, Pueblo, Col.

*From a University Student:—*

I am an interested reader of *Nautilus* and approve of it greatly. For some time questions such as you discuss have been on my mind and I have taken much pains to read up on the subject. I find much of value in the University Library here.

From what I read I conclude that I am a believer in natural religion. All I see in New Thought seems to be a continual "nagging" at oneself to be up and doing. I have had much success with it in making myself get my lessons. In fact, the mere thought of New Thought makes me get to work at them!

The following is a creed—my creed, which I thought out some time ago:

1. God is all spirit.
2. God is good.
3. God is infinite and everlasting.
4. God is the First Great Cause.
5. Sin is selfishness and selfishness is sin.
6. Mind, acting alone, is selfish, therefore sinful.
7. Mortal man has the mind, much higher no doubt, of the brute; and the spirit, or soul, which is the difference between man and the other animals.
8. The spirit of man is a small portion of God. The spirit of man is everlasting.
9. The spirit of man is, or is closely connected with, the will.
10. The spirit of man can control the mind with a force directly proportionate to the amount of spirit.
11. The spirit of man can increase or diminish itself by its own action.

*Corollary A.* Jesus Christ had practically increased his spirit infinitely. Prophets and others inspired increased their spirit to a large extent.

*Corollary B.* Anyone can, by his own self, become the equal of Christ.

*Corollary C.* Thus that same spirit in part exists in the people of today.

12. The spirit of man is closely connected with the mind of man—probably the nucleus around which it is formed.

13. The spirit of man after death loses its identity, being attracted or absorbed back into the God.

I would appreciate any criticisms you might

care to make.—WILLIAM O. SELL, West Virginia University, Morgantown, W. Va.

I am glad you are interested in New Thought, but I think as you grow older you will think farther than these statements indicate. Most of the articles of your creed are all right, but I surmise there is a fundamental of your thinking that needs correction. Number 13, for instance—how do you know that after death the identity is gradually lost? There are people who believe that, but nobody has or can prove it, and it is unwise of you to make such an assertion. By doing it you create a prejudice wall in your mind which will prevent your seeing any truth which contradicts your statement.

Always remember to keep your mind wide open for new evidence on any and all subjects. Just now you are at the age where you are apt to know a whole lot that "ain't so!" Walk softly and listen to the spirit within.

How do you know the spirit of man can increase or diminish itself by its own action? There are those who say the spirit of man is God, and that it is only man's consciousness which can be increased or diminished, and that not so much by his own effort as by his inspiration of the Almighty.

If anyone can by his own self become the equal to Christ, why haven't we more equals to Christ right here on earth now? Perhaps we have, and don't know it. And then again, maybe we haven't! At any rate your statement that anyone can by his own self become the equal of Christ is a blank assertion that cannot be proved.

Think your creed over again many times and go into the Silence with it and ask the spirit to enlighten you. I fancy you will change your mind several times before you die. Your first seven statements are irrefragable, so far as I can see. I don't like your eighth statement that the spirit of man is a "small portion" of God. To me the spirit of every man is the whole of God. Imagine a five-pointed star, the points being five individuals; but without the center there would be no points, and who can portion off the center to the five points? At the center of the star there is but one, and that One belongs just as much to one point as to another. Give the star a little twirl and you can't tell which point is which, but the Whole Center is always there. Take your points away entirely and the center is still there! According to Pope God is the soul of all creation, one and indivisible. According to your statement the cutting off of a man would cut off a portion of God! If you lost a leg or an arm you wouldn't lose a portion of YOU—you would only lose a portion of *your body*. So if you cut off a man you don't cut off a portion of God, you only cut off a portion of his body. God is the soul of man, and of all creation—one and indivisible, eternal, omnipotent, omnipresent.

Can any of our readers improve the creed of this young university student?—E. T.

*More Soul Shine:—*

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." It seems to me the real secret of success is embodied in these words.

In the early days of the New Thought movement, the freedom from the fettering dogmas of the old theology attracted many to its optimistic teachings. The spiritual uplift from such books as "In Tune with the Infinite" gave people a new insight into the power of God to bring all good things to those who seek aright. It seems to me that at present some of the New Thought literature is laying too much stress upon mere material success. I believe in push, go-at-it-iveness, and stick-to-it-iveness, but first of all we should build the Kingdom of God within.

Such a lesson as has been given by the cheery spirit in which the destruction made by your Big Fire was met, is worth a dozen sermons. The way the bright side was found and emphasized is an inspiration.

In reading New Thought I want to find something to help me live my life honestly and helpfully every day; and as long as *Nautilus* continues teaching this, so long will it be a power on the highway to success.—E. A. C.

*All Hail to Hot Water:—*

Here is a simple remedy that will cure nearly every sickness known to mankind. Here's hoping it will benefit some of your *Nautilus* readers:

Boil pure water, and let it cool until you can drink it without scalding your lips. Drink a glassful slowly every morning as soon as you get up, another at noon an hour before dinner, and one at night just before going to bed. Do this for six weeks. Be sure that each time one hour elapses before or three hours after a meal, so that the stomach is empty or nearly so, and while drinking you must concentrate your thoughts upon the idea that hot water is going through your stomach down into the small intestines, washing out the entire system, and leaving all organs clean and normal.

Besides this, keep your body outside perfectly clean, eat no more than three meals a day under any circumstances, masticate your food thoroughly, drink about three quarts of water a day, breathe fresh air, enjoy the sunshine as much as possible, and always keep your mind in the most optimistic and cheerful condition.

Remember that God created you and me after His own image and likeness just the same as everyone else, and that there is no sickness whatever except that which we ourselves are creating through our own ignorance.—JOHN BAYAN, So. Sharon, Pa.

*Successful Self-Suggestion:—*

I read *The Nautilus* last week, and wish to write you of my experience. I am a young girl of twenty years. Last year I took up stenography in an evening school, but found

that I could not understand it, so I left in disgust. When I read *Nautilus* last week I thought it a good chance to exert my will power and try self-suggestion. So every night when I went to bed I said to myself: "I am going to learn stenography;" and to my surprise and delight, I found it came much easier. I do not think I studied more than three hours altogether, yet when my employer asked me to "take a letter" I took it correctly and easily, and now I am doing stenography most of the time.

Also—a friend and myself quarreled lately, and he said he did not want to see me again. Every night I affirmed: "I am going to win him back. I am going to win him back." And now, after four weeks' silence, he is trying to communicate with me.

If I want anything I simply say to myself every night before sleeping: "I am going to do—," or "I will do—;" but I generally say, "I am going to be good, well and happy tomorrow," and all this week I have not experienced one sorrow, or rather counted anything as a sorrow.—HARRIET MILLER, Hoboken, N. J.

*A Practical Demonstration:—*

I have had an occasion, during the past two years to give mental treatments to a boy just passing into manhood. I hardly know which is the greater reward to me, the resultant good that has come to the laddie unspeakably dear to me, or the priceless lessons of patience and power and insight that I have learned in the work.

The peculiar phases of development through which my patient passed were nervousness, gloom, restlessness, moroseness, inactivity,—oh! wasn't it brutal, the fashion people used to have of branding this last as *laziness*—everything, in fact, which might be included in the general term of "crankiness." We have all had more or less experience with such cases; oftentimes, God forgive us, forgetting that we ourselves once passed through the same trying period, as unhappily, perhaps, as the boy in question. And I knew during the whole time, as clearly as I do now, that his real or imaginary discomfort of mind and body was even greater than that of his friends. So here came in helpfully patience, sympathy, and God-given wisdom to "think out the best way to do." Yet all of these might have failed to help him out of his inharmonious condition into such strength and peace and common sense as he has come, if he had not been supplemented by the Right Thought.

In his daily treatments,—of which nothing was said to him verbally,—I dwelt upon the perfect functions and development in his physical body, holding up the picture mentally for his friends to see, and declaring that in their real selves they all knew him perfect spiritually and physically. But I believe the key-stone, the root of the healing thought, was the one sent directly into the mind of the boy himself, destroying his unconfessed dissatisfaction

(Continued on Page 60.)

## False Hunger

**A Symptom of Stomach Trouble Corrected  
by Good Food.**

There is, with some forms of stomach trouble, an abnormal craving for food which is frequently mistaken for a "good appetite." A lady teacher writes from Carthage, Mo., to explain how with good food she dealt with this sort of hurtful hunger.

"I have taught school for fifteen years, and up to nine years ago had good, average health. Nine years ago, however, my health began to fail, and continued to grow worse steadily, in spite of doctor's prescriptions, and everything I could do. During all this time my appetite continued good, only the more I ate the more I wanted to eat—I was always hungry.

"The first symptoms of my breakdown were a distressing nervousness and a loss of flesh. The nervousness grew so bad that finally it amounted to actual prostration. Then came stomach troubles, which were very painful, constipation which brought on piles, dyspepsia and severe nervous headaches.

"The doctors seemed powerless to help me, said I was overworked, and at last urged me to give up teaching, if I wished to save my life.

"But this I could not do. I kept on at it as well as I could, each day growing more wretched, my will-power alone keeping me up, till at last a good angel suggested that I try a diet of Grape-Nuts food, and from that day to this I have found it delicious always appetizing and satisfying.

"I owe my restoration to health to Grape-Nuts. My weight has returned and for more than two years I have been free from the nervousness, constipation, piles, headaches, and all the ailments that used to punish me so, and have been able to work freely and easily." Name given by Postum Company, Battle Creek, Mich.

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

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

***If what you have done yesterday seems big to you today, you have done nothing today.***

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(Continued from Page 59.)

with himself, and assuring him that the fulfillment of his instinctive longing for the splendid things of manhood lay safely within himself, to be realized all in their own good time. This is the declaration:

*"You know that you are God's perfect child, blameless, pure, full of understanding and power. You are going to good, and all the good you need or desire is coming to you."*

I kept in my mind the picture of him doing the things God knew were best, and presently he did them. I looked for his difficulties, big and little, to straighten out, and they did so. I looked for the wishes of his heart to be realized, and, one by one they have done so, often in a better way than he planned. Best of all, he is learning for himself the Law of Good.—H. P. R.

*The Egg or the Chick—Which Came first:—*

In looking over your issue of March, 1911, my attention was arrested by the unqualified and italicized remarks of my very much esteemed friend and brother, W. R. C. Latson, M. D., as follows:—"As a matter of fact life is merely a chemical phenomenon, a process of successive fermentations; and *Life can be and has been artificially produced in the laboratory.*"

This was distinctive *news* to me, and I would like to know by whom it has been produced, under what circumstances, and in what form?

The old Church Fathers may have been more or less innocent of modern biology or chemistry, but I call to mind, among others, a far more modern "light." Prof. Henry Drummond, whose remarkable chapters on "Biogenesis in Natural Law In The Spiritual World," settled that point for me years ago, as it did for many others.

Since, then, however, I have kept track of scientific work so far as I was able, through the papers and magazines, and I am aware that I have seen now and then more or less loose statements of the production of what seemed to be a part of galvanized life by chemical reaction upon crystals, etc., but what I want is a plain, clear, well-established statement of one single case where continuous life was communicated to any chemically constituted agglomeration of atoms, atomic structures, cell structures, ions or electrons,

In other words, I want it demonstrated beyond dispute that any chemist or alchemist

or scientist has ever yet really created or evolved a "living creature;" or even succeeded in communicating the "life principle" to any universal vegetable or animal.

Of course we all know that life has many grades, ranging from the lowest to the highest. So that the Hebraic expression, "The Breath of Lives" is not at all out of place; but I have yet to learn that it can be spontaneously produced without a prior "egg" or "germ."

I glory in the fact that I am a mystic, though far from a Master, and I am well aware that some mystics and occultists of the present day are prone to admit spontaneous generation, but for myself I feel bound to demand that the scientist shall produce the true *vacuum*, and then, from out that immaculate womb, life may be born, but not till then.

Science is knowledge, but like life, it has its grades, and when we arrive at the highest form of knowledge, which is the *Wisdom of Sophia*, then only shall science and religion go hand in hand.

The scientist knows much, and the chemist especially, but I venture very mildly but firmly to say that the true alchemist knows more, and the poet and the artist may be said to know more still.

Why? Because the scientist deals with the outside of things mainly, the material form, whilst the alchemist sees symbols in every form, and the artist and the poet enter "Within the veil" of things, and actually "see that which is invisible."—ALEPH, THE SCRIBE.

#### *Nautilus in a Hospital:—*

I have been wanting to write you for a whole year. I would like to take you by the hand and look into your eyes and ask you if you don't remember me. When I tell you all about it I believe you will say I'm right in thinking that you should. Do you believe in visions? Please say you do! You helped me once, and it's only fair that you should know about it. Last August I was in an Eastern city in a hospital. I had been a "shut-in" for the greater part of nine years and just as I was partly under the anaesthetic I became frightened for I thought they were going to operate before I was fully under the influence. That was my ignorance, but our greatest fears are caused by ignorance. Then my New Thought training came to my help and I commenced saying Love, Peace—especially Peace. Then my dear mother's face came to me and looked help and love, passing away;

## A Spoon Shaker

### Straight From Coffeedom.

Coffee can marshal a good squadron of enemies and some very hard ones to overcome. A lady in Florida writes:

"I have always been very fond of good coffee, and for years drank it at least three times a day. At last, however, I found that it was injuring me.

I became bilious, subject to frequent and violent headaches, and so very nervous, that I could not lift a spoon to my mouth without spilling a part of its contents.

"My heart got 'rickety' and beat so fast and so hard that I could scarcely breathe, while my skin got thick and dingy, with yellow blotches on my face, caused by the condition of my liver and blood.

"I made up my mind that all these afflictions came from coffee, and I determined to experiment and see.

"So I quit coffee and got a package of Postum which furnished my hot morning beverage. After a little time I was rewarded by a complete restoration of my health in every respect.

"I do not suffer from biliousness any more, my headaches have disappeared, my nerves are as steady as could be desired, my heart beats regularly and my complexion has cleared up beautifully—the blotches have been wiped out and it is such a pleasure to be well again." Name given by Postum Company, Battle Creek, Mich.

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

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

and then your dear good helpful *Nautilus* face came. I recognized it and seemed to see "Elizabeth Towne" written below it. It stayed with me for just a minute, but there was the beautiful message of help and peace in your countenance. After that I was lost to the whole world, but all was well, and when I awakened one of the greatest surgeons had given me a new physical body, and I was very happy to know how well I had gone through it all by the help you and your teachings have been in training me for the ordeal. Now I feel like shouting, "I'm well! I'm well!" My heart goes out to you and your work. May the peace that passeth all understanding be yours. V. T. E.



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 William E. Towne unless otherwise signed.

—"Religious Education for New Thought Children" is a little 63 page paper-bound book by Helen Rhodes-Wallace, that ought to be in the hands of every mother and every educator. Also it should be in the hands of every playground worker and professional story teller. This book is made up of the series of articles published in *Nautilus* several years ago, with the addition of another of Mrs. Wallace's articles on 'How to Tell Stories to Children,' republished from the *Ladies' Home Journal*. The price of the little book is 50 cents, post-paid. Mrs. Wallace's address is 366 Fifth avenue, New York City.—E. T.

—"When Folks Was Folks," by Elizabeth L. Blunt. A charming series of character sketches, incidents and scenes belonging to country life in central New York in the 1840's. Some of the chapter titles are, "Grandmother Lee and Aunt Betsy," "Old Square Bibbins," "The Quilting," "The Log House," "The Singing School," "Jennet Has a Beau," etc., etc. Mrs. Blunt, who is one of the graduates of Mount Holyoke College in the days of Mary Lyon, is an interesting, vivid writer, and her description of scenery, places, and events is delightful. "When Folks Was Folks" contains 174 pages, bound in cloth with gold stamping. No price given—probably \$1.00. Address the author, Elizabeth L. Blunt, 1009 Union street, Schenectady, N. Y.—W. E. T.

—One of the most typographically attractive little magazines that comes to our desk is *The Chancellor*, edited by L. J. Quinby, at 304 Boston Store Building, Omaha, Neb.—E. T.

—*The Spiritual Journal* is a bright new monthly paper of twelve pages edited by Alice Herring-Christopher, at 1140 Columbus avenue, Boston, and contributed to by Lillian Whiting, W. J. Colville, George A. Fuller, M. D., Cora A. V. Richmond, and others.—E. T.

—Oh, that a million young people could be made to read Elizabeth Goodnow's "The Market for Souls." This book may shock some, disgust others, and still others may discredit it—until the last page is read. Then its superb incidental moral will stir you. It has no stupefying moralizing, nor reformers' comments, nor pleadings for interest, action and funds. She lets the stories do their own pleading. Its fairness is courageous, its portraiture

photographical, its insight exquisite—and one of the characters is interested in new thought. By all means read this book. Published by Mitchell Kennerley, 2 East Twenty-ninth street, New York. Cloth, gilt lettered, 155 pages, \$1.25 net.

—"My Advice Book" and "Making Faces" by Herschel Williams are two clever little books which will interest those who wish to have their friends' faces and thoughts in book form. The first has spaces in which your friends may offer their advice. The second is arranged for their faces in different moods. These books are published by A. C. McClurg & Co., Chicago, Ill. No price given.—C. H. S.

—The science of healing by prayer and faith is given in concrete form in the little book entitled "Spiritual Healing," by Charles Edgar Prather, Ph.D. The lessons are a complete course for informing the consciousness, thus giving health to mind and body; 128 pages, cloth. Price, 50 cents. The Power Publishing Company, 730 17th avenue, Denver, Col.—D. N.

—Four good books reached us recently from the Broadway Publishing Company, 855 Broadway, New York city. The title of "The Dream Adventures of Little Bill" by Edmund K. Goldsborough, tells the story. A children's book of 162 pages, "Veldt the Lion Hunter," by James M. Reilly is a burlesque on Mr. Roosevelt's African trip. It is very funny. "Neither Do I," by Elizabeth A. Redford, tells the story of the Magdalene in fiction. A good gift book for a daughter. "In the Land of Tomorrow" is a historical novel by J. P. Cranke. Prices not given.

—In "An Interview," the author, Daniel W. Church, begins with the little log cabin where Abraham Lincoln was born, takes us through Lincoln's early struggles and through the troublous period when he was battling for the principle that "all men are created free and equal" down to "the new government that we are to create of our industrial action," and just when he reaches this most interesting place, stops. The book is well worth reading. 163 pages, cloth, price \$1.00. The Berlin Carey Company, Chicago.—D. E. N.

—"Breaths of the Great Love's Song" by James Macbeth is a book of devotional poems and songs that contain many passages of great beauty. 190 pages, paper covers, no price given. The Theosophical Publishing Society, 161 New Bond street, W., London, Eng.—D. E. N.

—"The Changing World," by Annie Besant. This book will prove an unmingled delight to those who admire Mrs. Besant, as well as to advanced thinkers generally. It is made up of fourteen recent lectures. One of the most interesting lectures is "The Larger Consciousness and Its Value." Other titles are "The Coming Race," Brotherhood Applied to Social

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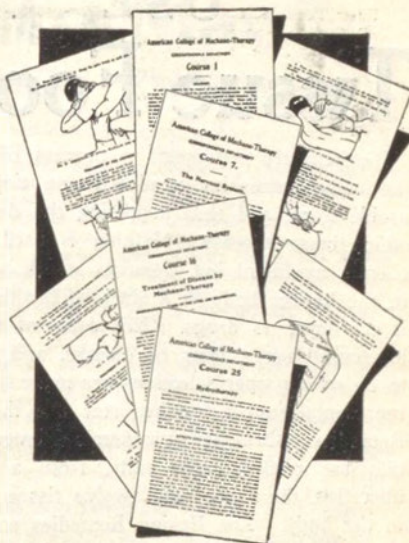
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### Anent Books.

(Continued from Page 62.)


Conditions, and "The New Door Opening in Religion, Science, Art." 333 pages, fully indexed, cloth binding. Price \$1.00 postpaid. Published by The Theosophical Book Concern, 26 Van Buren street, Chicago, Ill.—W. E. T.

—A text-book entitled "Essentials of Modern Electro-Therapeutics" by Frederick Finch Strong, M. D., shows the wonderful progress made in the scientific use of electricity for the cure of malignant growths, cancer, tuberculosis, and other diseases. According to the recent discovery that all forms of matter are composed of negative and positive electricity and nothing else, it seems reasonable to suppose that by pouring fresh currents into diseased portions they could be healed. The book is clearly written, and contains ninety-eight illustrations. Rebman Company, 1123 Broadway, New York. 112 pages, cloth, price not mentioned.—D. E. N.

—Those who desire to be well informed, but have no time to read many books, may, by reading "The Living Universe," by Henry Truro Bray, get in condensed form the deepest scientific thought of the age. Twenty-one years ago the author was deposed from the Episcopal ministry for holding scientific views conflicting with the teachings of the church. Dr. Bray is a man of wide learning and scholarship, and his book is the result of years of hard study. It contains many passages of great beauty, and is a clear and concise statement of what the author believes the universe to be. It has 428 pages, cloth binding. Price, \$3.60, postpaid, and is published by The Truro Publishing Company, Chicago, Ill.—D. N.

—An attractive little booklet, "The Comet and Other Verses," is by Irving Sidney Dix. It has thirty-two pages, sells for 15 cents, and is issued by I. S. Dix, Shehawken, Wayne Co., Pa.—D. N.

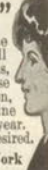
(Continued on Page 66.)




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from scientific, religious and medical viewpoints. An answer to Prof. Ernst Haeckel's "RIDDLE OF THE UNIVERSE."

In reply to a SYNOPSIS the author sent the great biologist of Jena University prior to the publication of above work, the Professor wrote in part:

"My Dear Wettstein: I have read your Synopsis of **THE TELEO-MECHANICS OF NATURE** with great interest and pleasure, and sincerely hope that your masterly efforts will contribute much towards dispelling the obscurity and confusion still prevailing in these momentous problems of Science and Philosophy.

"With highest esteem, yours, Ernst Haeckel."

Whether these hopes are likely to be realized, may be judged from the following extracts from letters and Press notices:

**HEALTH-CULTURE:** "This work has received very strong endorsement from those who have had an opportunity of reading it, as may be seen from the numerous testimonials on another page. It is seldom a book is published that is as highly praised by people in all walks of life as is **THE TELEO-MECHANICS OF NATURE.**"

President J. F. Rinn of the Brooklyn Philosophical Association (one of the largest and most influential educational societies of this country): "I wish to congratulate you upon the able manner in which you have ana-

lyzed and elucidated the great problems of Organic Life in your new volume. I have never read any work that covers so many different phases of thought, and supports the positions taken with such a profusion of seemingly incontestible scientific data as does your 'Reply to Haeckel's Riddle Of The Universe.' I consider it a work that every thinker will appreciate as much as I do."

Mr. W. E. Towne, editor of **THE NAUTILUS**: "This is a deeply scientific work whose author proves the supremacy of Mind in all material phenomena of Nature. Those who are interested in solving the deepest problems of human life should read this work."

Prof. Edgar Lucien Larkin: "An admirable work, the propositions of which, based as they are on seemingly incontestible scientific evidence, Professor Haeckel will find it the task of his life to refute."

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## Anent Books.

(Continued from Page 64.)

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—The Progress Co., Rand, McNally Building, Chicago, Ill., has issued "Within the Holy of Holies or Attitudes of Attainment," which is by an author writing under the pseudonym of Rellimeo. The style is beautiful, and shows

(Continued on Page 68.)

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# New Thought

A monthly magazine of personal helpfulness. This is the four-page monthly paper edited by Elizabeth Towne, changed from THE HELPER to NEW THOUGHT. No. 9 of Vol. 1 of this magazine will appear July 4th, 1911, in the 13th year of THE NAUTILUS.

NEW THOUGHT is a sort of go-as-you-please child of the "Family Counsel" Department in *Nautilus*, wholly made up of extracts from letters, with answers by Elizabeth Towne. In short NEW THOUGHT is Elizabeth Towne at home, ready like Teddy, to talk on any imaginable subject from home economics to sociology and starology, from kirche to kitchen, from family gossip and gastronomy to Guggenheimers, from New York to Kitchat and San Diego, from the latest in family jars to the colors of the cosmos, from politics to prunes, prisms, principles and practice, just as you like.

THE PRICE of New Thought is \$1.00 per year, 10c a single copy; no discounts; no premiums; no sending of papers after subscriptions have expired.

NEW THOUGHT is published on the following ideal principles:—

1. Absolute freedom as to subjects treated, and the manner in which they are treated.
2. No subsidies nor outside influences of any kind to sway the ideals or expression of the editor.
3. No paid advertising of any sort to be published therein.
4. The subscription price to cover all expenses and leave a modest profit for the publisher.

The May Number of NEW THOUGHT contains the following articles: Rheumatism and Its Cure; The Influence of Surroundings; More About Nervousness; Cutting Off Thy Right Hand; Controlling Storms; Sacrifice That Counts For Evil; To Change Your Luck.

Among the subjects treated in the June NEW THOUGHT are: Overcoming Evil; Middle Age and Marriage; How to Help Your Husband Succeed; Practical Help for the Selfish; Trying to Influence Your Friends; Disease and Old Age.

"I never told you how I enjoyed from end to end, the copy of NEW THOUGHT you sent me. What a good name the paper has—and how beautifully it fulfills the promise! I wish it long life and plenty of subscriptions."—EMMA BELL, MILES, Albion View, Tenn.

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- Positive Persons and Negatives.
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## Anent Books.

(Continued from Page 66.)

that the writer has deep insight into the higher things of life; 95 pages, board covers. Price, 75 cents.—D. N.

—A dainty little book of poems entitled "The Lure of Life," is by Oliver Opp-Dyke; 128 pages, board covers. Published by Sherman, French & Co., Boston, Mass. Price, \$1.08, postpaid.—D. N.

—An original treatise on language whereby what is loose in construction and wasteful in words may be avoided has been worked out by Oscar Schleif in a book entitled, "The Technic of English." Cloth bound. Price, 75 cents, paper, 50 cents. Published by the author, 1526 N. Park avenue, Philadelphia, Pa.—D. N.

—The sixth volume of "Science and Key of Life," a voluminous work on astrology compiled by Henry Clay Hodges, has been issued by the Astro Publishing Co., Hodges Building, Detroit, Mich. The influences exerted by the planets over human destinies have been known to astrologers for ages, and this series have been written with the purpose of initiating the lay mind into the mysteries of this fascinating subject. Cloth binding, 252 pages. No price given.—D. N.

—A book of sweet little poems about the everyday happenings of everyday life is "The Joy of Things," by Osman Castle Hooper. Attractive cloth binding, 60 pages. Price, 80 cents, postpaid. Issued by The Honey Jar Publishing Company, Columbus, O.—D. N.

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(Continued on Page 72.)



## FREE TO YOU!

**The Secret of the "I AM"**  
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Calvin E. Troppe, 20 Vesey St., New York City, N. Y., writes: "What the 'Actina' has been to me in relieving HAY FEVER is more than I can find words to express."

H. E. Williamson, 17 So. San Joaquin St., Stockton, Cal., writes: "The 'Actina' has more than fulfilled my greatest expectations. It is wonderful. This spring for the first time in my memory I discovered no sign of HAY FEVER."

"Actina" will be sent on two weeks' FREE TRIAL. For full information and free book, address ACTINA APPLIANCE CO., 907 S. Walnut St., Kansas City, Mo.

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is the reward of Nautilus readers who have used Mrs. Rhodes' Great Hair Maker. Users are delighted. They even tell Elizabeth Towne about it!

"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 picture and information for \$1.00. **GRACE G. RHODES, Dept. B, Corry, Pa.**

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Doles = Aids Digestion  
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Latest pocket curiosity. Everybody wants it; tells the time on watch through cloth. Apparently see your fellow, best girl or any object through cloth, wood or stone, any distance, all climates, lasts a lifetime, always ready for use. Price 25 cents stamps or silver.



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"How to Wake the Solar Plexus" is a most unique and interesting booklet, by Elizabeth Towne, upon deep breathing, and the Solar Plexus.

From very ancient times many writers have attached an unusual significance to the Solar Plexus and its functions. The Hindus of India claim that the soul functions through this great nerve center.

Be that as it may, this odd little book teaches that the Solar Plexus is a center or storehouse of life, power, or energy. That when this center is aroused to activity through deep breathing and other exercises, it radiates nerve energy to the whole body. The book contains breathing exercises of great practical value.

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Mrs. Blanche C. Martin, Instructor in a prominent girls' school, writes: "I have used your little booklet as a text-book on thinking and breathing, and the pupils look upon it as a revelation. They put it into practice, too, and send the booklet to sick friends and parents."

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Nearly 100,000 copies sold. Many have been helped by following its teachings. Price of booklet, 25c.

SPECIAL: We will send Nautilus 6 months to any NEW subscriber and include a copy of "How to Wake the Solar Plexus" for only 50c. Sign the coupon and mail 50c in stamps NOW. Book and magazine to separate addresses if desired.

### THE ELIZABETH TOWNE CO.,

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Here is 50c per your special offer for Nautilus 6 months; to

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## A Prominent Physician's Opinion

Doctor C. S. Carr, Columbus, Ohio, Tells What He Knows About Dr. C. H. Carson of Kansas City, Mo.

His Letter and Published Statement Answers, "Who Is Dr. Carson?"

COLUMBUS, OHIO, May 25, 1911.

MY DEAR DOCTOR:—

I am enclosing an article which will shortly appear in one of the journals; probably, the *Columbus Medical Journal*.

As I shall not be able to attend the Convention in June in body, I am sending this along, which is a copy of my article, thinking perhaps, you might want to read it at your Convention.

I shall be present with you in the Spirit and send you all sorts of messages of fraternity and good wishes. I could have said a lot more, but I guess I have said enough. I mean every word of it! there is no taffy about it. I have been thinking it over several months, and the article contains my deliberate conclusions unbiased by the personal magnetism and the memory of your presence.

Fraternally yours,

C. S. CARR, M. D.

Dictated to Marion.

DOCTOR CARSON OF KANSAS CITY, MISSOURI.

I have visited Doctor Carson. To be accurate, I should say, Doctor C. H. Carson, Kansas City, Missouri. I had known the Doctor slightly by reputation for several years. I had never met him. Never expected to. I never traveled. He lives too far away.

But one day, I received a letter from him containing an urgent request to attend one of his Conventions at the "Temple of Health." Of course I could not go. Business made it impossible. Never had been so far from home in my life. Could not consider such a proposition. I said all this and more in my reply.

But my letter did not discourage the Doctor at all. He replied to my excuses one by one, and I was finally persuaded to make the trip. One of the objections that I urged was that I never traveled

alone. He said, "All right, bring some one with you." My daughter said, "I will go with you." So it was I visited Doctor Carson.

Fine train to St. Louis. Fine train from St. Louis to Kansas City. Met by the Doctor in fine 60-horse-power automobile, and whizzed to the best hotel in the city. And that is saying a good deal; for there are many fine hotels in that great city. Yes.

Stayed five days.

It was a continuous visit, day and night. We talked and talked and then talked some more. I talked with his assistant doctors, four or five of them. Fine fellows. I talked with his housekeeper and other inmates of his splendid home.

\* \* \* \* \*

I talked with everybody I could about the Doctor. Patients, neighbors, bankers, lawyers, newspaper men who have known him many years (for the Doctor has practiced thirty years in Kansas City, and is one of the best known men of the city).

Yes, I talked with every one I could about the Doctor. for I was anxious to diagnose the man at close range, while I had the chance.

He is a large man, this Doctor Carson. Large of body with large purposes, large accomplishments and large in generosity. The magnetism of his presence is as effective as a breeze from a state battery. He is one of those fellows that one can feel without touching him.

I asked many leading questions with all I talked with. I played the role of amateur detective. I had traveled for facts. I was determined to get them. This is what I got: His professional assistants (some of whom have been with him a dozen years or more) said of him many remarkable things. They needed no

urging to say them, either. They said, "the Doctor is a wonderful healer. We do not profess to understand him entirely. He heals according to laws he seems to have discovered for himself—not written down in medical books. By touch, by word of command, by passes, by look, by laugh or frown, by tenderness and violence, by words of encouragement and words of stern rebuke. He gives one patient a ringing slap and touches another with a tenderness that cannot be imitated.

The wonderful man, said they. Doctors were they who said these things. Old doctors, young doctors, graduates from colleges of various schools, keen-sighted, skeptical, scientifically trained men, who have witnessed Doctor Carson's methods for years. These are the ones who say of him, he is a wonderful man—a marvelous doctor. And then they go on to say, Doctor Carson is a square man. He does not rob his patients as many eminent doctors do. If he treats a millionaire, his charges are no more than they would be to a man of moderate means—and then, of course, like other doctors, he treats some to whom he returns his fee, which he requires of all alike in advance.

Patients were there, scores of them, from all parts of the country. At the "Temple of Health" every morning he meets his patients and gives them an impromptu lecture. Twice I was in his morning audience of a hundred or more. His talks were frank and business like. Nothing boastful or visionary. His claim of personal powers to heal, are made without any indirectness or vanity. He says he has developed for himself the same power of healing that other men possess, if they would use them in faith and fidelity.

Six treatments are all that any patient is allowed: then he must make room for others. He will accept no one as a patient who has any doubt or misgiving as to beneficial results.

I sat with him one morning as the new patients were ushered before him, one by one. First, the fee is laid down on a desk before the doctor. Then a few questions are asked, a rapid examination made, not over five minutes to the patient. For hours they file past him, each one receiving a slightly different reception before he assigned them to one or another of his assistants.

One patient remarked as she laid down the fee: "I have come because of the persuasion of relatives. I have little or no faith in this kind of treatment, but I have concluded to give you a trial. I have tried everything else without relief." The Doctor quietly handed her back her money, and entirely ignored her expostulations and attempted apologies. I saw the same woman in line the next day, awaiting her turn to get before the Doctor, when I presume she was wiser than to repeat her doubts next time.

Then I talked with patients. Some who had been patients before; some were on their first visit. I tried faithfully to find some dissatisfied one, but I failed. All said the same thing: "The Doctor is a wonderful man."

By the way I wonder how many other doctors there are in Kansas City, whose patients all praise their doctor? And yet in spite of the affection and confidence of his multitude of patients, Doctor Carson has had only the enmity and opposition of the medical profession. Instead of trying to learn his secret of success, his brother physicians have tried to drive him out of business. The results have been that he has more patients and cures more patients than any of them. Five times as many.

Yes, that's so.

Everywhere we went, everybody seemed to know Dr. Carson. The merchants, the bankers, the hotel men, the railroad men; everybody, everywhere. He got the glad hand everywhere he went, whatever place he stopped. One banker told me that the Doctor could get of any bank in the city any amount of money. That his word is as good as a Government Bond. And some of the medical profession would have us believe that he is a fraud, without conscience or reliability.

If his own household believe in him, if his patients believe in him, and if those who have business relations with him believe in him, shall I take the word of a few of the medical competitors as to his character? I guess not.

And yet I came away in a confused state of mind as to what conclusion I had reached. He still remains more or less a conundrum to me.

Good fellow? Yes. Successful Doctor? Yes. Honest Man? Yes. Beloved by those who know him best? Yes. Cures a multitude of patients every year? Yes. Holds the confidence of people who have known him and employed him for twenty-five years or thirty years? Yes. Yes. Yes. But—

But, I say.

He ignores almost everything taught by the medical profession for the last one hundred years.

He boldly reverses most all that the average doctor thinks essential.

Is it possible that every other doctor is mistaken and only Doctor Carson is right? It would look so—and yet it can not be so. Well, I will give it up. The problem thickens the more I study it. Oh, of course, I know what the majority of doctors would say. That's easy. They would exclaim in chorus: "The gullibility of the common people is past all reckoning." "The gullible herd—the common people." Yes, that's what they would say.

But it happens that it is not the common people that follow Doctor Carson. I met, while there, among his patients, judges, lawyers, doctors, professors and college men of every sort. He draws as largely from such sources as any other doctor. And then, of course, the common people.

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## Anent Books.

(Continued from Page 68.)

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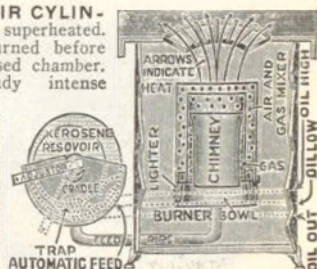
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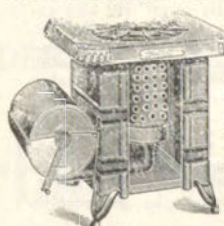
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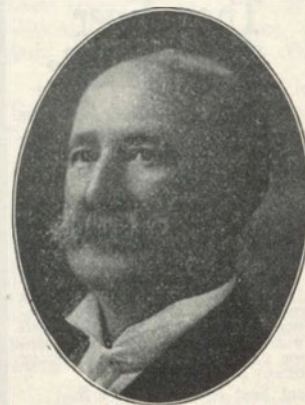
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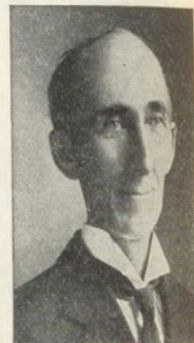
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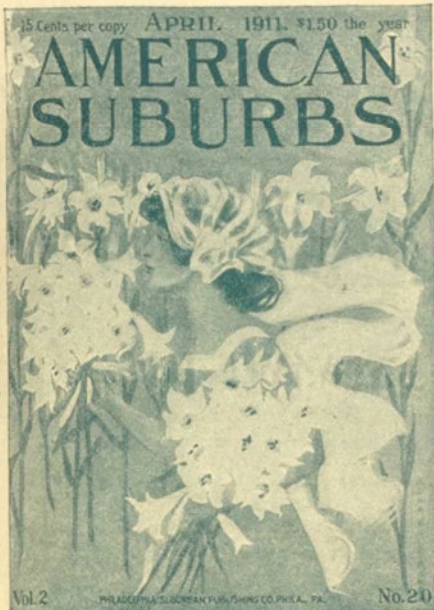
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You want a half-dozen or dozen of these spoons—FREE.

**How to Secure Silverware.**

There are two large hand in Jar Trade-Marks printed on the ends of each case of Economy Jars, and one small Trade-Mark printed on each carton of Economy Caps contained in each case, also one small Trade-Mark printed on each carton of Extra Caps. (A few cases of Economy Jars are in the market without the Jar Trade-Mark. If you do not find printed on the end of each case the Jar Trade-Mark, cut out the firm name "Kerr Glass" on cases and send it in to us and it will be just as good a coupon as the Jar Trade-Mark.)

Cut out one Jar Trade-Mark, as above described, from case or carton and mail to us with 15 cents U. S. stamps for postage, packing, etc., and we will present to you one teaspoon. Two Trade Marks and 15 cents U. S. stamps for two teaspoons, three Trade Marks and 42 cents U. S. stamps for three teaspoons, etc. These teaspoons are the genuine full size famous King's Hall Silver, 1066 Sectional Plate Silver Teaspoons. The finest and best silver plated ware in the world. You will be delighted with the beautiful pattern and proud to display them on your table. They are warranted to wear many years. We will exchange any spoon that shows wear under 15 years. These teaspoons are worth \$4.00 a dozen; \$1.00 for three, or 35c each. With Jar Trade Marks you get \$4.00 worth of beautiful teaspoons for \$1.00. You save 58c every time you buy one dozen Economy Jars. Buy two dozen Economy Jars and secure set of six beautiful teaspoons. Buy 4 dozen Jars and get complete set of 1 dozen teaspoons. Buy the Jars now while this free order is still in effect.

Buy Economy Jars today from your dealer and start your set of free spoons. If your dealer is out of Economy Jars be sure to write us. We will refer you to a dealer who has a stock on hand and send you a booklet of valuable recipes free.

**CAN CORN ON THE COB**

"I have in use over four dozen Economy Jars for the past three years and never had one jar spoiled. Have just finished canning direct from our garden—beans, squash, carrots, beets, tomatoes, onions, radishes, red cabbage. My corn on cob is delicious; also have several varieties of fruits." Mrs. Jack Seully, Vallejo, Cal., June 28, 1910.

TRANSCRIPT  HOLYOKE, MASS.