MAUTIUS

I am larger, better than I thought. I did not know I held so much goodness. From this hour I ordain myself loos'd of limits and imaginary lines, going where I list, my own master total and absolute; listening to others, considering well what they say, pausing, searching, receiving, contemplating; gently, but with undeniable will, divesting myself of the holds that would hold me.

-Whitman.

OCTOBER, 1911

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-Whitman,

20 1911

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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.-New Thought Inn. 2336 Chan-

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

BRIDGEPORT, Conn.—G. O. Borton, The New Thought Sunshine Club, 1342 Park avenue. BRUNSWICK, O.—Co-operative Book and Subscription

CALGARY, Alberta, Canada.-Mrs. M. Mason, 236

CAPE TOWN, South Africa.—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.

CHICAGO, III.—The Progressive Thinker, 40 Loomis

CHCAGO, III.—The Progress Co., Progress Building. CHRIST CHURCH, New Zenland—Ida M. Bruges,

DAYTON, Ohio .- Lotos Library, 50 Stillwater avenue, cIvor, librarian

DENVER, Col.-Dr. Alexander J. McI. Tyndall, 526

DENVER, Col.-Mrs. Edith Marie Raymond, 302

EDINBURGH, Scotland .- Helen Rhodes-Wallace and

Robert Wallace. FRESNO, CAL.—Mrs. L. F. Sanders, 944 O. street. HAMILTON, Ontario, Can.—Cloke & Son, 16 King

HARROGATE, England .- Talisman Publishing Co., HELENA, MONT .- Mrs. S. J. Rumans, 1051 N. Ewing

HUDSON, Ind.—Mrs. M. J. Dole, Box 68, Dole street. HUMBOLDT, Iowa.—Armetta M. Flowers. JAMESTOWN, N. Y.—W. I., Peters, 11 B. East

JULIAETTA, Idaho.—S. A. Roe, M. D.
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KALAMAZOO, Mich.—Home of Truth, 506 So. Rose
street. New Thought Library.
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LONDON, England-L. N. Fowler & Co., 7 Imperial

LONDON, England .- Power Book Co., 29 Ludgate LONG BEACH, Cal.-Mrs. S. F. Connley, 14 Ameri-

LOS ANGELES, Calif.-The Fountain of Life Insti-

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LOS ANGELES, Cal.-Whalen's News Agency, 233

MASSILLON, Ohlo.—Ralph W. Young, MELBOURNE, Australia—Miss E. R. Hinge, 178

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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, 134

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.

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PHILADELPHIA, Pa.—Mary E. Brown, 1839 N 11th

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

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minster street.

PROVIDENCE, R. I.—S. C. Dunham, 104 Olney Street.

SALT LAKE CITY, Utah.—Shepard, the Magame
Man, 77 East 3d South.

SEATTLE, Wash.—Raymer's Old Book Store, 1522

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VALPARAISO, CHILE, S. A.—Georgina Hammerton, 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, 1443
O street, N. W.

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Nautilus News.

BY THE EDITORS.

"Captains of Peace."

November OUL Number will appear the second instalment of Sinclair Lewis' great serial "Captains of

Peace." You will therein be made acquainted with the organization of the World Army of Peace, and some of its doings, and you will find out some things about aviation and some wonderful inventions that are on the verge of dis-

It was in San Francisco as desk editor on the Associated Press that Sinclair Lewis began to get his first hand knowledge of these

The Los Angeles Aviation Meet of 1910 was the first great meet of the kind in this country. Mr. Lewis, in charge of the "early service" (that between one thirty and five in the morning) had to handle the glowing reports of Curtiss' and Paulhan's achievements as they came rattling from the telegraph instrument. Outside-all silent, with dawn hinted in the skies; a solitary policeman wandering up gray Market street. Within the great brilliantly lighted rooms of the Associated Press, a feeling of being in touch, telepathically as well as telegraphically, with all the world; not forgetting the aviation camp down at Los Angeles.

Later, while managing editor for the Volta Review, Dr. Alexander Graham Bell's pet organization, "for the increase and diffusion of knowledge relating to the deaf," located at Washington, D. C., Mr. Lewis was allowed to examine involved to the control of the deaf. examine invaluable, yet unpublished notes made by Dr. Bell during recent years. Dr. Bell has put into aviation, particularly the development of the tetrahedral structure, the same interest and genius and energy which enabled him to invent the telephone. It was he who started Glenn Curtiss flying; and before the Wrights were flying, Douglass McCurdy was already in the air at Baddeck, N. S., in a machine designed by Bell. Not only on the practical side, but still more on the theoretical side was Bell a great pioneer; and his findings, carefully dictated and preserved, were examined in extenso by Mr. Lewis.

November Nautilus.

The special feature for November will take you very far afield to show you some things that

come close at home to every American. Among the specially good things that will appear in November Nautilus are these:

An article by Annie Rix Militz on "The Preservation of the Body."

An efficiency tonic in "Your Creative Intel-

ligence," by Walter DeVoe.

A cure for constipation in "The Great Health Giving Trio," by Fred G. Kaessmann.

A spiritual eye-opener in "Mining," by Jessie L. Bronson.

(Continued on Page 68.)

This Washer Must Pay for Itself.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much. And

thing about horses much. And I didn't know the man very well, either.

So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't all right."

well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

me thinking.
You see I make Washing
Machines—the "1900 Gravity"

Washer.
And I said to myself, lots of And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing machines by mail. I have sold over half a million that way.

me. You see I sell my Washing machines by mail. I have sold over half a million that way.

So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

New, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes.

Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, I said to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line today, and let me send you a book about the "1900 Gravity" Washer that washes clothes in 6 minutes.

Address me this

in 6 minutes.

Address me this way—H. L. Barker, 346 Court Street, Binghamton, N. Y. If you live in Canada, address 1900 Washer Co., 357 Yonge St., Toronto, Ont.

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faculties.

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A chart showing how all human powers are interactive and interdependent.
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about the Will.

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How to avoid getting into unfortunate positions, circumstances, ventures.

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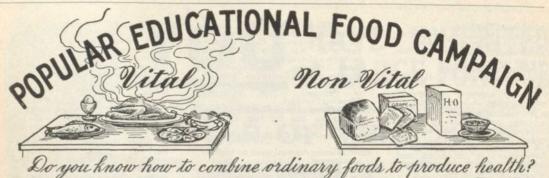
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THE NAUTILUS.

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OCTOBER, 1911

No. 12.

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Copyright, January, 1911, by Elizabeth Towns.

Published Monthly.

Holyoke, Massachusetts.

Entered at the Post Office at Holyoke as second class mail matter. Foreign postage, 50 cents.

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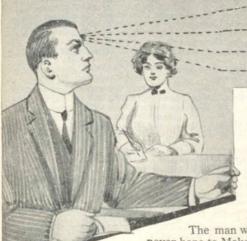
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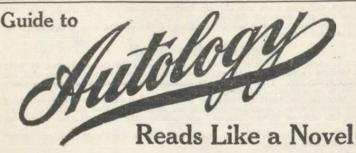


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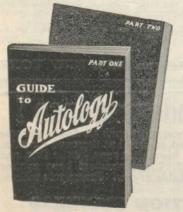
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"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell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

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OCTOBER, 1911.

VOL. XIII No. 12



All for Good.

So then out of the depths and heights and breadths of our experiences I say

unto you, God is Love and all things work together for good, and there is no human experience that the Spirit of Good within you cannot turn to beautiful results for yourself and for those about you, and for the world, and for the universe.

Be still and know.

Reeping Up Enthusiasm. "I wish you would advise me in regard to a sure method of keeping one's interest alive in a chos-

en line of business, and keeping out of a rut. The one terrible thing with me is losing enthusiasm in my work which is usually followed by unsatisfactory work, and finally by the loss of my job. If I could master this one great secret, I believe I would find the key to a happy life."—H. M.

The only way to keep up your interest and enthusiasm is to get at the source of interest and enthusiasm. I find the source of these things is NEW THOUGHT. In other words, I find from experience, my own and that of tens of thousands of others, that you need to put in about an hour a day, every single day, on New Thought

reading and thinking in order to keep open the valves between you and the source of all power and good work.

By and bye you will get the habit of that sort of high thinking which keeps you alive, awake, and enthused, which keeps your enthusiasm harnessed to good uses, instead of letting it dissipate in useless thinking and feeling.

You can get a whole lot out of using some good New Thought book every day. Read a chapter in it every morning before you go to work. Read more in it again at noon. Read still more the last hour before you go to bed at night. Affirm to yourself before you go to sleep the things that you want to have come true. Make these same affirmations again in the morning on awakening. Go in to win and stick to it!

Scientific Management of Enthusiasm. Losing enthusiasm is characteristic of the temperament that goes to extremes. The problem of such a tem-

perament is to gain poise, balance; balance between outgo and income of energy. One's daily living must be regulated into some semblance of system. The man who dissipates at night has

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simply expended his energy to such an extent that he will feel dull and stupid the whole of the next day. There is no use trying to burn the candle at both ends—you can't do it. Regulate your evenings as well as your days. See that your recreations are of such a nature as to make you feel healthier and happier and fuller of energy and inspiration. Then when it comes to business hours see that you fill the business hours full of interest in your work, full of the best work you can possibly put out.

Be prompt in attendance at business, allow nothing to encroach from the outside. Never read a book or write personal letters in business hours. Never allow your friends to come and chat long or aimlessly with you in business hours, either in person or over the phone.

Direct your thought into business channels in business hours. Make a business of business. Put your heart and soul and interest and will and purpose into it. If you do this you will soon find that your interest in your business is increasing, that your enthusiasm is growing.

The Reason

You see, life energy flows through you like a stream. It has to have banks to run in, just as any

stream has to have banks to run in. Let your business hours form the banks to your stream of energy, physical and mental. Keep your thoughts within the business banks in business hours. Don't let your thoughts trickle out on side issues, social or personal. If you do you bring yourself into just the condition you complain of—your thoughts are all the time running over your banks and

washing your business banks away until you simply welter in a great slough.

And I want to tell you that there is no enthusiasm to b found when your thoughts are spread out in a slough. It is only when thought is taught to run in channels, with definite banks, that it grows deep enough to make you have the sensation which you call enthusiasm.

Direct your thoughts into proper channels, and you will find your interest in life growing deeper and deeper, your enthusiasm growing fuller and fuller.

When you have reached this point in your development you will find that you are making one hand wash the other—that your social recreations simply rest you from business, so that when you go back to business you are fuller of energy and joy than ever. You simply switch your stream of psychic energy from business into your social and personal affairs, and then back again, without in the least lowering the level of your ever-flowing stream of life energy.

In other words, you find THE JOY OF LIFE is doing well whatever your hand finds to do, be it pleasure or business.

Only by thoroughness in sticking to it can you make strong the walls through which your stream of life flows. And only as those walls are strong and your stream of life deep do you set in motion that vibration which we call the joy of living.

The Balanced Life. I said your problem is the problem of finding the balance, the point of poise. See that you

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so direct your life that your occupations balance each other. If your work in the daytime is sedentary be sure that your recreations are active, and vice versa. If your daily work keeps you with a great many people then see that you spend a number of hours alone with good books. Sir Walter Scott maintained his balance by walking in the woods one hour for every hour which he put in writing.

The more you sit stil the more you want to sit still.

The more you walk the more you want to walk.

So it happens that the man whose business keeps him sitting still all day has to make certain rules for himself in the way of taking physical exercise. These rules are the banks for his stream of life energy. If he builds these banks steadily and strongly; if he allows no gaps in them; in other words, if he sets aside certain hours for active work every day and never permits himself to miss these certain hours he will soon find himself in the habit of wanting to exercise at these certain hours. Then he will enjoy the exercises just as much as he enjoys the sedentary work. It will be no more of an effort to take his daily hours of outdoors recreation than it is to follow his habit of so many hours of sitting at the desk.

To Demonstrate Yourself.

I am a girl who has never been very popular with men, but I recognize that my happiness lies in loving

and being loved by one. I have never been in love in my life, though I am a woman grown. It seems to me that the men (or boys) who have shown any preference for me, were always younger than I was, and I could never get interested in them. Then, too, I have no "small talk," and when I receive professions of love I always feel that they are not meant.

I am domestically inclined and love home life, but I have to work in an office to support myself, and am not at all satisfied. I am very particular and don't allow any "liberties" whatever, and I believe I am considered indifferent to men. Can you tell me how to overcome my diffidence and interest men in the right direction?—V. R.

Judging from the tone of your letter, I suspect you are a very unexpressive and undemonstrative person. In which case the key to the situation with you is to cultivate the habit of expressing the thoughts and desires that come to you. When you begin you will find it a little hard to do, because you have got yourself so set in the habit of not expressing what you feel, that you won't be able to discover at first that you have anything to express.

The first thing to do is to imagine what you would like to express, and then express it. Begin to take an interest in those about you and to express that interest in little ways; little words, or little attentions. Lay for your own kind thoughts toward others and make a business of expressing them right on the spot. Don't wait to think—just EX-PRESS.

In addition to this, take time every day to imagine yourself hobnobbing socially with plenty of attractive and agreeable men. I remember that when I was a very young girl I was quite smitten with a very young gentleman of my acquaintance. All without trying I used to imagine him as going down on his knees and begging me to accept his affections.

The first time I pictured him presenting himself to me in this fashion it made me flush to the roots of my hair and the nape of my neck. But by and bye I got so used to this idea that at

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last when he did begin to pay me little attentions I had no sense of embarrassment whatever. It seemed all natural to me. But alas and alack, when the attentions came they didn't suit me at all! I haven't seen this young gentleman since I reached the nature age of twelve years.

Meeting Great Persons. Later in my life, I used to try the same mental tactics before great persons. I met all the great

ones of the world, all in my mind. I visited with them on the friendliest kind of footing, and I spoke out anything that came in my mind about them or to them. I kept reminding myself that they were the greatest people in the world and that I was just as great, just as individual, just as important in the scheme of the universe; that the only way in which I differed was in being different! that my only value to them or to the world was in expressing to them my own natural normal thoughts and feelings, just as they came to me fresh from God! In dreams as well as in day dreams I have repeatedly visited with King Edward VII and other notables on the friendliest terms and without thinking of my own appearance or words.

And so when I really did begin to meet the great people of the world, I felt as comfortable as I did in meeting my own sisters or brothers.

All because I learned to value myself, and to consider my own thoughts and impulses as the thoughts and impulses of God through me; thoughts and impulses given me to EXPRESS; thoughts and impulses which, coming from God through me, must be the right thoughts and impulses or they wouldn't be given me for expression.

Your Brand of Human.

To get back to your own case: Express your kindest thoughts and interest and feelings to

those about you, regardless of whether they understand you or not. It makes no difference whether they understand you—the chief thing in your life is TO EXPRESS WHAT COMES TO YOU FROM WITHIN. By so doing you express your real self and give those about you a real opportunity to understand you and be attracted to you.

The sort of life you evidently live is the kind of life that shuts you off from all the lives around you—you live the unexpressive life. Wake up and BE YOURSELF. Be yourself even in a business office. This doesn't mean that you have to spend your entire day chattering and giggling to those around you. But it does mean that when you feel like smiling you should smile, and when a bright thing comes to you, you are to speak it out brightly, and when you feel an interest in the one near you, you are to show that interest.

In other words, let human beings know that you are human and let them know just what brand of human you are. Let God EX-PRESS through you, and you will soon find yourself making friendships with those who like the sort of things that God impresses you with and you express.

Seek a social life. Go to church and get interested in a Bible class, if you don't know of anything better. Usually a mixed Bible class is both interest-

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ing and productive of personal friendships. Go to lectures, parties, banquets, lunches, anything, and anywhere that you will be apt to meet new people and make new friends.

But remember wherever you go you are to EXPRESS yourself in thought-fulness and kindness toward others, men and women, everybody young and old, in order to pay your way.

No society is going to do any more for you than you do for it. Others give themselves to you and you must give yourself to others—give your ideas, your interests, your kind thoughts, your kind deeds, your smiles and appreciation. You need not try hard to talk or to entertain, most persons prefer a good listener to a talker of the Tennyson's brook variety.

To have friends be a friend—and practice on any old individual who comes your way!

Don't get the idea of trying to be interesting. Just be yourself and express that being. Think interest and kindness and love to those about you, try to understand them, try to make their interests yours, and gradually you will find it easier to express the interests you feel.

Listen, and learn, and express yourself in smiles, comments, and small anticipations of the wants and needs of others. I know a woman who married her wealthy employer, and they say that he was first attracted to her because she was always willing and attentive to the wants of others, no matter what went wrong in the office.

When You are Burned Out. Out of our experience with insurance people, we learned these things:

Ist. Never take

out a policy with a co-insurance clause. We had none and so we were able to get all the money we were insured for.

2nd. Insure conservatively, for, say two-thirds the value of goods when new, always for the amount you think would not quite cover your loss in case of fire. And take good pains that the insurance covers everything without a co-insurance clause. Keep an inventory of your goods, and keep all bills as proof of cost.

3rd. When it comes to a settlement get your complete inventory ready, giving the exact prices which you paid on everything, backed up by your bills and statements, or by word of the merchants from whom you bought your goods.

4th. Then insist upon the adjusters finding out what your loss is, NOT what your salvage is. The amount of your salvage is your business, but the amount of the loss is their business. Insist that they either replace everything exactly as it was, or else give you the full amount of insurance up to the complete total of your loss. And don't on any account accept their word in regard to cost of repairs, nor allow them to pick out the men to refinish and restore things. Insist on having the judgment and estimates of the best men in your own city, on all these things. We were told that \$35 would repair our piano. and the fact was we paid \$450 for the work.

5th. In case they refuse to do this then insist upon an appraisal. They will do all sorts of smooth talking to make you think you are the one who will lose by an appraisal, but you are not. If you have your bills and your merchants to back you up you will come out better through an appraisal than

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you can possibly come out if left to the tender (?) mercies of the insurance men.

6th. In case of an appraisal be sure that you insist upon having the specific naming of your appraiser. Then choose the biggest man in your town that you can get hold of, the biggest man who knows the value of things. Get his permission first. A clerk from whom you bought the goods is not the right kind of man-you want a big man who is a thoroughly good business man with judgment and gumption enough to stand up for you. He is your attorney among the appraisers. The insurance companies will choose an appraiser of their own who will be their attorney, you may depend upon it.

7th. Be sure you have a hard and fast agreement with your appraiser that he is NOT to accept as a third appraiser any man who lives outside of your own town. Insist that they choose a reputable and honorable man in your own city, to act as the third appraiser. An out of town man is like loaded dice or stacked cards—loaded and stacked against you, and in favor of the insurance companies.

8th. When it comes to the appraisal be sure that you are right on the job every minute and that you have your proofs with you, and your witnesses on the cost of goods, and that you don't allow the opposition to depreciate your goods beyond their value to you. The insurance companies are versed in all the tricks of the Jew second-hand dealer—they will depreciate your goods to the last limit and bluff you if they can into accepting a second-hand dealer's values on your goods, instead of your value. Apparently the insurance com-

panies entertain the conscience of a kitten, and the soul of a Fagin, when it comes to the pinch of paying up.

On the other hand if you have a coinsurance clause they will appreciate your goods far enough to make you a co-insurer. They are arbitrary in this, and there is no law to prevent their doing it. If you insist upon an appraisal and see that you have a man with good business sense they may be prevented from working this little dodge.

9th. Remember that they are paying for your goods at what they are worth to you, not at what they are worth to a second-hand dealer under forced sale. Remember that and keep on remembering it in every discussion that comes up, and on every scrap of goods that is on your inventory.

I suppose you know that the insurance companies are allowed by law a certain number of days in which to make settlement. I have forgotten whether it is sixty or ninety days. Don't let them wait till the last minute and you have to stand for a hasty settlement. If they don't push you sufficiently see that you push them—just insist upon an appraisal forthwith.

Be sure to get for your appraiser the best man you can, and see that he is friendly to you, and the kind of man that will stand up for the right without being contentious, a man whose word bears weight because it is not too hasty a word. And remember that you are to stick right with him and the rest of the appraisers all the time the appraisal is going on—the minute your back is turned things may go against you for the lack of just the very knowledge that you and nobody else can possibly

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have in regard to your goods. You are entitled to call witnesses to substantiate what you say and you are entitled to bring in affidavits, letters, bills, etc.

The first thing the insurance adjusters will do is to tell you how much they love you and how sorry they are for you and how consumed with zeal to just empty the company's coffers right into your lap. Don't fall on their necks or you will discover what their lamb skins are buttoned up over. Cork up your own sentimentalities and wire the cork; blow the froth off theirs; keep your head cool and your tongue soft and look sharp. Don't be seared or fearful—trust in God and your pebbles of TRUTH shall prevail over the insurance Goliath.

There ought to be strict government regulation of insurance companies. The co-insurance clause should be prohibited and declared the criminal cheat that it is; and the companies should be compelled to pay without question the full amount of loss up to the face value of the policy, unless arson is proved against the insuree. This would remove from before many well intentioned young men the continual temptation to "save" by hook or crook on your fire losses so as to "earn" extra commissions, and records from the companies they work for.

Taxes Equalized
And Secured.

Calm your fears! A single tax on land will not handicap the farmer and deprive the city dwell-

ers of their parks and playgrounds.

Remember first of all that the conditions you deplore have all grown up under the present foolish tax system.

What is it that makes land increase in

value? Always it is the improvement of adjacent land. And it is the improvements which are being taxed now.

Did you ever see a poor man holding a large tract of unimproved land? Not on your life. It is the rich man who does that, while the poor man digs to put up buildings and pay the taxes on the buildings.

The public must raise a certain amount of money to cover public improvements, streets, parks, etc. Why should this be raised by taxing improvements? Why not distribute it evenly among land holders thus making everybody contribute equally to the public good? This doesn't mean that we shall have fewer parks. It really means that we shall have more of them because it means that the rich land hog will have to contribute his share toward securing all these parks.

Take the taxes off the buildings and spread them evenly over the land, and you will soon find rich men putting their money into buildings as well as into land. This has already been proved in Vancouver and in Edmonton and in other parts of British Columbia. It has likewise been proved in New Zealand. And New York is beginning to see the light—they have begun systematically to lower the taxation on improvements and to raise it on land, with view to equalizing the taxes so that the rich man will pay his share pro rata, according to dollars, not according to heads.

Taxes that Cannot Be Evaded. The very rich man owns immense tracts of land on which he pays very small taxes; and he owns bonds which he

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hides away in the safe without paying taxes at all. It is impossible to collect a just tax on stocks and bonds or upon personal property of any sort. But it is quite easy to collect tax on lands owned by all corporations that issue stocks and bonds.

It is unjust to collect taxes on the poor man's house while his rich neighbor's unimproved land next door goes practically tax free.

The only possible way to make the rich man pay his share of the burdens of making public streets and public parks is to distribute the taxes evenly.

Land is the *only* property which can't be hidden or juggled out of existence.

Single tax is merely the one plan offered for the amelioration of the present villainous taxing of the poor man and the letting-go-free of the rich man. This is a case where we should fly to the single tax evils we know not of, which can't possibly be worse than double taxing and no taxing at all, as we have them now.

The park spaces in a city do not depend upon the ultra rich; they depend upon the votes of the common people who are the very people that pay the bulk of the taxes under the present regime. And it is the votes of the common people that must redistribute the taxation burdens so that more public parks and public playgrounds may be provided at the common expense. It is up to the people to decide how many parks they shall have and where they shall have them.

It is up to the people to levy the taxes on the sort of property that can't be hidden or juggled. In the Church as a Laven. New Thought people leave the churches for one or both of two reasons: (1) because the church

gets suspicious of their heterodoxy and limits their chances to do church work; or, (2) the New Thought persons themselves get a false idea that they have outgrown the church and must show it by coming out and being separate. Jesus staid in the church as long as they let him.

There are people who are wise as the serpent and harmless as the dove who don't throw their pearls of New Thought before church members who are not willing to receive them, and who remain in the church and teach New Thought by example all the time, and by precept when precepts are invited. The trouble with a good many people is that they can't get a new idea without advertising the fact that it is opposed to some old idea. If they could come out of themselves far enough they would realize that it is not opposed to the old ideas, it is simply a new shoot from the old, or a new outlook from a higher level. Then they would talk about it to congenial people only, instead of trying to flaunt it before uncongenial ones.

New Thought is old thought burbanked. You and I are the burbanks.

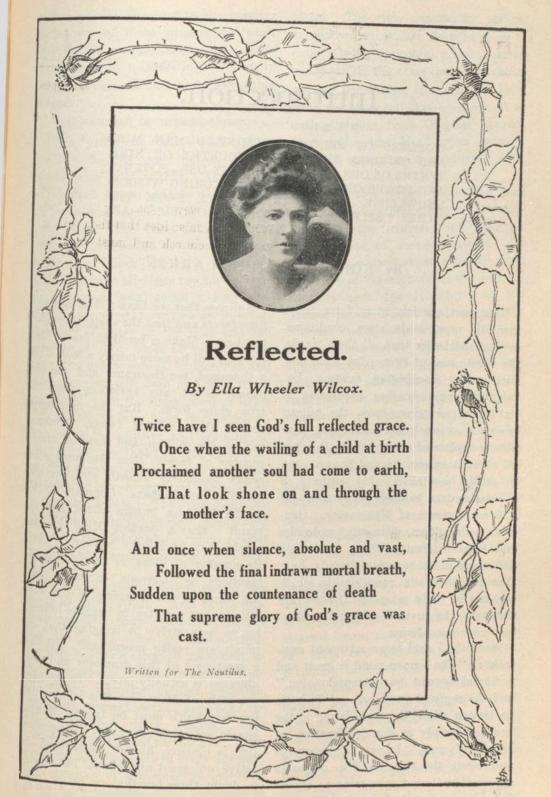
Keep mum and keep sweet, and wait for your new thoughts to ripen and the Spirit to lead you.

Then you will probably stay in the church and do better work than ever.

Don't go off half cocked.

No man has a fair chance until every man has a fair chance.

—Christian D. Larson.



Introspection.

WONDERS OF PRIMORDIAL MIND—HUMAN MIND AND ORIGINAL MIND—THREE-FOURTHS OR NINE-TENTHS OF OUR MINDS ARE NOT IN USE—POTENCY AND POWER OF LATENT MIND—SECURING WISDOM, KNOWLEDGE, INFORMATION, FACTS, FROM THE OTHER SELF WITHIN—WHY FACULTIES ARE LATENT.

By EDGAR LUCIEN LARKIN.

That part, particle, atom, form, body, mentoid, type, mode, state, conditions, or perhaps better than all these words, the word phase of Primordial Mind now functioning, manifesting, existing, living, thinking, actuating, expressing in its terrestrial throne-room the human brain, is so much more elaborate, complex, complicated and intricate than has all along been seen by and known, even to skilled mentalists, that scarcely a comparison can be made between the old and new science of Mentonomy. Ganglia, cells, fibers, filaments, molecules end to end forming these excessively delicate and microscopic threads, finer than the finest silk, ramifying in all directions in brain mass and tissues are thrummed by invisible players awakening harmonies divine.

Recently I said to an advanced mentalist: "The human mind is great and powerful beyond our comprehension," and the reply at once came: "There is no human mind; the mind living in the brain is simply a minute fraction of Mind Universal." I knew this years ago and wrote the same in this magazine saying that "mind expressing as human is an integral part of Original Mind."

Suppose that we have a diamond with fifty facets and that the shape is roughly a sphere. Make a hundrel facets, then the gem will be more nearly a ball. Then a thousand, ten-thousand and the eye cannot detect any variation from the true globe form. But the microscope reveals these minute facets. Make a million, ten million, and then an infinite number of facets; then the surface becomes absolutely smooth and the diamond an exact sphere. Compare all this to the Mind in human phase, and the result is that a perfect Mind in man would then be infinite having an infinite number of ideas, or thought atoms, mentoids, or electrons. Since we cannot think of the meaning of the word infinite, but only try to imagine infinity, let us here strive to imagine that our minds are really magnificent, but that a great part of this grandeur and magnificence is actually latent. In the present state of Mentomy, this is humiliating, but truth must be faced. Mentalists do not at present know what proportion is obscure, hidden, submerged, inactive, quiescent and latent; but beyond a doubt three-fourths, or better ninetenths of our minds are not in use. If

so, the possibilities due to the potency and power of these nine-tenths when they become nascent, arouse into activity, and begin manifesting, are really far in advance of our most fascinating dreams.

THE WONDERS OF INTROSPECTION.

Intro, prefix, in, into, within, plus spicio, look,-the combination of the words being look within. And fortunate indeed is one able to do this with readiness and ease. It is a pearl of great price. The facts discovered, regarding introspection are as remarkable as any in Mind. Here is a strange thing: one may all alone try for an hour to introspect and recall a long submerged, obscured, forgotten event or occurrence of years in the past and fail utterly. A day, week or month later, the entire event, scenes, happenings and circumstances, will flash into the "working mind" with the suddenness of lightning. Persons who have paid some attention to the culture and training of their minds, say that the information regarding these past events was apparently supplied by a separate personality within themselves. The testimony on this most wonderful subject is so strong and clear that I have no scruples against writing this standard mentological law: We are dual.

We are two personalities: the human exists as pairs within. And in the dual portions of the brain, or within the two brains. In all cases of introspection, the personality seeking to introspect secures knowledge from a person, an entity within. Monitor, mentor, guardian, other self, are names that have been applied. Painters have painted these scenes long latent, when suddenly made apparent again. Poets in every age have been inspired by introspective impulses. Many have mistaken these inspirations as external, when they were really in-

ternal. The other personality, making expression being often thought to be an outside being or mental power; but actually within the other brain. Securing wisdom, knowledge, information, facts, from the other self, has been named securing wisdom from Original sources, from a Supreme Mind, when actually the facts came from a personality within.

But let this matter be studied with increased earnestness. May not Primordial Mind, the Original Mind, take this very method of communication? begin with consciousness, after all these centuries of research from the time of students near the Himalayas to the present in the distant west, beyond the Sierras; is but little known. Its laws are not discovered: Nor the sub nor super conscious. The little understood fact, auto or self hypnosis, is simply inscrutable; for some persons at will can completely quench, obscure or hold in abject abevance their active every-day mind and exalt the other. Some having their mental powers under control can stop thinking and resume of their own volition. This opens a vast expanse in mental realms for exploration. For if it is possible to close the mind, stop its operation, make still and inactive, either or both personalities, then the stupendous fact of selection will become a reality. The Minds in Man will be able to accept, select, or reject thoughts, thought-forms, mentoids, and all types of ideas and processes of ideation. Sounding lines let fall in mind-deeps, grapple and bring to the surface of the mental sea, treasured thoughts. Then these can be compared with recent, and discoveries made. If the methods of summoning the memorizing personality at will, and upon short or even instant notice, ever become perfected, then we will become beings of far greater

power than we are now. "The Mind reflects images of the forgotten past" is an expression quite inaccurate for it implies the existence of a reflector, a surface, a background, like the film in the rear of the glass of a mirror. The mind radiates from images stored, appears to be a better terminology. Asking questions of the other personality, and receiving answers is a fact in mentonomy. Finding lost objects by direction of our other friend is a fact on record in many instances. Whether the power to introspect can be secured or attained by all normal people, or not, is not fully known. If some have this power, and others cannot possibly look within and recall, then Minds, expressing in man, differ in constitution, so it would appear on the face of the problem. But the standing mystery of latency seems to be sufficient to explain all these obscure things. Then the question why faculties are latent, even during entire lifetimes in some and active in others arises. Complete accord between the dual personalities may be an explanation of the faculty of introspection. Also discord, for arguments resulting in disagreement, are known by mentalists to have occurred, between two personalities functioning in the same man; but doubtless within the two brain portions. Students will do well to explore the faculties of introspection. Above all, when your other personality wishes to express or manifest, reveal or impress, do not by any means reject, but pay strict attention and heed the silent mental messaage.

Why Pride Precedes A Fall.

HOW PRIDE CLOSES THE CHANNELS OF INSPIRATION—A UNIVERSAL EXPERIENCE—WHAT A MODERN SEER SAYS OF PROSPERITY—WHY THE "POOR IN SPIRIT" ARE BLESSED—WHEN AND WHY ARTISTS DO THEIR BEST WORK—WHEN BALANCE WILL REIGN IN YOU.

By KATHERINE QUINN.

Man lives by inhalation plus exhalation, not inhalation of air alone, but inhalation of power, wisdom and love. Man inhales power, wisdom and love from the Infinite, or Unseen, and breathes them out upon the seen. So long as his periods of inhalation and exhalation are balanced his soul circulation remains even and life is a thing of joy and beauty. But just as soon as he inhales more than he expends, or contrariwise so soon as he expends more than he receives, poor cir-

culation with its attendant discomforts results.

The proud man shuts off all intercourse between himself and the Unseen. Instead of holding himself open to the impressions which the Unseen is always waiting to give us, he considers himself the source of his own inspiration, and by that thought closes the channel through which real inspiration flows in to him from the Infinite. Instead of the Infinite Power, Wisdom, and Love upon which he has hitherto drawn, he becomes dependent upon his own finite power and intelligence. His soul is like unto a pool which has no inlet; the waters evaporate, and as there are no streams to furnish a fresh supply, the pool becomes stagnant and foul. The man's gumption decreases, his power weakens, and his love dries up and blows away.

In times of adversity man turns instinctively to God. When his own power of doing and bearing is exhausted, his instinct, the instinct which guides animals and savages and little children, tells him there must be some power outside himself to which he can turn for assistance. In his agony he calls upon the Lord and is saved. This is an universal experience, applying to so-called irreligious persons as well as to religious ones. The Biblical writers observed this correspondence between adversity and conversion and declared that whom the Lord loved He chastised. They saw that affliction often made a man draw nigh unto God, while prosperity often drew him away from God, and they concluded that the afflicted ones were the beloved of the Lord, and that He sent them afflictions for the purpose of drawing them closer to Himself.

A modern seer, remarking the same thing, wrote: "Everything can be endured except continual prosperity." All things can be endured and accomplished while we have the Universal to aid us, but when through pride we close ourselves to the Universal's suggestions life is sure to get into a tangle.

The downfall of Lucifer is an illustration of this. He was the highest angel in Heaven. The glory of God so filled and illumined him that he outshone all the other angels. The Divine Life throbbed in him so strongly, he felt It so much a part of himself, that he mistook himself for It. He forgot his source, refused to own his center. He detached himself from the great Central Dynamo, and his power waned. He fell, his fall according to the law of gravity, being all the greater because of his former great height.

There was one of the Beatitudes which for a long time I did not understand. I could not see how the poor in spirit could be blessed. I could see how one poor in worldly goods, but possessing a rich spirit, might be blessed, but I could not see the relation between a "poor spirit" and "blessedness." I was told that "poor" corresponded to "humble" or "content," but the answer did not satisfy me. Then one day I heard a sermon which enlightened me. The preacher traced the word "poor" back to its origin and showed that translated literally it meant "beggar." Surely the Lord does not love beggarly souls, I thought! "But what is the chief characteristic of a beggar?" the preacher asked. "That he is asking for something, of course, that he is begging things." And the speaker went on to say that this is the relation God wishes us to assume toward Him. He wishes us to be continual recipients of His bountv. He wishes us to be always and ever asking Him, relying on Him, turning to Him for aid and counsel. He wishes us to be "always praying," as Christ said. And surely, as all must know who have given it the slightest trial, there is no state so blessed as that of the man who lives in the thought of God's nearness and lovingness and turns to Him in every difficulty.

Do we struggle to make ourselves good? Let us rather seek to become one with God who is already good. Then we shall be filled with His goodness and our own weakness and indecision will fall away. Do we strive to generate power within ourselves? Rather let us at-

tach ourselves to the Universal Power and be strengthened by its vitalizing influence. Would we love all men? God loves all. Let us get close to Him and we shall catch His secret.

Pride comes as a result of continued contemplation of the accomplished. The proud man looks out over his houses and lands, considers his talents or achievements and gloats over his social power. He looks at these things so much that his mind becomes full of them. His brain is stalled with the idea of his own importance. The Spirit is telling him of greater things yet to be done, but he does not hear. His soul is full of the din of the already done. Beyond the range of his physical vision another world exists, the world of the ideal, which is infinitely fairer than that upon which he looks with so much satisfaction, but he cannot see it. His eyes are glued upon the marvels of his own accomplishment.

This explains why artists do their best work during the years of struggle. Before the artist has won wealth and fame his thoughts are on the ideal. He soars into the ideal, then he descends and tries to describe the beauties he saw And the picture never comes up to his expectations. It was Turner, I think, who said his pictures were all very beautiful until he got them on canvas. So the artist soars into the ideal once more, and every time he sees greater beauties there and every time he comes down and does better work. And so long as his flights between the world of aspiration and the world of achievement alternate, his work grows in strength and beauty.

But after the artist has become rich

and famous, he hasn't much time for the ideal. He is too busy looking at the things he has made and listening to the nice things people are saying of him. He thinks the ideal isn't necessary any longer. "What's the use of going to the ideal?" he says. "The ideas are here in my brain; the cunning is in my hand. All I have to dois to work out my ideas. I don't need the ideal." So he keeps on terra firma, dines sumptuously, talks about his Art, -and paints daubs. And his friends look sadly at him and whisper to each other, as the angels must have looked sad and whispered among themselves when they looked over the parapets of Heaven and saw Lucifer going down. down, down.

The cure for pride is to rise occasionally into the ideal and view the things yet to be done.

Breathe in the pure air of the ideal, then go down into the real world and breathe it out in useful, beautiful work.

Look not too long upon what you have already done, lest you lose the opportunity to do something greater.

Remember that eye hath not seen, nor ear heard, what God has prepared for them that love Him. Houses, lands, talents and accomplishments are good and desirable, but other and greater things await, of which you have not as yet seen the outermost rim. Let your aspirations go hand in hand with your accomplishments, then shall the one not seem impossible nor the other gigantic. Then shall balance reign in you and order and harmony, and joy and beauty shall be the result.

In the City Slums.

BY HARRIET HOWE,

A flight of birds across a strip of sky...

Beneath, gray dingy streets, unkempt and drear,
And squalor only human kind can make

Where life is cheap and bread is very dear.

A child sat on the curb with eyes upraised,
Delight was in his face too great for words;
He did not sense the sordidness about...
He only saw...and loved...the flight of birds!

The Renewal of the Body.

RE-FORMING OLD CELLS—SCIENTISTS ARE SAYING MAN'S BODY NEED NOT DECAY—GOLDWIN SMITH'S REMARKABLE SCIENTIFIC PROPHECY—RESPONSIVENESS OF BLOOD, NERVES AND CELLS TO THE EMOTIONS—"EVERY CELL THINKS," SAYS EDISON—TO BE GRACEFUL IN FORM AND MANNER—TRUE VOICE EXPRESSION.

By ANNIE RIX MILITZ.

SECOND LECTURE.
EVERY CELL THINKS.

Meditation: "Present your bodies a living sacrifice, holy, acceptable unto God.

Be not conformed to this world, but be ye transformed by the renewing of your mind."—ROMANS 12: 1, 2.

As each cell of the body was built by generation, so must each cell be rebuilt by regeneration. As life, love and intelligence entered into their first forming, so new life, new love and renewed intelligence will re-form the same cells; old thoughts make old bodies, but new thoughts make new bodies.

Among the new thoughts that have seized the scientists, is, that man's body does not need to decay, at least, not so soon as it has hitherto; but a man's youth may be prolonged, old age deferred and he may continue all his life, an embodiment of vigor, health and power.

Professor Goldwin Smith in a flight of scientific prophecy foresaw it quite possible that we might shuffie off our old bodies, as a snake sheds its skin, by knowing how to renew the flesh beneath. Cer-

tain physicians are turning their attention from curing disease to seeking the secret of renewing the body, and one famous doctor is spending all his efforts. time and money to discover the art of rebuilding cellular tissue that has broken with disease or the encroachments of old age. The responsiveness of the blood, nerves and cells to the emotions, as in blushing and paling and to the suggestion, as when a hypnotist raises a blister with a postage stamp by telling his subject that the stamp he puts on her arm will produce that effect, is making the scientists ponder these days more than ever before.

"Every cell thinks," says the great Edison. The brain may be the seat of thought, but it cannot confine it; thought is everywhere—the divine Mind, the real Thinker is omnipresent. Your real body is all thought, all intelligence.

The body of appearance reflects like a mirror the dominant thoughts that you have held in mind. If you have held that you are ignorant and dull, or that you are subject to materiality and prone to evil, or that you are impure in your origin and in your living, these thoughts

are reflected in like pictures upon this body of appearance.

When you stand before a mirror and desire to correct your image in that mirror, what is it that you correct? The one that is being reflected. If you see a spot on the face in the mirror, you cleanse the face out of the mirror in order that the one in the mirror shall show forth aright. So this body of appearance is a mirror, reflecting your mentality and to transform this body from expressing ignorance and corruption and deadness, there must be the transforming of the mind.

By true self-knowledge we understand, first of all, our real self in all its perfection, its beauty and Godhood, and as we look at the real, we understand the shadow. Only as you know your true self can you express aright the self that reflects it. Therefore, continually, we turn to the divine self and know it first, and so understand the self of appearances as it should be understood. As we have seen our divine self is full of thinking, so also we understand the reflection. The self of appearances is all thinking. Every cell thinks.

Once it was believed that the gray matter of the brain was confined within the skull. Now physicians and other students of physiology tell us that this same "gray" matter is found in other parts of the body, for instance, in the tips of the fingers of the blind where the thinking has been consciously much exercised. One physician tells us there is a little brain in the throat and it often seems to be an independent thinking organ. An operator on the throat must become a friend and confident of that little brain or his operation will not be successful. The little brain has a memory, and if the operator's hand has slipped and misused that throat, the brain in the head may consent to the operation and

desire it, but that little throat-brain will resist even if it be months after the mistake and if the operator persists, the patient may be thrown into convulsions, such is the memory of that little brain. And what has been discovered in the throat and in the finger-tips will yet be discovered throughout the whole body, because we will consciously think in every part. At present much of the thinking is involuntary, not with the cooperation of the I or central consciousness, but self-knowledge brings you where you co-operate with yourself, and there is harmony and unity in all the activities of the body because of confidence throughout in the master of it.

The cells of your body can be seen as little selves or people, forming a government over which you exercise good rule by becoming acquainted with your people, educating public sentiment in noble thinking, putting away internal strife, hatred and other forms of inharmony. Certain persons suffer because they have hated and despised parts and functions of their bodies. Hatred withers paralyzes and congests. No one can do his best under disapproval—seek out a way to think kindly, generously, truly of yourself.

With the passing of old thoughts, old cellular formations pass. Substitute new cells by meditation upon your divine origin, the God-power within you, and your high ideals as the reality of your being. Not that one should sit like Hindu sanyasins in the jungle, but in the daily walks of life to think upon the spiritual, the God-like, the beautiful and the good, as all that is true in oneself and in everyone.

The passions become controlled. You will master passions that you once held to be natural, and therefore never even thought of overcoming them. Anger that you thought was spiritedness, impa-

tience that you had deemed alertness, and other feelings that you discover to be on the side of evil and lacking in strength and power, pass utterly from you, while their divine opposites abide within you.

Habits which we have formed and which have sunk into what has been called the sub-conscious mentality lie back of the involuntary muscles, but by identifying oneself with the universal consciousness and power—mystically called "taking Christ upon you"—you realize power over every muscle even the inner organs obeying our will as when a Hatha Yogi can move his heart from one side of his chest to another, suspend breathing at will and practically arrest all decay in his physical form.

The special kind of thoughts that are written in any certain part of the human form, may be known often by the language commonly used about it, similes and metaphors giving us the mental correspondence. Thus in the last lecture, we saw how customary it is to associate the head with intelligence and now by that same method of associating we see the neck standing for grace, not simply the attribute in a physical sense, but for the realization of the grace of God working in the affairs of men. "Keep sound wisdom and discretion; so shall they be life unto thy soul and grace unto thy neck."-Proverbs 3: 21, 22.

Grace has not been rightly understood. It has been used so much in religion as a prerogative of God alone that men have separated spiritual grace from the ordinary grace that we admire in human form—and action. Let us unite the inner grace with outer that we may be lacking in neither.

The grace of God working in man's nature because of noble compassion, and the supreme love that meets all as equals to whom reverence and homage are ren-

dered, does nothing from the basis of cause and effect, nor as a matter of reward, but from pure spiritual Being, the nature that you are. Grace forgives without a thought of there being anything to forgive. Grace confers favors with no thought but This is my Beloved in whom I am well pleased. It is above the opposites, virtue and vice with their rewards and punishments. Moral right and wrong are not considered by the grace of divine love-it knows no condemnation of nor resistance to evil. It finds only Itself in all. "Of His fullness have all we received and grace for grace."—John 1: 16.

To be graceful and gracious in form and manner—changelessly so—we must know the great self that is all grace. That part of our body which indicates our openness to this divine presence is the neck, a marvelous combination, turning every way, so strong and yet bending so easily.

When the neck needs healing—the muscles and the nerves needing help (not the glands—there is something special to be considered with them) then let the sufferer consider, "Am I gracious to all? Am I willing that the evil-doer shall go unpunished? Am I resisting the divine guidance?" Stiff-necked, the Israelites were called when they let perversity, the opposite to grace, pride and rebellion rise within them and resist their greatest Good.

Loosen up your human will and let inspiration take away every mental twist and crankiness. Be at peace with yourself; be poised; maintain your center in the One who is perfect balance. The neck is the balancing place and union between the head and the heart and can well express this grace that is beautiful—the perfect union of the intellect and intuition that gives to each a right place and equal honor.

The throat pictures forth our faith in

power to express ourselves both in silence and audibly. The human voice must reflect the voice of God. The utterance of Spirit is clear and free, full and sweet, and meditation on this voice within you will bring the human voice to its right expression.

If there is an uncertain sound in your voice; if it hesitates; if it does not ring true at times and seems muffled, or harsh and strident, then these things can be corrected by often meditating upon the voice of God within you which is gentle, rich, clear and true. Voice the message of comfort and kindness; of peace and of harmony; speak pleasantly; curse not nor blame nor express harshness or that which cuts and stings. The voice of the Spirit within us has no uncertain sound. Listen to it! So shall this outer voice come to its own true expression.

The Kingdom Of The Spirit.

By ROSE DE VAUX-ROYER.

"Matter exists only spiritually, and to represent some idea, and to body it forth."

"All visible things are Emblems."
—Carlyle.

There is a place where Spirit rules—where realization takes place and aspiration has its source—and here there is no law except the law of the Spirit. It is no dream nor ecstacy of musing, but where realities dwell without fear or excuse of being. It is the starting point and the resting place, for Truth alone inhabits this realm, and they who have hungered for righteousness shall find it and they who are seeking Peace shall enter in, for here the Ruler is arbiter of his fate.

In this choice place all things real are

found. The aspiration contains the promise and the fulfilment, and that which we desire in this high realm is already round and in and over us—already ours to enter and possess—for this desire is the product of love for some particular portion or part of the drama into which we are born, and the vibrations thus awakened will stimulate into being that which they wish and will.

This is the spiritual will where only the harmonies of life exist, and attraction is the law beyond the darkened sense life. And here we shall know truths of which we had but dreamed, and see visions long imaged by hopefor this is the place of promise to the pure in heart!

Weak men seek to accommodate themselves to conditions. A strong man makes the conditions accommodate themselves to him.

-James Wood Pogue.

Afoot And Awheel In Many Lands.

By HELEN RHODES-WALLACE.



RACHEL'S TOMB

FROM ST. PETER'S TO CAIRO.

V

It is by repeated visits that one obtains true perspective. A first visit to Rome is full of surprises, for she has three independent habitudes, ancient, modern and St. Peters. Modern Rome is as alert for trade as any American town and the bill boards as insistent as in the Bowery. Wretchedly poor in natural beauty, destitute of shade, no trees anywhere, it is an act of courage during hot days to cross the Square of St. Peters. Almost nothing has been done for the comfort of the people, and dust is everywhere in blinding abundance.

We are now in touch with the southern Italian, whose idea of trade is to turn the slickest lie without winking, and he does it and you by more ways than could be taught in any western school of the psychology of salesmanship. We have some surprises in the price of food, the best coffee is a dollar a pound. One of the compensations in being here at this season is to have ripe figs, tasting not at all like the dried figs of our markets. They are a most perishable fruit, the thin skin barely holding together the heart of blood red seeds.

Ancient Rome has to be invaded under difficulties. The domiciled venders of trash, dog you every step. The maimed and diseased gather in groups to await the visitor, and the impatient and helpless purchase his release at a high price.

For a few brief days we live over the old surprises in Forum, Coliseum and Catacombs, going often to St. Peters under the most favorable conditions to find, if possible, the devotional atmosphere of a shrine. Peter's Pencehas flowed to the Vatican in such a golden stream that it has submerged the quality of simplicity which appeals to the spirit. The Italian seeks expression in color, noise and bigness and it bawls from every corner of this Basilica. Cupids many times larger than the figures of ancient river gods hold up baptismal fonts of bath tub propor-The statuary is of giant size. No simple Franciscan robes here, only purple, cardinal, lace and gold. The service, lifeless and careless, in which no young men took part as at Assisi, and as if to add one last emphasis to our visit, an ex-monk attempted suicide beside the altar during service on our last Sunday there. The clerics ran like frightened sheep while officers took the man in charge.

When we visited the Vatican Galleries, it was with a new perception of the self-laudation of the founders. What, think you, would be the fate of the Father of our Country, if he had ordered decorations bearing labels inscribed: "Praise Washington, who has preserved this for his descendants?" Yet this is what these church kings did! Room after room is filled with pictures of these keepers of the keys of heaven, gorgeous in velvet and lace, receiving the homage of the kneeling The Vatican Palace contrasts world. illy with the spirit of the sisters and monks who give of themselves to those in need or with the Salvation Army, in its efforts to rescue men from grinding poverty. What a fund might have been created for aged Catholics! Its revenues must be enormous, and no opportunity is lost, even by the guards, for in a room overlooking the Pope's gardens, a guard had placed a small step ladder against an open window, asking one franc for a look! Many paid him for what was free to all through an open door a few feet further on. We feel a moral protest, and who more than the

American should insist upon standards of fair dealing in these countries where they support "Around the World" enterprises, funiculairs and Nile steamers. "The world is ours" to awaken to uprightness! Unmoral giving of unearned pennies encourages lying and trickery, and delays the assertion of manhood and decent pride.

It is good to see Rome under all aspects, but best of all from the wide expanse of the Appian Way with the great Acqueduct crossing the land-scape, and the dome of St. Peters in the distance, leaving one to fill in the picture with the world history.

We trained to Naples on our way to Brindisi, expecting to embark there for the land journeys of Paul, but cholera had appeared and Brindisi closed to travel. Boats to the Orient at this season leave only once a week and we therefore wait many days for our sailing, and ponder over the phrase: "See Naples and die." We became convinced that it meant a promise of extinction. Yes, die many deaths, of smells and sights, of lack of water and food! Heavy meals of meat, macaroni and fat can be had everywhere, and it is a wonder that the Neapolitan survives his diet. There is an awful filth of life just behind the first row of shops. Entire families live in the cows' sheds. I have threaded my way through street litter, children, goats and cows, just to be convinced that reports were true concerning the unsanitary condition of Naples. Until this last year, goats were driven to the top of apartment buildings, each flat dweller milking the goat and sending it on its journey. The hallways were like stables. There is no place in all Naples where one may escape the din of street noises. The cracking of whips ripping through every moment of the twenty-four hours, seems to be an exploit as boastful as rope-walking. No stillness anywhere, men and women shouting and grimacing until you feel part of a Punch and Judy show.

Splendid public gardens border the sea, the one place where space and air can be found. Cook's office is the only place where one may hope for American papers, and among them is the Christian Science Newspaper. Not another New Thought magazine or paper in the city. Paestum and Pompeii are reasons enough for one to travel to southern Italy, but for pure delight, visit Sorrento and Amalfi and live among groves of oleander, figs and palms!

From Naples to Port Said is a journey of four days broken only at Sicily. At Palermo, the bay was thick with boats, their occupants engaged in incessant firing into the air, which seemed to me a curious thing to do. Then I learned that these men do a thriving business shooting migrating birds! Only in Italian waters is this practice known. I confess to a surprise that this outrage has met with no interference, for certainly it is known by men who could have a voice in stopping it, for it was openly talked of by the officers of our ship. Perhaps it is a new world for our women to conquer, they who have been so active in protecting our feathered songsters! Surely we are growing into a universal patriotism which includes all lands for justice and mercy, and this is very near home.

We were fearful that Port Said might be a repetition of Naples and were glad to find it clean and quiet. An English globe trotter said, he preferred the Arab to the Italian for service and cleanliness; they were quiet and gentle, even if persistent, and hadn't the aggressive insolence of the Italian. It is difficult to understand how quiet and order ever found a way in this Egyptian port, where the Arab shares his life with all the nations of the world en route to and from India.

Our first view is in complete contrast to the north shore of the Mediterranean. It looks as if high tide would sweep away this low land of Nile deposit, a long stretch of sand with no protecting embankment. The houses are low and flat roofed. There are many open kitchens facing the street where one may purchase everything eatable, from a chicken wing through the list of meats and vegetables, fresh and hot, for a trifle.

Second-class travel on the Orient ships is far finer than is provided for on the Atlantic voyage. Perhaps, because English patronage has forced it, but there were men in the second cabin owning vast rubber plantations in China, returning with their families and servants. The person who excludes himself from life is usually in the first cabin, locked up within himself, afraid to forget self and share life with his fellow travelers. But we seek the opportunity, and this time, good fortune drew us into a group of Oriental students, returning from our western institutions, filled with the ardor of missionaries of industry. One had spent a year following his university course, studying the cotton industry in the south. He said that India could not produce a quality of cotton raw or in manufactured goods equal to ours, that the fiber itself was inferior. This depended upon cultivation, knowledge of which he had sought in the United States. He refused to consider for one moment entering the government employ, he would cultivate his own land, his father being a land owner, and employ only native workers, but work for the English! Never!

When we stepped from the Mediterra-

nean boat, we left all modern life behind, and looked into new and strange faces. The most incongruous sight is the dress of men and boys. Their outer garment of various colored cotton is made after the pattern of a nightshirt, reaching from neck to ankles, some of them made full enough to be called a "Mother Hubbard." Thin drawers are worn underneath. the street costume of all but the well-todo, or those who affect European dress. The former wears an outer garment of silk or velvet. Only married men wear rings or jewelry of any kind. This is his way of saying he is able to support a wife. The Moslem Sabbath is Friday, and on this family parade day, may be seen men driving small donkey carts without seats, his wives sitting crosslegged beside him. Plural wives are not added to the household for motives of economy in cultivating the fields. No respectable man would allow his wives to work for him outside of the house; it is quite sufficient when she cares for the home and children.

The life of the women of the Orient is of great interest to us. She feels shame for us that we expose our faces, as we feel pity for her's concealed. In the street she wears a straight narrow black gown, covering her from neck to The face protection is a ankles. narrow piece of black cloth, reaching from just below the eyes to the chest, and held in place by a four-inch brass support fitted between the eyes and supported by a tight band around the head. Over the head and shoulders is thrown a square of black cloth. Frequently a young beauty of the harem may be seen wearing a very thin transparent white silk veil stretched from ear to ear, with no brass fixture to support it. The latter interferes with vision, is heavy, and often produces

wounds. I have often seen them enter rooms reserved for them, give one swift glance to assure themselves that on man was about, then snatch the veil from their faces and throw it from them in relief. No respectable woman could go on the street without the veil; but of course, it is not worn in the house.

The two strange beasts of burden are the camel and the donkey, the latter often sleek and highbred and the only means of travel alike for the lady attended by her slave and the banker going to business. It is an amusing sight to see a tall Arab astride a small donkey, holding a huge umbrella over his head and his feet nearly touching the ground.

The camel is king here. He moves with a composure seemingly born of his importance as the "Only pebble on the beach" of desert travel, and he emphasises it in his supercilious expression. He is loaded as if he were a great van, his burden extending so far out on each side as to brush all travelers off the road and to completely fill up the narrow streets.

The rail journey to Cairo is only four hours. The track built on a narrow strip of sand between the Canal and Lake Menzaleh. There are no roadways, only a narrow camel path at the side. No use for wheels in this country. On the shores of the lake, the ibis, flamingoes and stork, stalk in slow precision. Gradually the sand levels change to rolling mounds with here and there clumps of stunted shrubs. The villages are far between and the habitations are low adobe huts as on our western plains. Only near Cairo do we find highly cultivated fields where cotton, corn and clover grow luxuriantly.

The tourist season is from November to April; the Nile inundation is highest in August. It was my good fortune to see it at its best and it is terrifying to the foreigner, one vast resistless sea gathering force for more than a thousand miles, sweeping everything before it, then slowing diminishing. Hidden under the cool shelter of its waves, away from the burning sun, the earth has grown new again and become a land verdure, luxuriantly green.

Egypt is bidding for patronage as a health resort for consumptives. It is difficult to understand why one should seek breathing space in an atmosphere where dust storms blow the desert sands into a fury and where sand is inhaled with every breath! But hotels can exploit anything.

Cairo is not the Cairo of ten years ago. Antiques and scarabae may now be had fresh from the factory. Cairo is Egypt in miniature, and too vast a subject to get more than a bird's eye view in a brief article, and we will take it from the "citadel," the old fortress containing the remains of Saladin's Palace and the Mohammed Aly Mosque whose cupola and slender minarets are more conspicuous than anything else in Cairo. Far below us is the city of the Pharaohs, its palm trees and minarets intermingling. To the left, the Palace tombs of the Mamelukes in a lonely valley haunted by outcast Arabs and wild dogs. Outside the wall, the women are shaping camel dung into blocks to be sun-dried for fuel; beyond is a desola-

tion of sand with a solitary Pyramid or a cupola of a Sheik's grave. Our eves take in the wonder of it all and rest upon the distant misty yellowish shapes of the great Pyramids. An electric train covers the distance in a half hour. The last stretch of road is down a long avenue of lebbek trees and growing nearer and nearer are these great shapes now gray-red above the sand cliffs. A short walk leads to the Sphinx and the great Pyramid of Cheops. Hour after hour we have rested in this illimitable space, looking from this impurturbable face out to the Libyan Hills with the Nile below us, rose-red at sunset, on which quiver the huge triangular shadows. Later, the moonlight adds another glory to the scene. The mystery of an evolving world presses profoundly upon us in this calm and never-changing solitude, the riddle as unsolved as when the symbol of the sphinx was created. As we think of the occupants of these great tombs we recall the words:

"Perchance this very head now pinioned flat

Has hobnobbed with Pharaoh glass to glass,

Or dropped a half-penny in Homer's hat.

Or doffed thine own to let Queen Dido pass."

The old caravan route to Palestine is still used by the Beduoin, but dangerous to any but Arabs, so we return to Port Said to embark for Palestine.

Purpose.

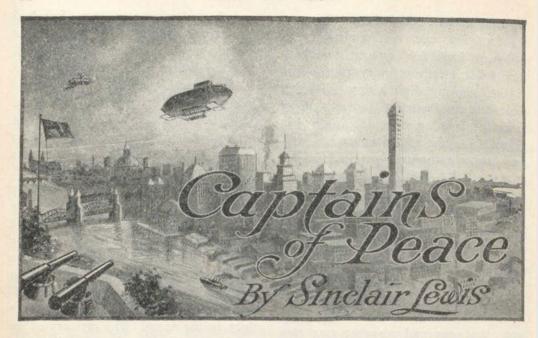
BY JOHN E. DOLSEN.

When the bedrock of granite was laid in the walls of the earth,
'Twas the purpose of Time
To build, through the aeons of ages, a place for the birth
Of a manhood sublime.

'Tis the purpose of youth when he stands in his strength at the start Of life's strenuous race,

To build, through the days and the years, with his mind and his heart.

The man for the place.



The inspiration for this thrilling story was found in two subjects now more in the public eye than any others, viz., World Peace and Aviation. No one can follow the career of Jarl Nordenhaus in the organization of his Peace Army and the direction of its activities, in his adventurous monoplane flights by night, in the winning of the girl he loves and in the final great triumph of his cause, without feeling the heart swell and enthusiasm kindle under the wonderful influence of the story with its new conception regarding World Peace. Each chapter grows in intense interest until the end.

-The Editors.

CHAPTER I.

Private Jarl Nordenhaus awakened slowly from heavy sleep, in his swinging berth on the forecastle deck of Fighting Zeppelin No. 43. He was conscious of annoyance at finding it had been a dream, only, that he was back in his Copenhagen laboratory. No, he was here not to slay germs but to slay men, as a private in the Signal Corps of the German Army; drafted from Denmark, (ally of Germany), to help make bloody Things out of the Englishmen he loved.

Leaning on an elbow, he looked out through the great airship's port-hole, at the stretch of North Sea over which, with helicoptic propellors level, they were hovering. Gray, infinitely cold and sinister, the stretch of steely waters symbolized this gray war into which he had been drawn.

A sudden thought came; a Living Thought, which seemed almost to stand by Jarl's bedside, as a gold-clad, resplendent Being; so blessed was it. Quietly, he lay back and went to sleep, with the remark—in the assured tone of the scientist—"Yes, that is the greatest thought I have ever had."

And here is that thought of his: "We have always been saying, in jest, 'let's have peace even if we have to fight for it.' Why not do just that! Why not have World Peace even if we have to fight for it with a world army—a Peace Army—of all the modern men who hate this barbarism of war?"

Glance at Jarl, while he sleeps. Not over five-nine in height, he was all slender sinew; quiet, gray eyes; brown, slender, muscular hands that were adroit at handling rheostat and knife-switch. Prof. Jarl Nordenhaus, though but thirty-two, had been awarded the Nobel Prize for Peace-Inventions, for showing the world his Nordenhausian-Hertzian waves, by which one can control a torpedo sent through the air, at will. He kept most of the details of the actual operation to himself; meaning these terrible waves only as a threat against warring nations.

The Legion of Honor, the Black Eagle, all these honors had come to him. He prized them less than the sincere love of men of science; savants in Cambridge University, where he had studied English; in wireless stations of bleak Iceland; in African assaying offices. As professor of physics in the University of Copenhagen, he was the idol of his students. He loved quiet work; had no desire to accept the many offers from the alien war-offices who wished to make use of his electrical discoveries. A sharp game of tennis, an aeroplane flight, a gallop of twenty miles on horseback, suited him better than plotting with generals who were worrying over means of killing the worrying generals of the other armies.

When the Teutons finally came to war with England, over African and Asiatic commerce, Germany dragged in poor rabbitkin Denmark. To Prof. Jarl Nordenhaus, Germany offered the splendid star of a general of the Signal Corps—which had become more important than the line; infantry, artillery or cavalry. Jarl refused, absolutely. For revenge, they had drafted him as a private. So he had (before the coming of the thought of the Peace Army) been aboard the Fighting Zeppelin No. 43 when the Germans made their historic dash over England.

That was a critical hour in Great

Britain, even without any bellicose Kaiserlings in dirigibles! The tremendous struggle between the Commons and the Lords; between suffragism, liberalism and freedom against moneyed privilege had come to a crisis. In the Houses of Parliament, a struggle which had lasted for seventy straight hours was still going on. It was the debate over the Hardie Bill for the abolition of the House of Lords and of all titled aristocracy. About the Houses of Parliament stood a growling mob; yelling for the chance to pull down those marvellous towers with their bare hands; held back only by a dextuple line of mounted police backed by machine guns.

Then, through the fog—a line of German dirigibles, five dreadful hundreds of them; each bearing two tons of explosive bombs; and demanding the surrender of London. King George himself hastened from Buckingham Palace, to demand of Commanding General Prince Otto der Grau by what right he thus threatened a friendly city. * * * They two had cricketed together. But this was War!

"War against England was declared two hours ago," the prince grinned, insultingly. "I received my commands by wireless. Surrender the city, or I give command for bombardment."

The word went through London. Parliament broke up; and among the fleeing ragged mob, whose shouting had become mouse-like squeaks of terror, fled
Earl and Statesman; while the great
German fleet circled above them, with
men ready at the bomb-guns.

In Buckingham Palace, Prince Otto der Grau, still grinning, stood beside King George, while a wireless operator talked to the Reichstag and the German War Office. "Yes," said the operator, "the Reichstag grants a truce of ten days, but refuses to lessen its demands for

ten billion pounds indemnity, and the ceding of all British African possessions."

So the ten-day truce began, and the German air-fleet withdrew. While Jarl Nordenhaus, mere private, filled electrical batteries on the Zeppelin, England was crazed with preparations for The Teutons had supposed that England, divided into warring halfs, would sheepishly consent to their demands. But the stout old English blood rose. For the first time, the House of Lords and the House of Commons met as one body, with all rules suspended, and with King George himself presid-

Gray David Shackleton, the leader of the laborites, arose to move the honrable assembly that all the measures for which he had been fighting be temporarily forgotten. He was interrupted by the Duke of Malchester. Though known as the bitterest enemy of labor, and as a leader of the Lords, Malchester

shouted:

"Your Majesty, we, called the noblemen, stand ready to give up all our titles, and every pound and acre, for England. I stand with Mr. Shackleton here, who was my bitterest enemy till three hours ago, as a soldier of Great Britain."

The Commoners were on their feet, cheering the Duke of Malchester. They refused to accept the nobles' offer to abdicate; they twined arms around the shoulders of men whom they had fought for years. King George had already called for six million volunteers, and now into the recruiting offices flocked duke and politician.

In five days, England had raised eight million men, and the trained officers were drilling twenty-four hours a day. Actual boys—the Baden-Powell boy scouts-shouted at awkward squads of gray-beard shopkeepers. The English air-fleet, protected in a valley between two Welsh mountains, was making ready.

America hastily offered arbitration. It was refused.

It was on the morning of the eighth day of the truce that Jarl Nordenhaus awoke to his great thought of a Peace Army to stop this war which, now that England refused to lie down, was likely to last till Europe was a smoking muck-

When he re-awoke, after a second sleep, he found that, during the sleep, certain elemental powers had come to his aid; had made his plans for him; and filled him with a quiet resoluteness for carrying out this gigantic ideawhich meant upsetting the schemes of a whole world. He went on deck for morning drill; then slipped into the gallev and filled his pockets with condensed food pellets.

Hung from davits on the sides of the Zeppelin's top-deck, like ship's boats, were scores of light Durchauer-Benet monoplanes. Few were they who could manage these strange craft, made of aluminum alloy, guaranteed a speed of a hundred miles an hour, and carrying fuel for thirty hours. They were to be sent out from the mother Zeppelin to wreck villages and rival dirigibles. No man on the Zeppelin could handle the Durchauers better than Jarl, with his knowledge of the machine's complicated electrical mechanism.

"Keep away from that," growled a corporal, as he saw Jarl quietly mount into the fourth port Durchauer.

"By command," said Jarl. It was by command—of powers higher than those directing the slaying of men.

The officers had taken no precautions against the desertion of men in the Durchauers; for it was believed that no one under the rank of first lieutenant knew the entire mechanism. Jarl worked away in safety; then pressed the button that released the davits.

With a cry, the sentries along the deck saw Durchauer Four rise from the Zeppelin and go scooting out through the mist. The officer of the deck rushed to the second turret and sighted the Krupp aeroplane destroyer; swinging her up to sixty degrees. "Crack, crack," went the gun; but Jarl, shoving his machine up to the fourth speed, was already out of sight.

Sighting at his compass (protected from the steel of the motor), he calmly guided the Durchauer due West; bound across the gray iron sea of November for America, three thousand miles away. A single slip would be death. "That's perfectly all right," he smiled to himself, contentedly, and let his machine drive on, a hundred miles an hour; bound for the land where he might raise his peace army.

He regarded it all as a very simple matter. There he sat in the driver's place; twisting the wheel, pushing the wheel-post up and down, to right and left; looking after his spark and fuel and auxiliary batteries; all as calmly as though he were out for a mere fifty mile spin over Denmark. The storm wind, winged with shrieking black furies, charged at him, but he yelled gay defiance and drove on, cleaving the storm demons, who slid conquered over the machine's silken-smooth planes of aluminum alloy. And why shouldn't he have been calm? A great Thought had stood by Jarl's bed; and he who serves a thought faces readily greater obstacles than storm or drab fog.

Once in a while, under him, he saw the mocking waves, their startlingly white foam edging ebon dragon-breakers. Night came on. He switched on the search-light and went ahead. Had he quavered, trembled, allowed sleepiness to overcome him, he might have pressed a wrong button and dropped to death. But Jarl, eager in the service of mankind, had often worked in his laboratory for an unbroken period longer than these thirty hours necessary for crossing the Atlantic.

Straight ahead. Letting his mad roaring motors bear him through the darkness. Visible flame from the exhaust. That was all. Dawn came. He was still six hundred miles out from shore. He swallowed a dozen food pellets and drove on. Noon came. Three hundred more. His fuel was low. The right aileron was moving with a flutter that showed its attachment was defective. Very well. He drove on.

When he was ten miles out from the Northern Maine coast, Jarl knew that the right wing-tip was ready to be shaken off. Calm as though he were preparing for a morning dip in the surf, he opened the safety chest, and drew on a parachute coat—a hood which, if he leaped, would spread out and let him down safely. Around his head, chest and limbs went pneumatic cushion wavebuffers, with batteries for warmth. Meanwhile—he drove the machine on, to the last.

A tremendous side-gust caught her, and he curved in a great arc. Snap! from the wounded aileron. The aeroplane fluttered and plunged toward the waves two hundred feet below. Far out from his seat leaped Jarl. The parachute hood opened and he sank slowly, kicking off his boots and gloves. As he neared the water, he tugged at the strap fastening the parachute. Off it came and went sailing along in the wind. He dropped straight down—down below the icy surface into icier green depths; spluttering and shaking.

When he rose, he set out for the sevenmile-distant shore. He switched on the

currents of his penumatic pads, and warming bands of wire kept him from cramp. He made two miles an hour, encumbered by clothes but carried by the waves. He swam for three hours, weakened, hungry, cold; with the resoluteness of his Norse Viking sires. It seemed that he might not reach the shore. Very well. * * * Now it happened that the shore curved in, here. He should have gone southwest. So it was that strength left him before he Blackness swirled about saw land. him; cold blackness; and he forgot the terrible tug of the water upon him.

He awoke with a feeling of grinding on the sand. He was on a grim shore, at the foot of cliffs, floated in by pneumatic pads. He staggered ashore and pulled off the swimming kit that made him look like a weird knight in fantastic armor. Barefooted amid the early snow, he trembled up a cliff-path; dropped down, quite exhausted, on the door sill of a coast-guards' house. Wondering strong men dragged him in; undressed him, put him among hot water bags, feeding him hot soup.

His young vitality seemed at a low ebb; but the Thought which had stood, glorious-winged, at his bedside, was with him. Mind mastered weak body. In two hours he arose, laughed a little, and said to the coast guards in his Cambridge English, "Well, I must be off. Can you chaps let me have a pair of shoes?"

"But who are you? How did you get here?" begged the guards, hustling from dinner and clustering about him.

"An aviator. I've just crossed the Atlantic."

"What? Why, that's been done only four times—Cal Yorrance and three others."

"Five times now," laughed Jarl. He saw that they wanted to believe him, but

—Well, he had no time for convincing them. World Peace was waiting.

He tramped down to Bangor. That night, he rode into Boston on a blind baggage. He immediately sought out a Harvard professor of physics with whom he had spent many a white night of glorious investigation, in Germany. Ten hours later, rested after six hours sleep, wearing an ordinary American suit of clothes and carrying two hundred dollars, he was on a train bound for California and David Osborne, the prophet of peace.

Why did he go to Osborne? Let me recall the man. You may think of David Osborne chiefly as the richest man of his times; the great steel-maker, who sold his interests for four hundred millions in underlying gold bonds. Very well: Jarl saw in him the rich man. He needed money for the Peace Army. But, still more, he thought of David Osborne as the man who preached World Peace, night and day; who stopped the war in Sierra Leone by buying up and freeing all the peons. Then, he thought of him as the poet; the great poet, who wrote his careful yet passionate lyrics after days of business, and read them to a few friends, throwing back in imperial grace his splendid shock of silver And, always, he tempestuous hair. thought of David Osborne-the maker of great factories and model towns for laborers, the maker of poems and of Peace Palaces—as the Prophet of New Thought; who was so distinctively a poet of peace because he used his power of mind to see what this modern world really needs. * * * Yes, David Osborne was the man to help him start the Peace Army.

On the cliffs at La Jolla, where the Pacific smiles below the California hills, Osborne had built him a castle. Here he wandered among terraced gardens, mak-

ing his poems. From here he sent out contributions—in mind and money—to all the world's progress.

When Jarl Nordenhaus winner of the Nobel prize, sent in his card, (hastily printed, in Boston), David Osborne rushed into the reception room, holding out his hand, a wreathing smile below his crown of white hair and kingly fore-head.

As Jarl looked at him, the great, peaceful thoughts glimmering in Osborne's eyes cast a radiance like a clear dawn after stormy days. Jarl knew that now, here, war was to be doomed.

(To be Continued.)

Whom God Hath Joined.

By GURDON A. FORY.

A NEW THOUGHT CONSIDERATION OF DI-VORCE.

In spite of pulpit protest, churchly ban and a certain degree of popular disapproval divorce seems to have become a permanent institution. Whether or not it is essentially American I shall not attempt to say; I only know that it is not exclusively American, but that doesn't matter. It is a problem which any of us may be called upon to face personally, and as such, it may assume aspects differing vastly from those it has worn in the case of others.

It is a problem to be looked at in a personal not a general way. It is a psychic problem more than a social one. It is right or wrong just according to the two directly concerned. The social side will adjust itself just as soon as the personal psychic problem is made straight.

The objections to divorce and the arguments in its favor might and can be traced back every one to the Bible text which I have in part quoted at the head of the page. If man and wife live together happily they have been joined together by God before ever a magis-

trate or a priest or a clergyman has performed the man-decreed ceremony, or they have been joined by God afterward from living together and appreciating each other.

Those whom God hath joined do not get into the divorce courts and no man hath a chance to put them asunder. Any man who "butts in" attempting such a thing is promptly kicked out or shot dead. The divorce lawyers do not grow fat upon those whom God hath joined. Christ is at the marriage in Cana and all water is turned to richest wine.

Those who hold up my text as a proof that divorce has not divine sanction fail to apply the text in its entirety. All marriages are not of God simply because a preacher or a priest performs the ceremony, nor because the service is held in a church and is largely religious in form, nor because the bond is sworn to upon an open Bible. If God be an indwelling spirit with each of us then whom God hath joined are joined not by ceremony but by spirit. The priest is not God, the preacher is not God, the justice is not God, and yet their talk is as if all who are joined are joined of

God and must not by man be put asunder. Uneasy must lie the head of the divorce courts if this be the belief, and what must await them at the last day if this be the truth?

God is love. Therefore those who are joined by love, real love, are joined by God. They can never be put asunder because "love never faileth"-real love. Heaven and earth shall pass away but my word shall not pass away-LOVE NEVER FAILETH.

"Whom God hath joined" is as much a part of the text as "let no man put asunder"-not one part without the other. The wildest vagaries may be given the guise of truth by such piecemeal quoting of scripture. The most ridiculous prejudices may be founded upon just such a half-way consideration of a simple statement such as the text. The stiff-necked see only half the world for they cannot turn their eyes to the other half.

"God is spirit." They whom God hath joined are joined in spirit which is not subject to the courts nor to any agency of church nor state-"neither, indeed, can it be."

Whom man hath joined let man put asunder and the sooner the better.

Whom God, love, spirit hath joined cannot be put asunder. They shall be to each other a never-ending source of happiness and joy and content and pride. For them the divorce question is not.

I have known many divorced people who were happy-fewer who were not. Many are re-married and are happyfewer are not. In the second marriage it is some way realized that God must join the twain; that it must not be by arbitrary agreement nor by vows uttered in heat of passion grand though it seem; that love, not lust, is the voice of God-a still small voice rather than a devouring flame. When each one is spiritually developed to hear the still small voice divorce will not be, for none will ever err in his choice. Surely then will be the thousand years of peace. Because what God hath joined no man will put asunder nor can.

And Then You Shall Know.

Verily God is and there is nothing else beside.

BY GRACE M. BROWN.

What does it matter to you and to me That the earth is fair and that life is free, That things are just as they ought to be, If we know it not.

What do we care that the rising sun Illumines our blessings one by one, Revealing the wonderful work to be done, If we see it not.

How can we know of the glory of God, Of His loving touch from the star to the sod, Of His gracious power which lightens the rod, If we are asleep.

Aye, children of ages and child of today Awaken to truth; let it show you the way To power, to health and to God's love alway, And then you shall know.

His Grandfather's Nose.

By FLORENS FOLSOM.

If words were given us, as Rochefoucauld, has said, to conceal our thoughts, —established ideas, dogmatic doctrines certainly serve a like purpose, with the very stuff of living Thought itself. Only, Convention does *more* than conceal; it stifles, cramps, smothers.

Among all the deadening and deadly ideas which narcotize the being of the World, the doctrine of Heredity takes high and honorable place. Its continuance in the public mentality so long; its lingering present existence, in the better conditions of animate society,—are proof positive that man is yet but a sluggish and a feeble and a timid thinker, taking his selfhood's self, the cardinal essential vital fact of his being, with the same dull unexamining acceptance as he receives the body of his God, when he worships in the "Church-that-runs-in-his-family."

To really think about Heredity is a startling sensation!

Consider your own case. You have been told, I am sure, at least a thousand times, that you have your grandfather's nose, your Uncle Albert's liver, your Aunt Emma's bad disposition, and your mother's tendency to forgetfulness and absent-mindedness. Every idiosyncrasy, every trait and attribute, bent, twist, and kink in your character; each peculiarity, mark, and differentiation of facial and bodily configuration:—are derived by your relatives, from your relatives and your ancestors. Nothing is left to you of

yourself; not a feature, not a limb, not a temper-fit nor a will-resolve, nor a predilection nor a talent. And in their day and generation, the very relatives who obligingly furnished you out with a full—or imperfect—set of characteristics and appearances were declared, in their turn, to be the possessors, the "inheritors," of still previous progenitors' eccentricities and oddities.

I have never heard whose curiosity made Eve connive with the Serpent to steal that Apple from God, nor whose meanness and cowardice compelled Adam to cast the whole blame of the transaction-surely dishonorable to SOME-BODY!-upon Eve; but proceeding upon the base of the world's reasoning in the matter, I must assume that Eve stole that Apple because some ancestress of hers was a kleptomaniac in a Department Store; and that Adam but echoed and replicaed the bullying cowardice of some swaggering Fore-Goer of his, deep buried in hitherto-unpublished Bible archives.

So much for Theology. Does Science with her yet-diathesis toward Heredity, still really dare to preach it? When Life first oozed the sea-slime into jellywarts, WHAT Precedent directed the Occurrence?

This doctrine of Heredity absolutely precludes, denies, and refutes and cancels ALL personal Individuality, all Ibeing. It makes a man a "thing of shreds and patches," as piteous as Mack-

aye's "Searecrow;" a botched hodgepodge of cast-off traits and lineaments and organic conditions, an Echo, a Reflection.

The doctrine of Reincarnation, which is the ONLY sane, just, logical and rational religious-philosophical Idea, rebuts the above, and proves forth its inherent absurdity and weakness.

Man is a SERIES OF SELVES: a collection of striations, a pile, more or less orderly, of layers, black and white, good and bad. He "favors" or "is like" certain of his kin BECAUSE:

Either he has himself BEEN that "ancestor" in a prior incarnation;
Or:

His mind, slowly chiselling and dyeing his body-stuff, is THE SAME KIND OF A MIND as is that mind which cut out and colored that kin, whom he resembles. People look like each other for ONE SOLE SIMPLE REASON: because they have thought alike. If I have a large nose, a Wellington-Caesar nose, and if my Father had one also, before he died, that is because we were both FIGHTERS, in past lives; and I was born of him, perhaps we fought each other, and have old scores to pay.

The coïtions of Hate are almost as potent, in effect and for creation, as are the coïtions of Love. Wrestle or embrace.—vou are breeding Consequences.

Do we most hate, or love?—I know

But this I KNOW: You mean to me More than the World, Mine Enemy!

The trouble with most of us is, that

we have no filter in our brains. We swallow and absorb everything poured into us, without discretion and without discrimination.

What is not yours will edge out of your life, SO SOON AS you are YOU. If you don't like your looks, set to work to make new looks. Reverse your engines-make yourself as different as possible from the old self, which made what you don't like to look at in the glass. And don't gulp down carelessly, blindly, the old, old dead stuff that is handed you from pulpits and parlor sofas and arm-chairs. Turn your back on Upholstery and hear what the trees have to say. The Wind can tell you a lot about yourself. Start up your inhibitory power! Choose, select, sort out what is offered you to believe, from what you want, and know you ought to believe. Not ought to because Mrs. Grundy says so, but because your God-I says so. Do not allow yourself to be corseted by other people's smallnesses and contractions. Take a long breath, and burst the walls around you; you can; they are flimsy. Flow through prejudices and customs and conventions smoothly and largely, as a river moves between arresting weedtangles of its banks.

Cease to be ding-donged into acquiescence by the stupid clamor of thoughtless dogma. Wake up! And be YOUR-SELF! You are what you are BE-CAUSE you were what you were; and all the "ancestors" in the World can have had very little to do with THAT!

·As The Pearl.

By ELSIE MCLEAN.

No soul in earthly form can be,
As the pearl is to the molluse,
So my body is to me;
Could smallest part embrace the whole,
A body might contain 2 soul.

Live The Joy Philosophy.

By FRED G. KAESSMANN.

Dr. Schofield says: "The breath is altered by the emotions. The short quiet breath of joy contrasts with the long sigh of relief after breathless suspense. Joy gives eupnoea or easy breathing; grief, or rather fear, tends to dyspnoea or difficult breathing. Sobbing goes with grief, laughter with joy, and one often merges into the other. Yawning is produced by pure idea, or by seeing it, as well as by fatigue."

By all means let us have joy. Joy promotes health and long life. It makes life pleasant living. It wins friends, position, affluence. It is a duty we owe to others as well as to ourselves. In every way, view it from whatever angle you will, you will find it a moral obligation. A person can bring pleasure into the life of twenty persons each and every day, or he can make twenty persons miserable. If the twenty are well versed in New Thought methods and able to stave off the joyless thoughts of the joyous one, the fact still remains that the twenty must make a special effort that the one may radiate a misery which is habitual-and calling for no effort. Has any one the right to ask this from his fellows-day in and day out?

She walks down the street. You look at her. The look is enough. Gloom—gloom—gloom. What a terrible punishment she suffers. Because she will not change her thoughts she must go through life "hating herself, hating everybody else." Still, it is merely a question of choice. Say, "Out with you

—you devils. Out with you. Let's have light here. Let us have joy. Give us sunshine. I will smile. I will be pleasant. I will pass on the pleasant word. I will have sunshine in my heart. I will be happy.'' Then keep it up. You will change yourself without fail. Auto-suggestion can be depended upon to do wonders. Of course, it takes time—but so does everything else worth while.

See that cheerless one across the street? "They say" his wife is an abominable cook. "They say" he suffers terribly from dyspepsia because of her abominable cooking. Regardless of what "they say" put it down as a fact that if he would get a smile on the chances are strongly in favor of the bad cooking's getting a fine run for its money. If YOU have dyspepsia, and would blame your wife or someone else, think it over. Perhaps some good hearty laughs each day would cure you quickly. Try it—on suspicion.

The important thing is this: It's all right to preach joy living. That's fine—and helps a lot. Still, it's better to LIVE IT. Yes, to LIVE it ALL THE TIME—not only on special occasions. The MORE you live it, you know, the EASIER it will BE to live it

Are you looking for a "snap?"

Do you like to come into some of the good things of life—without too much of an effort?

Here's your chance. It is easy to be a smiler—when you have gotten the habit.



VIEWS AND REVIEWS

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WILLIAM E. TOWNE



The Source of Power.

All that Psychology, New Thought, or Christian Science can do for you is to make you more conscious of your real self.

The belief in and practice of New Thought does not bring anything to you from the outside except an IDEA.

This idea, if accepted and acted upon, creates or draws forth power from within yourself.

Within yourself is the source, so far as you are concerned, of all power. All that preaching, all that lecturing, all that teaching does for you is to furnish the idea, the suggestion which touches the button that releases or brings into manifestation this power.

The idea assists or stimulates your own imagination and takes form in the objective. We grow like what we think about. We attract what we habitually picture.

When Jesus said, "The Kingdom of Heaven is within you," he spoke not a parable but a veritable truth.

No one can do more for you than to help you understand or realize the wonder of your own soul.

Your mind runs in certain well defined ruts or channels. Under ordinary conditions it will follow these comfortable little ruts for a lifetime. But the moment that some serious obstacle confronts you, some great trouble comes, you are jarred loose from these ruts and thrown back upon yourself. Then it is

that you seek the source of power. You have heretofore been using power without thinking where it came from. Now, whether you know it or not, your desire seeks the source of power.

In the hour of need the prodigal returns to his father's house—harks back to the Source. The mind is thrown from the personal back to the great Impersonal in which we all have the roots of our beings.

In this source of being we can find not only renewed strength but peace and satisfaction with life.

This reunion with the source of being takes us away from the personal. We are then able to look upon the personal with an impartial eye and judgment. The trials and difficulties of the personal life then appear to us as the trials and difficulties of another person. We see ourselves as but a part of the passing show. We are no longer swept hither and thither by the emotions, as when we are living wholly in the consciousness of the personal. We feel that within us which IS, instead of that which is merely becoming or which is in process of constant change.

There is nothing unnatural, mysterious, uncanny in this communion with the source of being. It is simple, natural, and in accordance with the law of life. It is simply carrying out that old command, "Know thyself." This helps one to meet with a calm and steady purpose all the circumstances and conditions which arise in the objective life.



VIEWS AND REVIEWS

By WILLIAM E. TOWNE



Progress and Precedent.

God loves the man who dares.

The man who stands undismayed and questioning before the problems of life and death and the secrets of nature.

A genius is produced only when an individual has the courage and the will and the originality to turn away from the established, from the accepted, from the conventional and think for himself and solve problems without being bound by musty precedent, without following blindly and unquestioningly what is printed in the books of authority or taught by those who act as teachers vested with authority.

From the time of Archimedes to the time of Galileo, eighteen centuries, not a single great mechanical invention was produced. Archimedes invented over forty machines, among which are the block and tackle, the endless screw or worm gear and many instruments of defence for use in fortifications. After his time the world stood still, so far as inventions were concerned, for eighteen hundred years.

Why?

Because "men sought for truth where truth could not be found. They looked within their moldy manuscripts and asked, 'what do the great philosophers say ought to happen?' instead of looking at nature and asking 'what does happen?' And when a man arose who dared to doubt the authority of the old masters and turn to nature to find out the truth, all the weapons of the old school were hurled against him." Every man was accepting his thinking ready made. He was accepting what some one said about science and art and literature

and the laws of nature as final and ultimate truth.

The coming education will encourage the child to work with his hands, to think and experiment on his own account. It will aim not so much to fill his mind with rules and theories as to stimulate his own innate original tendencies toward discovery and action. It will teach him to demonstrate the truth of what the books teach, and not be afraid to question where he does not understand. He will be taught principles to apply instead of being loaded with theories to be remembered. The constant aim will be to bring his own mind into activity to meet each problem.

To accept your thinking ready-made is to bar the way to your own development. Only by comparing and testing the work of many men and many minds can you arrive at even an approximate understanding of ultimate truth in any line.

The Birth of Civic Unity.

The cities and towns of America are developing what may be properly termed civic consciousness.

Civic consciousness is that consciousness which reaches beyond the individual and recognizes the many things which relate to the common life of the community, recognizes more fully the relation of the one to the many.

This awakened civic consciousness brings with it new and higher and more perfect ideals of community life. It brings ideals which aim to provide better conditions and fuller oportunity for all, not merely for certain individuals or certain classes. It promotes the circulation of ideas, a most important element in civic life. Ideas take on new



VIEWS AND REVIEWS

By WILLIAM E. TOWNE



vitality and power when shared by many people in common. The exchange of ideas is most essential to progress.

I listened recently to a thoughtful address upon "The Call of Citizenship," delivered before the Holvoke Board of Trade by Dr. M. L. Burton, of Smith College. Dr. Burton believes that one drawback to the development of civic consciousness is the intense absorption of the individual American in his own work and plans. Each is so zealous in seeking his own success that he forgets to ask whether or not his neighor is provided with equal opportunities. forget that what affects one member of a community affects all in degree. Whether we desire it to be so or not, no man can live to himself alone.

The development of civic spirit, and more complete unity of action among the members of the community, will tend to vitalize and bring into practical demonstration improved civic conditions.

The rapid growth of American cities has favored municipal corruption. The development of civic spirit will furnish a strong stimulus to competent and honest municipal government. When the people of a city are really united, it is not easy to impose corrupt officials upon them. In united thought and action there is safety.

Cities should be judged, said Dr. Burton, not so much by what they have done in the past, or even by what they are today, as by what they are becoming. It is the general tendency of civic life by which a community should be judged. And if we consider the general tendency toward better conditions which obtains in the municipalities of America, we shall find cause for encouragement.

Present conditions are indeed far from satisfactory, but compared with past conditions they show progress.

There is a stronger "get together" spirit among business men than ever before. There is growing up a higher standard of business honesty. There is a better spirit of co-operation manifested.

A city board of trade or commercial club helps to develop unity of aim and acts as an impetus to civic growth along healthy lines. Such associations may become powerful instruments for improved civic conditions. But they can succeed only by the *united* support and good will and activity of their members. Each citizen must contribute his fund of activity and ideas as well as financial support, if such associations are to become most effective for the common good.



BY WILLIAM E. TOWNE.

* * * The reason so many people become excessively tired over their work is because of the mental attitude of resistance and dislike which they hold toward it. Whenever we work without interest and enthusiasm we work to our own injury and unhappiness. Interest and enthusiasm over our work are the product, first of an attitude of good-will toward it, and, secondly, of concentration upon what we are doing. Whether we think we like our work or not, we can give it our attention, and a degree of interest and enthusiasm is bound to follow.

The Meal and the Man.

By MARIELLA JOHN LADD.

NO. 6.

It is sometimes very useful to be able to select without search a sweet dish that is rich in nutriment. The following collection of recipes contains only those which are above the average in this respect. All will serve to supplement a light meal.

FRUIT JUNKET.

Ingredients. Fresh whole milk, junket tablets, assorted fruits or berries.

Method. Warm the milk to nearly blood heat and add the junket tablets according to directions; add a little nutmeg and sugar. Half fill some sherbet glasses with assorted fruits, pour the junket into these glasses; let it set for an hour or so and last of all set on ice.

STEWED APPLES AND DATES.

Ingredients. Some apples which need not be especially sweet or ripe; dates, lemons, sugar.

Method. Stew two quarts of apples with plenty of sugar and some thin cut lemon rind. When the apples are nearly cooked, add a cup of dates stoned and sliced. Simmer together for a short time, add a little lemon juice and a trace of ground cinnamon and

APPLE CUSTARD PIE.

Ingredients. A pint of apple sauce, a piece of fresh butter, the yolks of two or three eggs well beaten, a pint of hot milk, lemon, clove, sugar, three or four whites of eggs.

Method. Make a custard and stir into it the apple sauce sweetened and flavored. Over it place a meringue made from the sweetened whites.

PRUNE SOUFFLE.

Ingredients. A pound of stewed prune pulp, the juice of two lemons, two cups of

sugar and the stiffly beaten whites of four

eggs.

Method. Mix all these together and turn them into a soufflé dish, sprinkling sugar over the top and baking in a brisk oven for ten minutes. Serve very quickly before it falls.

STRAWBERRY BATTER CUPS.

Ingredients. A quart of strawberries, a pint of water, a batter made from a cup and a half of flour, two eggs and a cup of milk, butter, whipped cream.

Method. Make the batter and place alternate layers of the batter and the berries, mashed with sugar, into batter cups. Fill two-thirds full. Steam or bake for forty minutes. Serve with whipped cream.

AMBROSIA.

Ingredients. Sweet oranges, fresh or dessicated cocoanut. Lemons and sugar.

Method. Remove the pulp from the oranges and mix it in a bowl with fresh cocoanut. Add sugar and the juice of a lemon. Allow the mixture to stand a little and then fill the orange shells with it. Serve on a fruit plate.

FIG CAKES.

Ingredients. Five eggs, a cup of sugar, a cup of chopped nuts, a half cup of raisins, the juice of a lemon, a pinch of cinnamon, a cup of fine breadcrumbs, a teaspoonful of baking powder, a half pound of figs.

Method. Beat the eggs and add the other ingredients to the eggs; bake in a thin sheet and ice with a plain boiled icing, into which may be stirred chopped figs and nuts.

DATE FOAM.

Ingredients. A quart of lemon jelly, whites of two eggs stiffly beaten, a cup of stoned chopped dates.

Method. When the jelly is nearly settling, whip it, adding the whites of eggs and a cup of chopped dates. Mold and chill.

PRUNE LOAF.

Ingredients. ½ a box of gelatine (enough to make a quart of jelly), ½ a cup of cold water, 1 pound of prunes, 1 cup of sugar, juice of one lemon, orange juice.

Method. Soak the gelatine in the cold water for five minutes, cook the prunes until tender, remove the stones and pass the pulp through a sieve; add the kernels from the stones, a cup of sugar and the softened gelatine; stir over the fire until sugar and gelatine are dissolved, then add enough orange juice to make a quart in all.

PECANS IN JELLY.

Ingredients. A very nourishing and delicious sweet can be easily made from pecans and jelly. Chop or mill the nuts and set them in orange or lemon jelly.

FRUIT JELLY.

Make a rather stiff lemon jelly and set fruits in it after cutting them into convenient pieces. Chopped pecans can be alternated with the fruits if extra nourishment is desired.

CHOCOLATE JELLY.

Ingredients. ½ box of gelatine, 2 table-spoonfuls of sugar 1½ squares of chocolate, 1 pint of boiling water or milk, 1 teaspoonful of vanilla, a pinch of salt.

Method. Cook the milk or water, the chocolate and the salt in a saucepan until the chocolate melts. Let it boil for five minutes. Soften the gelatine in a cup of cold water and pour the boiling mixture over it. Stir until the gelatine is dissolved and add sugar and vanilla. Serve with whipped cream.

COCOANUT CREAM.

Ingredients. ¼ cup of gelatine, ¼ cup of water, ¼ cup of sugar, 3 eggs, 2 cups of milk, 1 cup of cocanut, a pinch of salt.

Method. Beat the yolks of the eggs and add the sugar. When the milk is about boiling, stir in the eggs and sugar, cook them until the mixture thickens slightly. Remove from the fire and add the gelatine, which should have been soaked in cold water for five minutes. When cooled and beginning to set, add the cocoanut and whites of eggs, beaten stiff, and the flavoring. Line a mold with sections of orange and pour in the custard. Serve ice cold.

BANANA CREAM.

Ingredients. 6 small bananas, 4 sheets of gelatine, 1 gill of whipped cream, 1 white of egg, stiffly whipped, sugar and lemon juice to taste.

Method. Mash the bananas with a fork;

melt the gelatine in a very little water; add to it the bananas and cream; add the egg and the flavoring and set in small molds.

SPONGE CAKE JELLY.

Ingredients. The remains of a sponge cake, some orange or lemon juice or both, 2 eggs, ½ pint of milk, 4 sheets of gelatine, some fruits that can be used to decorate the mold.

Method. Decorate the mold with fruits and fill it loosely with cake crumbs soaked in juice. Pour in a custard made from the eggs and milk and stiffened by the gelatine, which should be dissolved in cold water before it is added. Set in cold water or on ice.

TAFFY.

Ingredients. One cup of syrup, one cup of sugar, ½ cup butter, ½ cup milk, ½ cup grated chocolate. When it is crisp, on being dropped into cold water, pour into buttered tin and mark in squares when sufficiently cool.

COCOANUT CANDY.

A fresh cocoanut, a cup of brown sugar, a cup of syrup, a teaspoonful of vinegar, a tablespoonful of butter.

Method. Shave the cocoanut and spread on tin dishes in a warm place; make a syrup of one cup of brown sugar, one cup of syrup, one teaspoonful of vinegar, one tablespoonful of butter. Do not stir this while cooking it. When the syrup is sufficiently cooked to become brittle when dropped into cold water, stir the cocoanut lightly into it. Pour upon buttered tins to set.

Children need sugar, and if they are given plenty of good home-made sweets at home they will not be so liable to indulge the taste that is an indication of a real physical need at irregular times and in undesirable ways.

Honey is a splendid predigested sweet that should be given to children and adults when it can be secured in a pure state.

HONEY APPLE BUTTER.

Ingredients. 1 gallon of good cooking apples, 1 quart of honey, 1 quart of vinegar, 1 heaping teaspoonful of ground cinnamon.

Method. Cook several hours over a moderate heat or in a fireless cooker until it is of the right consistency.

NUT AND HONEY BUTTER.

This can be made for table use by simply stirring together liquid honey and milled nuts adding a little lemon juice from time to time. It should be spread on bread and butter.







New Thought Efficiency.

A SYMPOSIUM OF PERSONAL EXPERIENCE IN THE USE OF NEW THOUGHT FOR THE DEVELOPMENT OF EFFICIENCY, HEALTH AND HAPPINESS.

HOW I LEARNED MY BIGGEST LESSON.

By Anne Warner.

The beauty of New Thoughts is that they are each any every one such old thoughts,-the very thoughts that preceded this world in its making,-the thoughts that must precede everything before it can be. The great spiritual question of today is how to teach people to successfully think New Thoughts and-as most of us are very young pupils in this particular respect-I am going to tell how I learned the lesson for myself. Of course I had been well drilled and prepared in many ways before, but I will only tell of the Minute of Mastery, the minute when I saw clearly for the first time what Life was all about, and how I was an absolute reigning monarch in my world. My world-like all the rest of the world-seemed to be a World of Effects, but in that one minute I learned the Cause that lies behind the Effect.-I learned that, when we long for any Effect it is because the Cause is already in existence; -do you understand? you cannot possibly hope or long for anything unless the thing is already there.

I am so almost positive that you do not understand that I will tell my story now,—the story of when I came to understand,—the story of my own learning of the lesson.

It was in another land across the sea, that I sat talking with a dear friend one day. During the conversation, I suddenly divined a great need in her life and asked her openly if it was so. She admitted it and I went away full of her need and of my desire to help her. Now I knew that I had no right to give her a hundred dollars, even if she would have accepted it (which she would never have done), but I knew, too, that she must have the money. I clasped my hands fast and I said: "I must have one hundred dollars for her and it

must come in a perfectly right way." Every time I thought of her I clasped my hands and repeated the words firmly to myself.

I had begun on a Wednesday and on Saturday I went to lunch with a dear old lady who always loved to hear what I was doing. I told her of the hundred dollars (which was there a sum equal to five hundred here), and she said simply: "I do wonder where it will come from!" If she had not been of a nature to make some such reply, I never should have told her because I never drag so sacred a thing as a budding Good out to be blasted by trivial doubts. But her faith was perfect because she had previously seen herself the surprised chief factor in the evolution of a live poney in a poneyless country. The poney had converted her on the spot.

That was Saturday and I kept straight on repeating my declaration with fullest faith. I could not see how I could get a hundred dollars that it would be right for me to give away and so I didn't try. I just had faith.

On Monday it came! On Monday the money actually came!

I opened my mail and out fell a cheque of my own for a hundred dollars, torn in two, and a note saying that I could give the money to anyone that I pleased. I had sent the cheque months before to pay for professional services and the awfully good friend who had done the work, declined to be paid, and bade me give the money where it would please me by helping others.

It was exactly the sum I wanted. It was given me to give away. It answered my wish in every particular.

Now this is the point that I want to make:

—the money was on the ocean when it flashed over me that I could get it for my dear little friend. The Answer was coming when I framed the prayer. The Good to be done was







hastening towards her before her need was voiced.

That is what I mean by saying that the Cause underlies the Effect always and that when we wish, our wish is already a reality in Heaven's storehouse. The idea is not easy to grasp, but the more firmly you can grasp it the more real is your own object. That is what Faith, and Concentration, and Fixity of Purpose come to,—the clearer vision of what is already there.

The hundred dollars sweeping across the sea gave me the vision of succor for my friend. To my finite view I seemed to ask for money, to our finite view we seem to desire of our own free will, but a desire is really the effect of what is coming. This truth holds no possible excuse for evil, however, for we are free agents as far as our life upon this plane holds, and to concentrate upon an evil object brings its own vast retribution since to our own consciousness, we can choose as we will.

There lie the ropes with all their ends freighted and each can lay hold where he will and according to the strength and steadiness of his pull, can land whatever is attached. The lesson is that the Prize is always there, that the ropes are always there, and that all the teaching of all time is a mighty effort to bring men and women to clearly see their duty in laying hold, in steadiness, and in strength. Religion means just that.

"Believing that He Hath,"—were Jesus' words. I do hope that I have helped make them clearer to some one.

WHAT NEW THOUGHT DID FOR ME. By F. H. Spinney.

I was born in the country—that portion of the terrestrial sphere whose construction is ascribed to God. If God made the country, he considered his duty finished in the making, and left the inhabitants to manage their own affairs—or mismanage them, to be more exact in the choice of words.

God certainly displayed unrestricted liberality in the supply of PURE AIR. He poured it into every corner and crevice and piled it higher than we can ever hope to ascend.

When man arrived on the scene, he at once set to work to construct living boxes, air tight and sun-proof, to shut out too-much-of-a-good-thing, called FRESH AIR. Later on, he granted admittance to a limited quantity of day air; but for the night variety he had an everlasting aversion.

The country boy is famous for one special characteristic—an unlimited appetite. This characteristic receives enthusiastic encouragement from the loving cook, who prides herself on her talent for making things "taste good;" so much so that the highest praise a man can bestow on a satisfactory meal is that "it tastes like those mother used to make."

To mother's tasty provisions I did fully justice; but of God's liberality I was, like my fellow mortals, exceedingly neglectful. This course, when followed for a few years, has just one result, which is first attended to by the doctor, and shortly afterwards by the undertaker.

My father and mother needed the attendance of both of these functionaries before I was fourteen years of age. I was thus left to choose my own path through the labyrinthine course of life's brief journey.

The school recognized in a boy but one fundamental feature—MIND; and of that feature but one component—MEMORY. Having had my stomach well stuffed with the tasty contents of the pantry, I was sent to school to have my mind stuffed with the distasteful contents of the text book. The school, like the home, had no use for God's best gift.

The result of this civilized system of childraising was that by the time I was eighteen years of age, I was a weakling in body, a pessimist in mind and an egotist in the social world. In a word, I was physically, mentally and socially lost.

What did New Thought do for me? IT SAVED ME! But not until after I had added a few more follies to those already defined.

Quite in keeping with my previous blunders, I consulted six doctors. They all examined my tongue. It could have told a few things to the ear; but it was dumb when addressing the eye—even of a wise M. D.! They all felt of my pulse, and asked as to the health







of my bowels. They then looked wise; wrote a prescription in Latin; pocketed the fee; made a commonplace remark, and retired.

The druggist also looked wise. He asked if he should send IT, or would I wait? I told him that I would wait, as I was quite accustomed to that occupation, and had nothing else to do.

I took the medicine, and then kept on WAITING. I repeated this drama six times with slight variations.

Just how I became asquainted with New Thought, I do not exactly recall. But that is of no special concern. The point is that IT SAVED ME—physically, mentally, and socially

I do not mean to imply that such a salvation involves three distinct processes. New Thought saved me MENTALLY and that made all else right.

How did it save me? It taught me that we live in a beautiful world, where all is meant to be harmonious and peaceful; that the mind governs the body and controls all its functions; that disease is but Nature's attempt to correct the errors of the past, and bring our bodies and minds into harmony and peace; that SUCCESS and HAPPINESS are the result of HOPE and persistent FAITH in the POWER that is working through us; and that SUCCESS is most desirable and HAPPINESS most real when our aim is for the advancement of all mankind, and not for a selfish victory over others.

Were not these lessons of more vital concern than all those learned at school? By mastering them, doubt was changed to FAITH, fear to HOPE, and disease to HEALTH.

Day by day, the light of a BETTER LIFE grows brighter. I now see clearly that each individual is a part of one great whole, and that the greatest happiness in life comes from FAITHFUL WORK for the welfare of All.

To be mentally calm, physically well and socially unselfish, we must become as little children and learn the lessons of life's university. Breathe deeply God's bountiful wealth of PURE AIR; drink freely of his generous provision of PURE WATER; eat moderately of wholesome foods; rest both body and mind; and learn the secret of keeping the heart full of SUNSHINE, and greeting all we meet with a SUNNY SMILE.

This is a simple lesson, is it not? Yet how few there are who master it! This to me is NEW THOUGHT; yet it is as OLD as the race. If your thoughts are not RIGHT, discard them by filling their place with NEW THOUGHT.

WHAT THE NEW THOUGHT DID FOR ME.

By Elinor Frisbie.

The other day a woman said to me: Unless you want me to hate you, you would better be telling me how you manage to keep young and attractive and happy. You are older than I am—and goodness knows we are both on the wrong side of forty—and yet you and your son are frequently taken for brother and sister. Tell me the why and wherefore of it.

I started to elucidate thusly: It's because—She interrupted with: Oh—It's because your hair isn't gray and you're not fat. I resumed: No, dearie, you have to guess again. It is because I have worked and studied over New and best Thought until at last it is becoming most helpful to me. But in the tedious process of acquiring the right mode of thinking, I wandered far and got lost many times, and had to begin all over again repeatedly.

In her pretty, impetuous fashion, she said: Yes, but to think of all the horrors you've been through and yet you smile! Terrifying hospital experiences, San Francisco earthquake and fire, floods the year after, and I don't know what all.

I argued: The way to manage misfortunes is to forget them. When the days were darkest, I simply dared not be disagreeable, for fear something worse would happen.

When I began being sorry for myself, I plunged into the depths of despair. I had to "pretend like" everything was coming out all right and then have *faith* that it would. Faith is the keynote to upbuilding. Believing, work-

ing, waiting. "All things come to him who waits,", if he hustles while he waits. And it won't do to be a back-slider. We must keep on, and keep on keeping on. We must persevere in developing the "Almighty All-rightness" which exists in each one of us. And we must be positive, not negative. "Whatever you do, don't." That policy never gets you anything.

Then she of the hazel eyes nuestioned like this: "Where shall I begin on this New Thought proposition?" "Just begin anywhere," said I, "only so you begin. I'll loan you some books, and you may give me your subscription to Nautilus, so I can get another book, and we will start the ball rolling and it will gather goodness and helpfulness all along the way."

This, then, is how the New Thought has helped me, what it has done for me: It has transformed me from a sick woman to a well one—and from discouragements and miseries of various kinds to the point where I can find the silver lining in most all clouds; and I can even disperse the clouds! It has, above all, helped me to help myself, and to be instrumental in helping others over the rough places along the journey of life—All hail to New Thought!

WHAT NEW THOUGHT HAS DONE FOR ME.

By Henriette Wittke Roberts.

It has taught me to trust myself.

It has broadened me mentally and quickened me morally.

It has raised my standards and made me a lover of the best and noblest things.

It has improved my health by showing me that hope and cheerfulness are health makers and that fear and worry are disease producers.

It has brought me the message of human service.

It has taught me to think and to follow up thinking with action.

It has made me realize that power is within the individual and that the more one draws on this power, the more successful one will become.

It has trained me to let the "past bury its dead," and live in the present.

It has taught me that each individual must do some sort of good creative work.

It has proven to me that I AM and that God is one with me.

It has enabled me to keep sane and sweet

under heart breaking and nerve racking personal experiences and given me the courage to do the right thing regardless of Public Opinion.

In short New Thought has given me a personal, practical and livable religion.

WHAT THE NEW THOUGHT DID FOR ME.

By Margaret G. Ward.

I had passed through three bereavements in the short space of two years. A loving, gentle mother, a beautiful and only niece and last the most precious of life's companions. My heart was heavy. I went to an adjoining city to spend the winter as companion with a friend, who was a semi-invalid, welcoming any change from that of the familiar haunts.

One morning, what seemed a terrible calamity befell me. A *filling* came out of one of my teeth. I smile now, recognizing in it as I do "God working in a mysterious way His wonders to perform."

But you see the strongest resemblance to Emerson of which I can boast, lies in the fact that I belong to almost the eighth generation of dentists, and none but members of my own family had ever touched my teeth. My cowardice had always been tolerated, and the quality of work I permitted was such that I was told if any one ever asked who did my dental work, I must give the name of the neighboring blacksmith.

When, therefore, I realized hat I must submit to the trying ordeal of visiting a strange dentist, I pitied myself beyond expression. And of course this added to the depression of spirits which was fast consuming my reason.

That afternoon I went for my customary walk, thinking I would drop in the first place where I saw a dentist's sign displayed. How I managed to traverse the blocks upon blocks I did and not see one of those signs that frequent almost every corner, I know not; but the truth is I was led by devious ways to elude all others, and returning home another way, I walked directly into the fold of one of the shepherds of the New Thought kinodom, and that, too, within a couple of blocks of my abiding place.

Never will I forget the forlorn aspect I must have presented clad in somber black, hands trembling and voice shaking as I asked this manipulator of instruments if he would fill a tooth for me without cleaning the cavity.

Up to this time I scarcely knew whether I

was talking to male or female, black or white, Back went the man's head, open flew the mouth,—displaying a fine set of teeth—(by the way, I wonder why dentists are always such good walking advertisements of their business), and out poured a hearty peal of laughter, (which inwardly I much resented). And he said: "Why, my good woman, you don't want me to do anything of the sort."

Into the chair I got for an inspection of the offending member, and out of the chair I did not get until the secret recesses of my heart had been opened up and into the running sore was poured the balm of as splendid a New Thought talk as I ever expect to listen to.

I will say right here that it was just before the holidays when members of his profession are not so busy. Later attempts to see him proved almost as ineffectual as if I had asked audience with the Khedive of Egypt.

The next day but one was set for the much dreaded operation, and so calmly did he perform the task, punctuated with words of comfort and cheer, that I began to feel a peacefulness of mind steal over me, to which I had been a stranger for many months.

When the appointment was over, I thanked him for his interest, regretting that I would be unable henceforth to hear those words of encouragement to which my enfeebled consciousness had begun to respond; when he said to me, if I wanted to thank him and at the same time prove that I desired to help myself I must affirm every night and morning that I was better than the preceding one, and then think that I was, and at the end of ten days, I was to drop him a card and tell him the result.

I faithfully performed the promise and at the end of the agreed time sent word to the effect there was no improvement, and still the motto (which we had discussed), "Life is one damned thing after another," remained my cherished sentiment.

But I continued to make my precious affirmation. Possibly three weeks thereafter, I was suddenly seized with an intense desire to write a line and say I was really better.

I fought that desire. Inclination and reason were in warfare. Finally the letter was written with a preamble of excuse for the presumption. To my astonishment reply came that no excuse was necessary, as I was simply answering telepathic communications sent by him and I had answered just the questions as he desired me to.

It is almost needless to say that this disciple of New Thought is a man of indomitable will and having once allowed himself to become interested in my condition he followed the case with the determined persistence that only strong natures exercise.

Later friendship, extended to all the members of the household, made me acquainted with many cases this good man had treated, with pronounced success, never accepting one penny in compensation.

A part of his treatment was to keep me supplied with helpful thoughts and beautiful sentiments. How I wish I might pass copies of them along to those suffering as I was. One of the most beautiful, at least helpful to me at that time, was from the letter of an uncle upon the death of his father. "As he came into this sphere of existence without conscious regret, any change to another sphere ought to be looked upon without dread.

"All that we think we know here by evidence of the senses is only symbolic of a more truly natural existence. This mortal life is only the dawn before the day.

"The pure untrammeled calm of spirit in which all the unfathomable mysteries of existence here will be made plain is, to my mind, really to be desired, but not hastened. There should be no fear, no regret, but a calm trust in the intelligence of an all wise cause—God—and it can but be well with all."

Possibly one of the most forceful quotations sent me was the one from Stevenson, (I think): "No one has any more right to go through the world unhappy than they have to go through it ill-bred."

Now as good breeding is one of my (supposedly) much treasured posessions, I was much struck with the logic of the thought, and it helped me amazingly to cast off the gloom.

I had never considered that I was as I was because I chose to be so. I looked upon myself as a much abused and ill-treated individual. I had not absorbed the higher ideals of life because my privileges had been few and my opportunities limited. Little had been given, therefore little should be required, was the way I excused my lack of development.

Gradually as I was taught the forces of life, health, happiness were within every human breast; that the strength and power which make it possible for us to live come not from without ourselves, but depend in quality and strength upon the development from within,

I realized that I alone was to blame for the heart crushing condition I was laboring under and hugging to myself. I found I was attracting negative qualities and implanting physical characteristics anything but commendable.

My natural love for the highest human attributes coupled with an intense desire to overcome the depressing heart ache that was my constant companion, caused me to become, to the extent of my ability, a seeker after New Thought.

I subscribed for periodicals, bought some books, attended lectures and now while the way is yet up hill and an occasional stimulus is greatly appreciated, I have never lost sight of the way.

Creedless.

By WALLACE R. STRUBLE.

I have no creed. My eyes have seen so little of the wide domain of eternity; my ears have heard such faint echoes of the universal symphonies; my feet have trod such limited paths of discovery; my hands have grasped so small a portion of the infinite task; I have known, felt, imagined in such paucity of experiencethat I cannot summons the egotism to give my poor attainments formal expression. And yet I feel that-Living, I shall ever live; seeing, I shall never be blind; hearing, I shall be forever a listener; sensitive, I shall always be sentient; aspiring, I shall forever compass the universe with unfailing desire.

Oh, do not pray for easy lives—pray to be stronger men. Do not pray for tasks equal to your powers—pray for powers equal to your tasks.

-Phillips Brooks.



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.

Oklahoma's bank deposit guaranty laws is catching it from Big Interest organs from all sides. Wonderful to relate, too, the bankers also don't like it.

In the three years of the law's operation, \$878,352 has been paid into the guaranty fund. Of this, \$606,780 was paid to the depositors of one bank that failed soon after the law went into effect; \$119,750 has been placed as "special deposits" in banks that were tottering and about \$40,000 cannot be accounted for at all.

"Rotten management!" "Too expensive and unjust!" "Utterly disgusting!" howl the

bankers.

But some facts appear clear to the people of Oklahoma. The depositors who put in the \$606,780 were saved instead of ruined. The "rotten management," if any, was management by bankers. And, most tremendous of all, under this law 700 banks have been operating for three years and not one depositor has lost a penny.

It really seems to be a law under which the depositors, the creators and maintainers of banks, have the upper hold, and we guess that it will be some time before the people of Oklahoma will change it. That law may not be a lightning incubator of banks, but it is surely doing some fine nursing of sound banking.—

Omaha Daily News.

A Tacoma reader writes with much satisfaction to say that no advertisements of whisky, beer, or other intoxicants appear on the billboards of his city. The ingenious plan which abolished this part of the billboard nuisance was invented by Frank R. Baker, assistant city attorney. He pointed out that billposting is a legitimate business and that an ordinance prohibiting the display of liquor advertisements on billboards would, probably, not be sustained by the courts. On the other hand, he suggested that the City Commissioners can impose any conditions they chose in granting a license to sell liquors; that no one has an inherent right to sell intoxicants, and that a license can be granted, refused, or revoked for any reason or for no reason. Therefore he recommended that those interested should petition the City Commissioners to pass an ordinance to the effect that in granting a licence to sell intoxicating liquors a condition bemade that the liquor dealer shall not sell any whisky, beer, or other intoxicants which are advertised on any billboard within the limits of the city of Tacoma, the penalty being the revocation of the license. The Men's Club of the Ethical Society of Tacoma drew up a petition as outlined, giving as their reason "the harmful effect on the minds and morals of children." It was endorsed by the Board of Education, the Federated Women's Clubs, the Federated Men's Clubs, improvement clubs, the faculty of the high school, and every school teacher and clergyman that was interviewed. The ordinance was passed; today there is not a liquor advertisement on any billboard in Tacoma. Would it be too trite to add that Mr. Baker's plan seems adaptable to any other city?—Collier's.

Grow up as fast as you can. Cultivate the widest interest you can, and cherish all your friends. Cultivate some artistic talent, for you will find it the most durable of satisfactions, and perhaps one of the surest means of livelihood as well. Achievement is, of course, on the knees of the gods; but you will at least have the thrill of trial, and, after all, not to try is to fail. Taking your disabilities for granted, and assuming constantly that they are being taken for granted, make your social intercourse as broad and as constant as possible. Do not take the world too seriously, nor let too many social conventions oppress you. Keep sweet your sense of humor, and above all do not let any morbid feelings of inferiority creep into your soul. You will find yourself sensitive enough to the sympathy of others, and if you do not find people who like you and are willing to meet you more than half-way, it will be because you have let your disability narrow your vision and shrink up your soul. It will be really your own fault, and not that of your circumstances. In a word, keep looking outward; look out eagerly for those things that interest you, for people who will interest you and be friends with you, for new interests and for opportunities to express yourself. You will find that your disability comes to have little meaning for you, that it will begin to fade quite completely out of your sight; you will wake up some fine morning and find yourself, after all the struggles that seemed so bitter to you, really and truly adjusted to the world.-September Atlantic Monthly.

A new city charter will be voted upon by the people of Cambridge, Mass., November 7. This charter is the work of many citizens, representing all parties and walks of life, and it is undoubtedly the most thoroughly democratic charter that has ever come within the reach of a Massachusetts city. The chief features of the new charter are as follows:

 Direct and Easy Nominations, to check party domination and give the voters wide choice.

2. Short Ballot, to permit easy and intelligent voting.

3. Preferential Voting, to eliminate parties,

to encourage competent men to stand for office and to permit a real choice from a large number of candidates, with minimum cost and effort.

4. The Three Year Term and an Adequate Salary, to render public office acceptable to competent men.

5. The Small, Compact Council with Large

Powers to secure efficiency.
6. Publicity, The Initiative, The Referenendum, The Recall, to permit effective control
of city affairs by the voters.

This charter combines the three great essentials of political machinery, namely, SIM-PLICITY, CONCENTRATION OF AUTHORITY AND RESPONSIBILITY, and RESPONSIVENESS TO THE PUBLIC WILL.

The people of Cambridge have an opportunity now to make their city truly a people's city. It will be nothing short of a calamity if every good citizen does not constitute himself or herself a committee of one to work unremittingly from now until November 7 to secure the adoption of this genuinely democratic charter.—LA FOLLETTE'S WEEKLY.

It is the mental attitude that does it, the attitude of courage, good cheer, health, strength and kindness! The man who is afraid of no man, and of whom no man is afraid, is rich, for all good things are his by divine right.—Fra Elbertus.

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.

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 sur-mount, or remove an obstacle to success, let us hear

would be remove an obstacle to success, see as 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. Prise winners announced in number following publication of their letters.

Success Letter No. 343.

I have just been reading the Success Letters in Nautilus and am inspired to tell you my own experiences. I have a son eighteen years of age who was led into the drink and tobacco habits when only sixteen years of age. Although he knew I must be aware of this, I never mentioned it to him. I repeated over and over "God is with you, my dear boy, and I know that not one of my sons shall fill a drunkard's grave." But he seemed to grow worse in spite of my affirmations until at last he was brought home so intoxicated that I was afraid he would die from the effects, and I called in our family physician. I simply told the boy when he recovered that I was afraid he was going to die, when he was brought home. And I repeated my affirmations more vigorously than ever, with the result that he has never touched a drop of liquor since, and is so bright and happy that I don't think he will ever touch it again.-A. B. W.

Success Letter No. 344.

"You are a jewel! In exactly the right setting for the present." How true and beautiful! What hopes it inspires! I am a young girl, brought up in the country, in straightened circumstances. A short time ago I tried to enter the social life of the nearest village, but soon saw that my plain dresses and country manners were the cause of jests. Being extremely sensitive I immediately withdrew and have been melancholy and brooding for a

whole year on the unjustness of my surroundings. Then suddenly came our Nautilus with its beautiful jewel statement, and I awoke to the fact that I was a very dull jewel. "In exactly the right setting" set me to thinking seriously, for I really could not see that my setting was right. "But the setting can be made over" gave me the right inspiration and I commenced studying New Thought, and affirming my joy in living. Now I am happy, ambitious and truly optimistic.—HARVESTER.

Success Letter No. 345.

I am a young man, twenty-seven years, and have found success after deserting my disreputable city friends. One day while all alone I realized that I had lived the whole of life in being a "Sport." There was nothing I knew of worth living for. I purchased a gun. I went back to the woods again. It was on a beautiful summer day; birds singing and wild flowers blooming on the hillside. There I went-the most miserable of all creaturesto end it all.

To make a long story short I am still living to write this. At the critical moment I longed to know what I was throwing away, and I decided to find out. I became interested in psychology, occultism and drifted to New Thought. I have read Nautilus, "How to Grow Success," and have read more than twenty-five times the book, "How to Wake the Solar Plexus." I have made good. My friends now are business men and I have bank accounts to my credit, thanks to New Thought. If ever you contemplate destruction "don't shoot." Remember that to live is to move, and the power that moves us into Hell has the power to move us out, for life has no stopping places.-X. Z. Y., Ohio.

Success Letter No. 346.

Success to me means mental peace and productiveness. For years I have been tortured by long periods of mental terror and a vague uneasiness-a feeling that I had done wrong some way, or was at that time doing some wrong to someone; some sin of omission, perhaps, that I could not place. It seemed to be an over-wrought sensitiveness, which would never allow me to be happy, although I tried to do the best I knew at all times.

Although I had made more or less frantic attempts to cure this misery, I never seemed to hit upon a permanent method. I felt that if I were only able to transmute these hours of vague discontent into vital work, not only my happiness, but my worth in the world would be increased.

New Year's Eve came, and I had been particularly miserable for days, worrying over an absent friend, who was ill. When I awoke the next morning my first conscious thought was, clear and distinct,—"I know what my New Year's resolution is—never to worry the whole year through!" I smiled, too,—it seemed so bright and possible!

The thought came so like a command, that immediately I felt a sense of power. Talk about unanswered prayer! Here was an unprayed prayer answered! I took it from heaven, and realized that all the time saved from worry would be clear capital, which I could convert into gold and silver, and the more precious virtues of love, patience, knowledge and trust.—E. R. M.

Success Letter No. 347.

The dictionary defines success as "a favorable termination of any attempt."

In order to reach a termination there must be a beginning. Remember the old adage, "Well begun is half done." "How are we to know just the right beginning until we have solved the problem?"—the problem will prove itself if we aim to live close to nature.

Nature is pure and in all her work successful; so we should strive for purity of mind and body, and, as our actions are the production of our thoughts, we should be very careful in our thinking. To purity we should add determination and perseverance. With these principles we will be able to surmount all obstacles that come in our way, and all things will shine forth with love for us. We will thus prepare ourselves for a nobler future, our past failures making for us successes more glorious than we have ever dreamed of!

Don't rely too much on others! What they can do, you are capable of doing. Let "I am Success" be your paramount thought each day.—Mrs. Henry Bramer, Cassandaga, N. Y.

Success Letter No. 348.

Webster defines the word "success" as prosperity, good fortune, etc. I believe that

to gain success one must trust and submit to the Divine will. I will tell you my experience, showing how I gained success over difficulties which seemed at first impossible for me to surmount. I was the youngest of my father's family and the pet of the home, and when the family chain was broken it was the first real grief I had ever known. Death came, and finally there remained only myself and my aged and helpless mother. I spent hours upon the grave of a beloved sister. I watched the first little blade of grass that shot upward on that mound, and it seemed to bear a message to look up, borne from her immortal soul to mine. The light of peace shone upon my darkened soul, and I took up my burden of life anew. Sufficient strength was given me to care for my aged mother. I gained success in sorrow through perfect submission and trust. My burden became a work of love because, He said to me, "I will carry thy sorrow." If we cultivate the soil and sow weeds we cannot expect to reap the golden grain. A writer says:

"Child of my love, lean hard,

And let me feel the pressure of thy care.

I know thy burden, child; I shaped it;

Poised it in mine own hand; made no pro-

portion

In its weight to thine unaided strength; For even as I laid it on, I said,

I shall be near, and while she leans on me, This burden shall be mine, not hers;

So shall I keep my child within the circling arms

Of mine own love. Here lay it down, nor fear

To impose it on a shoulder which upholds
The government of worlds, yet closer come;
Thou art not near enough; I would embrace
thy care,

So I might feel my child reposing on my breast.

Thou lovest me? I knew it. Doubt not then But loving me, lean hard."

-Mrs. E. CLEMENTS, Glens Falls, N. Y.

THE PRIZE WINNER for September is Florence Mansfield, who wrote Success Letter No. 342. She points out a cheerful sunshine road to success. We shall be pleased to send the prize of two subscriptions wherever the winner may direct.



"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 Madge 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.

D. J. C.-Yes, I am quite sure that everyone's life is what he makes it. But this does not mean that he makes all of his life by his conscious thoughts and acts from day to day. There is the great sub-part of him which has been made from his choices and actions and thoughts in previous states of existence. They say this sub-conscious part of us is ninetyfive per cent of our minds, and if that is so, it exerts ninety-five per cent of the magnet-power of our lives. Every day we are making new choices, actions and reflections which determine what will come to us tomorrow and the next day, and the next year, and the next hundred years. The best one can do is to accept the things that have come to us, and make the most of them, at the same time taking care to choose and act and think right NOW. The NOW is ours, to act in, and through our action in the NOW we determine our future. Anything can be turned to beautiful results. Accept what comes and make the best of it, and have health, happiness and success while doing so. This is manifestly the best use we can make of the present, and it will have the most power in bringing to us in time the conditions we desire. It is a waste of time to ask whose fault it is. What difference does it make whose fault it is? The point is that you are, and that your circumstances are. If you cannot change them, then accept them and make the most of them. Put love and faith and hope and joy into every action and every thought. All you desire is yours. Believe now that this is truth, and act as if it were truth. In due time, it will come to pass. Certainly if you are discontented with your lot, and especially if you keep looking back and wishing you had not done what you did do,

you will hinder your progress. Cut out regrets and recriminations! Speak peace and love and willing work in the present. You are a magnet and you are attracting exactly what you get. By your thoughts you direct your magnet-power. See that you think right, whether you feel right or not! Believe in the one power that is making for good in your life and in every other man's life.

C. Y.—Under the circumstances, I don't think I would go to that institute. You see, with your trouble the chances of cure are not many, and if you went there against the will of your people and depending upon a cure as your only means of being repaid for the outlay, you would put yourself into a mental condition that would militate against the cure desired. Under the circumstances it might be very uphill work and the chances would be about 10 to 1 against your receiving any special benefit. If you could feel free to invest the money in a visit there on the chances of being cured, and yet with the feeling that even if you were not cured you would be repaid for the outlay of money through the good lessons you would hear, then I would say you were safe in going. I have heard of some wonderful cases of healing at institutes and sanitariums, and I don't like to take it upon my-self to advise you not to go! Therefore, I am trying to make plain both sides of the matter, leaving you free to go into the silence and make your own decision. Your letter sounds to me as if you are so anxious about your hearing that it would be hard to change your mind and accomplish a cure. impresses me that the deafness has become a sort of fixed idea with you. It seems to me that this is a case for strong statements that there is no life or power in matter, that your life and your hearing are pure spirit. In some way you should get into a sort of don't-care-a-dam state of mind in regard to your deafness-this sort of wipes off the slate and leaves you in a frame of mind where you could really be reached by the word of health. And you can speak that word for yourself. I wonder if this makes clear what I am aiming at? You must differentiate this attitude of mind from that of mere resignation to the inevitable. Deafness is not inevitable and you are

not to be "resigned" to anything you don't want. But you are to belittle the deafness and its power over you and its persistence—you are to belittle them until they actually fade from your consciousness, leaving you free to manifest the perfect hearing which is YOU.

R. B. B.—Why try to collect taxes on stocks and bonds when it is impossible to locate this sort of security? Any man can obscure them with a white lie, and hide them completely with a black one. Land is the only sort of security that can't possibly be hidden or juggled. The man who holds the deed must be responsible for the taxes on a piece of land. There is no way of evading it. And the single tax method is to lay the tax on land according to its market value. The farmer would pay no more on his farm than he does at present. Indeed he would not pay so much. But the rich man who holds city property waiting for it to rise in value because his neighbors are improving their land while he is letting his lie idle, this man would have to pay the same taxes on his unimproved land that his more enterprising next-door neighbor pays on his land with a building on it. In this way the rich land hog is made to bear his share of the taxes. And a premium is put upon the improving of land instead of, as now, on the mere holding of land. As to stocks and bonds

every bit of such security necessitates the
holding of land, and the tax would be paid upon this land, and not upon the stocks and bonds direct. For the simple reason that the stocks and bonds can't be located, and the land can. A single tax on land is the only tax I can think of that insures every man loving his neighbor as himself when it comes to paying taxes. Under single tax no man can dodge paying his share for public improvements, streets, parks, playgrounds, etc. He has to love his neighbor as his neighbor loves him. And the voters decide how much every man shall prove his love to his neighbor, and just what shall be done with the money raised by taxes.

G. H.—For insomnia I would advise gardening for a couple of hours every day. If you cannot garden then take physical culture exercises until you are tired. See that you walk for at least two hours every day. Good physical tiredness will prevent insomnia. I doubt if you can correct it by thought alone because that would be like carrying coals to Newcastle. You have heard about counting sheep to go to sleep on—that is as good an exercise of the kind as you can use. The way I do is to simulate sleep, lie on my side comfortably, breathe slowly and fully just as if I were asleep and with every inhalation affirm mentally I AM and with every exhalation affirm SLEEP. I keep on breathing slowly and affirming I AM SLEEP in this way, holding my mind right to the words and the breathing, until finally I go off to sleep. I am not often troubled with sleeplessness, but once in a while it bothers me—when I don't get enough exercise.

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 successfull? Speak success to the

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, Happinness and Prosperity to every creature.—The EDITOR.

Key Thought for Daily Meditation

I feel the eternity of man, the identity of his thought.

-Emerson.



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

A Prayer from Grace M. Brown:-

I notice in the last Nautilus something about a child's prayer. I created one for my little daughter which has been adopted by a lot of mothers who consider the idea of death obsolete. It may interest you to give it to a few others. Here it is:

In Thy arms, dear Lord, I lay mc,
Keep me safely through the night,
Let Thy loving care enfold me,
Teach me always to do right.
With sincere love and appreciation.—Grace
M. Brown, Denver, Col.

A Rocky Mountaineer:-

Find enclosed a snapshop of John S. Ferris, a man of the Rocky Mountains, for fifty years learned in the Discovery of Minds, a firm believer in the Socialist Party, and the Lyangelical Science Church, as the doctrine of Jesus and His apostles, New Thought, and a great mining man for the last forty years in many discoveries from the grand canyon of the Colorado to Baker County, Ore., and now has three or four good claims in Baker County and working every day at the age of about seventy-two years, strong in motive and free in heart, and has given away fortunes in min-ing lands of the West. Clear in views of a Bible standpoint and is looking forward to better times for the humble poor, and says that God will move people to heal the sick without any medicine. A perfect athlete at his age.-J. S. FERRIS, Line, Ore.

Another Prosperity Song:-

About a year ago I read in Nautilus a Song of Prosperity by Walter De Voe, which evoked the enclosed lines. I laid them away in my desk and forgot all about them. Now some impulse bids me resurrect them and send them to you.

If you discover in them any message which you consider worth giving to others, you are at perfect liberty to print them gratis.

A PROSPERITY RHYME.

I sing a song of money,
My pocket-book to fill;
To the land of milk and honey,
I'll hie me with a will.

I am a mighty magnet;
Prosperity I draw;
All GOOD things my way have set,
Urged onward by the law.

More Prayers:-

In the July and August numbers of the Nautilus, we have been favored with new versions of the old time child's prayer, "Now I lay me," etc., and new I ask a little space in order to express my opinion. I do not think the line, "I live in Him, I cannot die," a great improvement on "If I should die before I wake." The idea of death should never be suggested in any form in a child's prayer which should be very short and simple. Here is the version which I suggest:

Now I lay me down to sleep,
I know that God His child will keep.
Safe in His love, I'll rest tonight;
And happy wake with morning light."
—M. S. Davis, Hartford, Conn.

The Right Attitude:-

I see that "The Powerful Life" by Wallace D. Wattles which ran in the *Nautilus* some time ago is based on the study, to a great extent, of men who have attained to power.

He conveys the idea that to will to do right places you in the position to always know the right thing to do, and to have the power to do it. In other words, it places you in a position to read the thoughts of God. This being the case it is only necessary that you know the correct attitude of mind to hold and how you should feel toward everybody to really do the right thing at all times.

I had a great desire to know this, and under the natural working of defined laws I found out, and this was how it came about. One afternoon I met an old gentleman who

One afternoon I met an old gentleman who was a personal friend of Lincoln's, and during our conversation he told me an incident which showed the attitude Lincoln held toward truth and right, under all conditions.

While practising law, a woman came to him for the purpose of collecting damage to the extent of twenty thousand dollars from a certain railroad company because of the death of her husband, while under their employ. Lincoln took the case, his fee being two thousand dollars if he won, and nothing if he lost. Later in the day, a representative of the railroad company came to Lincoln wanting to employ him on the same case. On stating his position in the matter, the representative offered him five thousand to drop the case, just keep hands off and let the woman hire another lawyer. Lincoln told him to come back the next day when the woman would be there, and they would talk it over. At the appointed time all three met, Lincoln plainly stated his position in the matter on both sides, then told the representative that the railroad company did not have money enough to bribe him, and turning to the woman said he would only charge her one thousand dollars instead of two thousand.

Under our modern business principles of today many persons would prefer to sit still and take the five thousand dollars. To lots of people Lincoln's position in the matter was foolish, especially when you consider he only asked half of the fee he first charged.

Lincoln did this because he loved truth and

fair dealing. How many of us love honesty and truth enough to have done as Lincoln did?

This incident shows me the right attitude to hold when you really desire to do right at all times and under all conditions, thus perceive the thoughts of God and rise to power.—John A. Davis, Los Angeles.

Wanted: Partners in Home-Making:-

I want one, maybe two, real Practical Christianity women, chuck-a-block with the New Thought principles, to join me in making a home. It may be with the idea of making some money from it by operating a Health Home, or it may be by merely making a sort of New Thought Home or Center where we will live together, sharing expenses, etc. I want some one who has sufficient property to pay for her own living as I will pay for mine, so that we may be on an absolutely equal footing. I own a beautiful home, but feel that it is not doing as much for the world as it should, and if I had one or two congenial women companions, we could use it more, as well as to personally enjoy it greatly, it seems to me.

I am a business woman of forty, and have one sister who is with me, who is also a business woman. I also do some literary work, and would like companions who would be interested along these lines. Eventually I shall do some healing, I believe, since I can't help it

There are doubtless dozens of women if I could only locate them, who are living alone and not getting the most out of life, who would be glad to enter upon some such scheme as mine, where they could be absolutely independent, and yet have congenial home ties as well. I have seen one or two suggestions in Nautilus which made me think you would be able to get me in touch with the right ones. Can you do so?—Louise M. Barnard, 98 Exchange street, Portland, Me.

How Work Brings Perennial Youth:-

"I'd rather wear out than rust out," my old grandfather used to say. I often think about that when I see men of 55 or 60—or even 70—settling down to a life of inaction. I'm not surprised when, with nothing to keep their minds employed they magnify their little ills until real ills result and their lives are shortened 20 or 30 years. "Without the vision the people perish" and that's just as true in the life of the individual as it is in the life of a nation.

My dear old grandfather knew the law of success and he lived it—he kept busy. Long after he had reached the three score years and ten he was out in all sorts of weather—mud and rain and snow—; he was out early and back home late at night, buying up cattle and shipping them, attending to his farms and his other business interests and he put in more hours every day than any one of the men he employed. He had joy in his work; he never worried though a whole season's profits were lost in a single venture. Same way with grandma—blessed be the memory of the best

friend I ever had. She was always happy and always working even when her bunions were nearly killing her.

She and grandfather had known povertyonly it wasn't poverty for they had youth and health and strength and the vision of usefulness in the world. Seventy-one years ago when they drove in the big wagon to old Squire Allison's farm down by Rowsburg, Ohio, and the old squire—he was the father of the late U. S. Senator W. B. Allison of Iowa—came out of the corn field and married them, neither one of them had much more than enough to pay the wedding fee-and the old squire only charged grandfather half a dollar because he didn't have to change his clothes for the nuptials. And grandma, who was a tailoress, made grandfather's wedding clothes. But they had the vision of achievement and they knew how to work cheerfully from the first streak of dawn in the east until the chickens had gone to roost and the wealth they piled up grandma used in many benefactions including a Children's Home for the county in which they lived. They never had children of their own but they raised nine motherless children and one of them who writes these lines wul speak their praises as long as he lives.

There's no question about it—the law of success, the law of happiness, the law of long life is—keep busy and while you are keeping busy, keep cheerful. Start something useful and finish it. Keep your brain busy, keep your hands busy, keep your heart and soul in touch with all that is noble and good and pure. Give your lungs lots of good fresh air, breathe in loving thoughts, avoid the miasma of hate which is more malignant than small pox, diphtheria or a long train of other ills.

Open your pores and let them breathe, open your soul and let health of mind run through your heart.

Don't wear an overcoat of stubbornness on an August day. Fall in with every good movement no matter if someone else is the chairman. Build useful things, brains and character. Build up yourself, build up your family, build up your town and then don't stop. Don't be afraid to say a good word for your state. If it's rotten, say it isn't going to be that way long and resolve then and there that you will make it come true or bankrupt yourself getting your shoes half soled. And don't forget the nation.

Don't brood over the past. If things are as bad as they possibly can be it will not hurt any to forget them and if you quit worrying your subjective brain will have a chance to get on the job and solve your problems for you slick as a whistle. After you have done everything you can think of to do to make things turn out right, then put it up to fate or destiny or God and get busy at something else.

It may turn out—as it has in the lives of thousands—that the success you were so sure must come along a certain line will come in on another train from the opposite direction and will smilingly come forward to greet you when you are up to your neck with some other useful work which you thought contained no

future for you. And don't be afraid to venture a little bit anyhow even if you have to struggle. But as old Davy Crockett said, "Be sure you're right, then go ahead."

That doesn't mean, though, that you shall stand still, or that you shall go backward. It's not a question of going ahead, it's a matter of which road you'll take.

It's forward or die. Go forward. And keep busy and cheerful.—WILLIAM A. DUFF, Sandusky, Ohio.

Editor Correspondence Department:-

A hasty reading of the poem, "Immortality," in February Nautilus left a haunting sense of something not quite right. More careful perusal discovered the cause in the phrase "to strive and fail." The enclosed lines are an attempt to present the view that to strive is to succeed—in greater or less degree.

To strive is gain. No failure lies

Along the path of high endeavor, On wings of hope the swift thought flies Before the striving soul, forever.

Each step is gain For him who strives, And in that act his soul doth rise.

What is success—too long misnamed? The very fact that one has striven Shows purpose and desire. Reclaimed From utter deeps souls have been riven Who strove and strove Without reward,

Save that through striving they might rise. -E. J. EASTMAN, Berkeley, Cal.

Another Child Prayer:-

In July Nautilus the first item in "Family Counsel," a subscriber suggests a paraphrase on the familiar child's prayer, "Now I lay me down to sleep." When will "New Thoughters" cease suggesting death to the child mind? As an improvement I suggest:

"Now I lay me down to sleep, I know that Love my soul does keep. When the morn doth wake my Soul, I know that Love still keeps me whole." May the truth grow clearer in all minds.-JOHN CARR, Hamilton, Can.

Healing Experiences from an English Edi-

There is no person or power in the whole Universe that can say to a man, "You must be convinced of this or this."

If a man chooses to create the convictions that he is now all-powerful over his environment, he can do so. He is absolutely and un-conditionally free to create the convictions he himself desires to create.

This being so, why not create the convictions which shall result in conditions and environments that he wishes to have?

Food can be given by anyone to anyone, but 'not millions of people can make one person eat the food given. So is it with convictions; each one must create his own. Thousands of con-

victions can be suggested to a man, but no one can make him accept these convictions.

Every person in the world wants desirable conditions.

There are an infinite number of ways to obtain the conditions desired, but there is one first step to take, which is the same for one and all. One price to pay, which varies for no one.

The inner conviction must precede the outer result desired.

Man can have health, man can have prosperity, man can have happiness. All this man can have, if-

Man has power over all the laws of the universe.

This power he can use to his desire, if-Man has dominion over all things. This dominion he can exercise if-If he is convinced that he can.

A young man whose nerves were in an unsatisfactory state consulted a nerve specialist.

The specialist examined him and declared him to be neurasthenic. He told him that he could alleviate his suffering somewhat, but his case was honeless.

The young man went home and told his parents what the specialist said.

His parents begged him to get another opin-

"What is the use? I am convinced that the specialist is right," he answered.

He went to his room and shot himself.

A young man was feeling far from well, and went to see a physician. This doctor examined him, and sent him to a nerve specialist.

The specialist examined him carefully and thoroughly. He looked very serious, and told the young fellow that he was in a hopeless condition, that he would gradually lose his memory, and end in an insane asylum. "You are neurasthenic," he said.

The young fellow left the office in a towering rage. He walked for hours, seeing nothing and no one. Finally he found himself in the country, many miles from home. He went into an inn to get something to eat. While eating, he thought the matter over, and concluded to tell no one of what the specialist had

After a time he got quieter, and, quite by himself, decided upon a course of action.

"What can any man really know of what is going to happen to me? I do not believe a word of it all. If my nerves are not in a good state now, there is no reason why they should remain so. I shall put the whole thing out of my mind, and prove that no one can settle such a question for another. The whole thing is absurd, and I do not accept it. From this moment I will remember what he said but to spur me on to victory." In six months he was in a perfect state of health, and his nerves as steady as could be desired.

About four years later he had a friend who was affected as he had been.

The friend wanted to consult a specialist for nerves. He did so, and was told practically the same as his friend had been.

His friend told him his own experience, and

begged him to disregard what the specialist had said.

"Ah! you were convinced that he was wrong, and I am convinced that he is right. That is the difference," he said sadly He went home and killed himself.

Neither of them had ever heard of New Thought.

Some years ago a poor girl went to consult a doctor about a pain she had in her arm, and which interfered with her work.

The doctor examined her, and told her that she had consumption.

The girl was horrified. "But I do not cough at all," she said.

"Nevertheless, you have consumption. I can tell it by your eyes," the doctor replied.

The girl was crushed with sorrow, and in utter despair. She had a mother to support, and was full of fear for her. But she told no one of what the doctor had said.

She went on with her work, but soon the mental strain under which she was working showed in her face and manner. She was pale; her eves were sad; she was listless, and moved with seeming difficulty.

Her employers noticed the change in the girl, and asked if she were ill. The girl said that she was all right.

About a fortnight after the girl's visit to the doctor, a lady went into the shop. She had known the girl for some time, and liked her. Also she had been kind to the girl at different times, and the girl was intensely grateful to her.

The lady was astonished to see the girl looking so ill, and asked at once what was the matter. For answer, the girl begged to see her alone. Her eyes filled with tears, and with great difficulty she maintained her calmness.

The lady was a mental scientist, although the girl did not know it, nor did she know that such a thing as the New Thought movement was in existence.

She went that night to the lady's home, and told her all that the doctor had said—told her of her fears and despair, and said that no one in the family had ever had tuberculosis, and that she herself had never had what would seem to indicate even a predisposition to the

In half an hour the lady had convinced her that even if it were true she could throw it out of her system. She gave her a few simple affirmations, which the girl promised faithfully to use.

She did so, and in a month was quite herself again. The pain had disappeared, and did not return.

In the cases given, that the conviction of each one was responsible for each one's condition seems incontestable.

And so it is in all cases.

Conviction is a moving, acting, and invincible shaping and expressing power, to which all the laws of the Universe submit and serve.

-Alma Gillen, Editor Expression, London.

What We Believe and Why:-

Belief is an individual matter, and keeps pace with, though always in advance of individual development.

What we believed yesterday—if we are progressive, and surely we should be—we see a little differently or lay aside today because we have advanced to a point—a position—on the highway of Life beyond where we were yesterday. We simply see things today in a light, from a viewpoint, that harmonizes with ourselves as we are today.

Whatever we believe, then, for the time being, is that which corresponds with our stage of unfoldment, and so is good and right for no matter how much it may differ from what some one else believes at the same time.

All our future beliefs will be in keeping with our future stages of development, and will differ from our present beliefs to just the proportionate degrees to which those future stages of development differ from present ones.

So it's a matter of progress.

And when we get to our journey's end we will probably find that the Truth is something none of us had ever believed because we had never been where we could behold it.

To stand by a fixed creed is to stand still on the way. Write a creed if you will, but by all means make it subject to revision, at least; annulment if necessary.

For the present I sum up the case for myself thus: Belief is a Will-o'-the-wisp, enticing us on toward the Truth.—C. E. ROSER, Boonville, N. Y.

In for Hot Water:-

Your last number of Nautilus might well be termed the In-for-Hot-Water Number. Now supposing our mutual goal to be the "Temple of Health" and the way "Just How to Wake the Solar Plexus." I am reminded of a quip we had in my boyhood days of one who was late to school one morning, when the ice was very glare. On being called to account he said, in coming, when he took one step ahead he slipped back two. On being asked how he came to get there, he replied that he just turned around. I know a Salisbury man claimed that some-body lived thirty years on the meat and hot water diet. If one ate and drank nothing else, which is the law, they would not gorge or guzzle, and that is a redeeming feature, but that is not nature's road. I have been trying to follow that for the last nine years, eating: with very rare exceptions, cold victuals like the tramp, and profiting by the wisdom of Sancho Panza or one of his brothers, that 'tis a poor belly that can't warm it's own drink. Having met disaster from using real hot water for cleaning, once a week, for the last five years, I have followed with the exceptions, already noted, the iron rule, "Avoid hot water, outside and in, as the devil is re-puted to avoid holy water." I have tried to furnish the stomach with its full quota of the abounding life, which is not possible where

(Continued on Page 64.)

Food Again

A Mighty Important Subject to Everyone.

A Boston lady talks entertainingly of food and the changes that can be made in health by some knowledge on that line. She says:

"An injury to my spine in early womanhood left me subject to severe sick headaches which would last three or four days at a time, and a violent course of drugging brought on constipation with all the ills that follow.

"My appetite was always light and uncertain and many kinds of food distressed me.

"I began to eat Grape-Nuts food two or three years ago, because I liked the taste of it, and I kept on because I soon found it was doing me good.

"I eat it regularly at breakfast, frequently at luncheon, and again before going to bed—and have no trouble in 'sleeping on it.' It has relieved my constipation, my headaches have practically ceased, and I am in better physical condition at the age of 63 than I was at 40.

"I give Grape-Nuts credit for restoring my health, if not saving my life, and you can make no claim for it too strong for me to endorse." Name given by Postum Co., Battle Creek, Mich.

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

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

(Continued from Page 63.)

it is plied with carrion, hot water, and other reeking abominations. You will find enclosed a reporter's story of how it works, discount what you like, and it remains true that after sixty-five years bowed at hard labor indoors, my face has the hue of health, and the alimentary canal for the last five years has functioned throughout its entire length to meet the standard requirements. If you would not have a possible epitaph, "I was well, wished to be better, took hot water, grew old and ugly very far inside my years," be warned in time, all of which is respectfully submitted by, yours truly,—William T. Shaw, South Attleboro, Mass.

Mr. Shaw ought to know! He is eighty years old and has fooled the doctors. In the *Providence Sunday Journal* for July 16, Mr. Shaw has this to say about the methods he uses to grow young upon:

"From what I've read and noticed personally, I believe that we get our real life from something that permeates the air similar to the way air permeates water. Scientists today, you know, speak of electrons, but I like to talk about this something as 'fire.' It is to human nature what the electric spark is to the gasoline motor.

"By reading and making experiments, I decided that I could treat water—which is my medium—so as to get the whole benefit from that force which I feel is in the air. My device is inexpensive, costing probably about \$5, and I'm willing to let anybody who thinks it will do him any good copy it and welcome."

The arrangement consists of an ordinary large sized washtub, in which is placed a two-gallon stone crock. There is also a small spray pump such as one can buy at a hardware store for about \$3. Into the crock each morning Mr. Shaw puts three quarts of water. Then he inserts his spray pump and aerates the fluid until, as he says, it becomes "a storage battery of vitality, which the skin quickly absorbs."

"I drink a cup of this water," he explained, "as soon as I have had sufficient exercise aerating it. Then I follow up with a bath in which the water is so salted as to be practically brine, and 100 deep knee bends. That prevents a chill. My exercise and bath take the place of breakfast, a meal which I hold dispensable if a man is up and doing every morning as I am.

"In addition to the cup of water that I drink, I save another portion for use during the day. This I mix with lemon and honey and drink whenever I am thirsty. The rest of my diet is made up of baked beans, my most solid food, whole wheat bread, dried and fresh fruits and milk. I've eaten no meat for nearly three years. Incidentally I take no stock in Mr. Fletcher's theory of eating, but I do in practice.

"My idea of aerating the water I got from watching the waves rise and fall on the seashore. It is this ceaseless motion, this constant churning for which wind and tide are responsible that makes salt water 'alive,' so to speak, and so beneficial for bathing purposes. As I do my own churning, I receive more benefit from my salt water dip than I would were I to enjoy it at the seashore."

With the theory advanced some time ago by Sir John Murray that salt water is itself

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

a food and that the animals which live in it may maintain themselves without need of eating, he is also certain that there is a life in air which possesses marvellous properties. This life, or "fire," as he terms it, he is not quite able to define accurately, but he knows that it exists, and he is doing his best to utilize it to the extent of his ability.

When he began "to turn the hands of the clock back," he studied the systems of various physical culturists and adapted from each what he deemed most suitable for his own upbuilding. He has never relied on any one system, for he contends that what is good for one man is invariably good for another. It took him several years before he finally hit upon the combination which he saw after a through trial was producing results.—E. T.

More Hot Water :-

Had you never written another good thing, your name should pass to posterity among the immortals for the superb motto on the cover of August Nautilus. "We must all learn to be absolute with the absolute, infinite with the infinite, yes, One with the One." Put it on a postcard and send me one hundred with price.

Still, I am wondering how you ever ran into a discussion upon drinking hot and cold water. I can imagine when one is in pain that there is more good in a hot water bag than a piece of ice. Perhaps one is as good as the other. At all events when my friends apply a hot water bag for pain, I call it a C. S. Applicance. But when you, the great Elizabeth say the stomach needs relaxing after a meal before taking another meal, I am surprised. Thousands and thousands never drank hot water, tea, coffee, or other hot drink before or after a meal. Are the stomachs of these thousands all tied up into knots? Have gastric cells ghoul eyes begging for hot water or hot punch? Tell them to go to-be one with the One and one with the Absolute, instead of taking a sip of water that has had God well cooked out of it.

I once gave a pony to my grandson aged seven. It never attained to the speed he liked. He said to his papa one day, "I know you have God in you, I know grandma has God in her, but Tokey has mighty little God in him, he is so mean." Now dear, if hot water manifests God in You drink it; if cold water does, drink that, but do not lay down laws for the stomachs that naturally and always have God inherent in them.

I had a call the other day from Prof. E. L. Larkin—he said he was dead five days but

A Hit

What She Gained by Trying Again.

A failure at first makes us esteem final success,

A family in Minnesota that now enjoys Postum would never have known how good it is if the mother had been discouraged by the failure of her first attempt to prepare it. Her son tells the story:

"We had never used Postum till last spring when father brought home a package one evening just to try it. We had heard from our neighbors, and in fact every one who used it, how well they liked it.

"Well, the next morning Mother brewed it about five minutes, just as she had been in the habit of doing with coffee without paying special attention to the directions printed on the package. It looked weak and didn't have a very promising color, but nevertheless father raised his cup with an air of expectancy. It certainly did give him a great surprise, but I'm afraid it wasn't a very pleasant one, for he put down his cup with a look of disgust.

"Mother wasn't discouraged though, and next morning gave it another trial, letting it stand on the stove till boiling began and then letting it boil for fifteen or twenty minutes, and this time we were all so pleased with it that we have used it ever since.

"Father was a confirmed dyspeptic and a cup of coffee was to him like poison. So he never drinks it any more, but drinks Postum regularly. He isn't troubled with dyspepsia now and is actually growing fat, and I'm sure Postum is the cause of it. All the children are allowed to drink it and they are perfect pictures of health." Name given by Postum Co., Battle Creek, Mich.

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

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

came to life, real life, and is on the immortal road. I also had a call yesterday from Dr. James Porter Mills and Mrs. Anna M. Mills. He returns soon to resume his great successful work in London, while she remains here to continue healing and teaching in their beautiful home in Los Angeles, built for and so well adapted to their great work. Everybody is afflicted with the Busy microbe here. It has caught me, too.—Alice B. Stockham, M. D., Alhambra, Cal.

Our Experience:-

We get our magazine and read it through From start to finish. 'Tis a pleasure true, And one we hope that we shall ne'er forego. Then we take up the problem old—yet ever new—

What can we do to win success, So glibly talked of by Elizabeth?

She tells us all about the silent hour— Or even half hour in some quietude, Away from all the restless bustling brood, Where we shall meditate upon that secret thing, Which later on shall prove the mystic spring, To bring us fortune.

Like as an eagle stirreth up her nest,
So she stirs us up e'en to do our best,
And makes us eager to set out upon the quest—
With her "Breathe love, breathe good, and
breathe success"

She speaks to us with energy and zest—
Our dear, bright, cheerful friend, Elizabeth.
Some dare to say—"No wonder she doth tell
Of love and comfort! If we had to dwell
With William, we then too could set the world
aglow."

But most of us are forced to walk alone Life's weary way, or else are loaded to a stone, Which seems to be a burden far, far worse Than that much dreaded "single blessed" curse.

But like good children we the call obey, Or stay—we think—tomorrow now will be the day

When we'll begin to silent be for just onehalf an hour,

Today we are too busy. But we'll hold our breath

As we walk down the street And that we do to prove Elizabeth.

We breathe in "love," then breathe it out again, And grasp "success" and hold it might and main—

No danger now but that we shall attain; Then rush into the subway, catch the train, And to the tune of "stepping lively" straight forget

Love, silence, success and Elizabeth.

But still she stirs our soul
And shows us how God can be surely one
with us.

Oh, sweet and blessed privilege is hers—
And ours,—who can afford to miss
Communion silent, sacred with the great I AM
The rest, content, the sweet and sacred calm
Of this storm center in this weary land?

And so we've followed on-yes, lo these many years.

With light enough perhaps to see the truth— "Men as trees walking"—then a clearer view; And a grand hope wells up again anew,

That some bright day within our mortal breath We may still more praise God, and claim Success

For us, and our dear helpful friend—Elizabeth.
—Mrs. H. Anna Brunner, New York City.



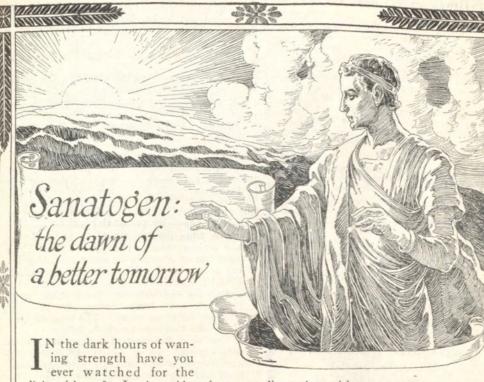
In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.

-"Edison: His Life and Inventions," consists of two handsome navy blue and gold, gilt topped volumes aggregating nearly a thousand pages, written by Frank Lewis Dyer and Thomas Commerford Martin in elaborate col-laboration with Thomas Edison himself. Scores of pages of personal experiences, descriptions and opinions are given in the terse and forceful everyday language of the inventor. Of his biographers, one is a lawyer and general counsel for the Edison laboratory and allied interests, the other is ex-president of the American Institute of Electrical Engineers, and both have been closely associated with the inventor for many years. Their work is unique and authoritative, and the result is two volumes of profound interest to the student of life, the scientist, the practical man and the scholar; and to his sons and daughters forever. Never was so much of scientific and historical interest so cunningly leavened with the human interest and wisdom of a wonderful man's life lived in useful service. The reader is impressed with the naturalness of Edison's life, and with the apparent conclusion that the secret of his genius is thoroughness. There is instruction, interest, wisdom, inspiration and fun in this biography for old and young, grave and gay. It should be in every library, every boy and girl should be brought up on it. The publishers are Har-per & Brothers, New York, and the price is \$6.00, postpaid.-E. T.

—The New England Character is the name of a handsome little new magazine put out by the Griffith-Stillings Press, 368 Congress street, Boston, edited by our promising young friend, Thomas Dreier, who is editor of Backbone, one time editor of Human Life, contributor to Nautilus, Caxton, Business Philosopher, and goodness knows how many other magazines. New England Character is full of good things by Thomas and some of his bright friends, and it is one of those handsome little magazines that you love to look at even if you haven't time to read it. Thomas calls it "a magazine to promote commercial efficiency and advance the standard of New England quality." Price, 50 cents a year.—E. T.

—New York City is to have a New Thought Sunday School for children. This is a splendid move and should be liberally supported. New Thought Sunday Schools are needed in

(Continued on Page 70.)



light of hope? In the midst of nervous distraction with Mme. Sarah Grand, all its attendant ills-sleeplessness, poor digestion, weakened application to the responsibilities of life—have you sought a way out?—have you perhaps used makeshift ways-only to find that your nerves refuse to be goaded into doing their duty?

In such an hour Sanatogen comes as a veritable rescuer -an upbuilder of that which has been worn down, a feeder of starved nerves, a nourisher of hungry tissuesa joy-bringer to a saddened system.

Sanatogen arouses and sustains brain and body energy by meeting scientifically the food-needs brought about by force waste. Its natural nerve and tissue food is eagerly assimilated by the very sources of your strength-quickens, cheers and maintains your vitality, brings buoyancy where you have felt the drag of depleted power.

Fifteen thousand practicing physicians have endorsed Sanatogen as truly a light of restoration in the darkness of physical loss. find it the dawn of a better tomorrow for you.

Sanatogen is sold by all leading druggists at \$1.00, \$1.90 and \$3.60

Write for a FREE copy of "Our Nerves of Tomorrow"

The work of a physician-author, written in an absorbingly in-teresting style, beautifully illustrated and containing facts and information of vital interest to you. This book also contains evidence of the value of Sanatogen which is as remarkable as it is conclusive.

THE BAUER CHEMICAL COMPANY

558 Everett Building

Union Square

NEW YORK

Author of the "Heavenly Twins,"

writes:

"I began to take Sanatogen after nearly four years" enforced diseases from extreme debility, and felt the benefit almost immediately. And now, after taking it steadily three times a day for twelve weeks, I find myself able to enjoy, both work and play again and also am able to do as much of both as I ever did."

Lady Henry Somerset,

The prominent social reform ad-ocate, writes:

*"Sanatogen undoubtedly restores sleep, invigorates the nerves and braces the patient to health. I have watched its effect on people whose nervous systems have been entirely undermined, and I have proved Senatogen to be most valuable."

John Burroughs

The distinguished naturalist and author, writes:

"I am sure I have been greatly benefited by Sanatogen. My sleep is fifty per cent. better than it was one year ago, and my mind and strength are much improved,"

David Belasco

The eminent dramatic author, writes:

"It gives me pleasure to let you know the wonderfully beneficial results I have experienced from the use of your Sanatogen. It has a most invigorating eflect upon the nerves, and I heartily recom-mend it to all who, like myself, are obliged to overwork. After my personal experience I can readily youch for its recuperative countiers."

-READ AND BE GLAD-

The very best that life affords belongs to YOU. Learn just HOW to realize your own.

The two books, "Our Invisible Supply—How to Obtain," "Part I" and "Part II" (200 pages each, silk cloth binding), tell in simple English just HOW the author attracted a congenial companion, lovely home and all good into her life by learning, then PRACTICING, the LAW OF FAITH.

H. Emilie Cady writes: "I think Mrs. Frances Larimer Warner's book, 'Our Invisible Supply,' one of the most practical contributions to New Thought literature. Since reading it a few weeks ago I have put it into the hands of many earnest people. This book puts in a nutshell the exact method of an active faith which brings the invisible supply into visible possession."

The most advanced thinkers along New Thought lines have given their hearty approval of these books and advise them for their pupils as the clearest instruction to be found.

The books embody actual, practical instruction as given by the author to her pupils.

Our Invisible Supply, Part I, 200 pages, laid paper, large, clear, type, silk cloth binding. Price, \$1.10.

Our Invisible Supply, Part II, uniform with above. Price, \$1.10.

We are the sole owners and publishers of Mrs. Warner's books. Address

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for making flavoring extracts, baking powder, ink and stain eradicator, hair tonics, peroxide of hydrogen, shampoo lotions, tooth powders, cold creams, ale, beer, perfumes, many "patent" medicines, chewing gum, anti-kink pomade (for colored people), ink of all kinds, fire extinguisher compound, liniments, mixed spices, sauces, catsups and 1,000 other valuable formulas

> which have made fortunes for manufacturers. If you want to save 100% dealer's profit by making your own goods or if

you would like to start in a manufacturing agency business write to us. You can make from 200% to 400% profits selling goods which you make up yourself from our formulas, cutting out the manufacturers' profit (and, if you live in a foreign country, duties and freight). Send no money but let us hear from you today please and get our list of formulas. We have something of interest and of value to everyone. Address.

WALLACE @ CO.

621 Plymouth Place, Chicago, Ill., U. S. A.

(Nautilus News Continued.)

A visit to Palestine and Abbas Effendi all "Afoot and Awheeel" with Helen Rhodes-Wallace. This is the sixth and last of that interesting series.

A beautiful poem, "Know Thyself," by Edwin Markham.

We have another delightful article by Anne Warner on "Politeness," which will appear in an early number of Nautilus, and one by S. Jay Kaufman, on "A New Thought View of Death." These will appear in Nautilus very soon.

The Five Foot Shelf in Four Inches.

What do you think of the fine art in bookmaking that condenses five big volumes of Encyclopedia into a space eight and three-

fourths inches high by three and one-fourth inches wide, without leaving out a single word and without making the type smaller? That is what one of America's great bookmaking firms has done with the PRACTICAL AMERICAN ENCYCLOPEDIA. The Bible Concern condensed the old-fashioned family bible into the new-fashioned India paper, flexible cover, teacher's bible of today. The new encyclopedia is like two nice teacher's Bibles.

This new Practical American Encyclopedia comes in just two volumes of 2,700 double column pages, with numerous half-tone illustrations and maps printed in four colors. These volumes contain the features of a dictionary in addition to those of the ordinary encyclopedia. Everybody who has had to go to the encyclopedia for definition and explanation, and then turn to a Webster's Unabridged for pronunciation and derivation will realize the joy of being able to get all the information out of one book.

And that book as neat and handy and flexible as a beautiful \$10 teacher's Bible, with India paper, plain printing, thumb index all the way through, bound in seal grain American morocco, so flexible that you can roll it up like a piece of music, and you can open it out flat clear back and it will lie there like any teacher's Bible.

Think of two such volumes as that, telling you practically all about everything in this world from the beginning of time!—and you will get some idea of what these two beautiful volumes mean to the world. And these volumes are equal in merit and authority to the encyclopedia Brittanica.

And they are newer. They are not mere revisions of some old encyclopedia. The Practical American Encyclopedia is RELIABLE, a monumental work resulting from ten years of painstaking effort, produced at a cost of \$35,000 and the first edition published April 10, 1911.

The work is far reaching in its definitions, concise in its verbiage, correct in its pronunciation of words, and couched in language that is easily understood by the average reader. The two volumes consist of 2,700 double col-

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



Popcorn Crispettes **Built This**

Big Business

For Me

I stand ready to help other men to make

good; men who have business

hopes; who are anxious to make lots of money.

This is a picture of my big confectionery store in Springfield, Ohio.

The money I earned, selling Popcorn Crispettes-a new, delicious confection-enabled me to

My Popcorn Crispette Machine made me a rich man. Any other man who goes at it as I did can make a lot of money. I am just a common, everyday sort of a

fellow. No reason why I should do any better than you.

Write me today. I'll tell you how I built my big business. I'll tell you just how I went about it—how you can do

If you follow instructions you should make more money this fall and winter than you ever dreamed of. Somewhere in your town there is a small store—a half-store or a little nook, even a store window-where you can set up your machine and make money. You can start at home if you wish.

Every Time You Take in a Nickel You Make Almost Four Cents Profit

You'll have a good thing all to yourself. I furnish a secret formula for making Crispettes; it's different from anything else. So you escape competition. People buy and buy and buy Popcorn Crispettes because of the taste. They're so different—so tasty and tempting, folks

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(Continued from Page 66.)

every city. They have a beautiful one in Denver in connection with the Divine Science Church out at sixteen hundred and something South Clarkson avenue. And I think they have one in connection with the Metaphysical Club in Boston. Here's speaking great usefulness and prosperity for the new one in New York City. W. John Murray is to be the superintendent of the new Sunday School and the meeting place will be 47 W. 72nd street. Everybody and his children are cordially invited to attend the first meeting, October 1, at 11 o'clock in the morning. Further information may be had from Mr. Murray at 113 W. 87th street, New York City.

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-"The Religion of the Future" is a treatise by a brilliant East Indian named Hemendramath Sinha, B. A., 71-1 Simla street, Calcutta, India. No price given. The little book pre-sents the Religion of Truth from the East Indian standpoint, and it closes with the prophecy that "The Church of the Future will be the Hall of Nations, Creeds, and Colors, where Woman will act as the High Priestess and Truth, Purity, and Love will be the only objects of worship."—E. T.

-America is to have a visit in the Fall from Lily L. Allen, wife of Joseph Allen, the English author of "As a Man Thinketh" and other books very well known in this country. Mr. and Mrs. Allen edit the English magazine, Epoch, at Ilfracombe, England, and Mrs. Allen will be glad to make lecture engagements in America with anyone who will correspond with her at Ilfracombe. Here's success to Mrs. Allen in her American tour .-E. T.

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(Continued on Page 74.)

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(Nautilus News Continued.)

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(Continued from Page 70.)

tention to a new book called "Open Air Crusaders," edited by Sherman C. Kingsley, Gen-Superintendent of the United Charities of Chicago, which is a report of the Elizabeth McCormick Open Air School, together with a general account of open air school work in Chicago, with a chapter on school ventilation. Five thousand copies of this book were printed for free distribution through the generosity of the trustees of the Elizabeth McCormick Memorial Fund, and now a second edition has been put out, to sell at the nominal price of fifty cents per copy. The book is printed on coated paper, profusely illustrated with handsome half-tones and diagrams, and the principles and practice elucidated in the most thorough manner. Every educator, parent and public worker should treat himself to the information and inspiration contained in this volume. The address from which it may be obtained is The United Charities; 51 LaSalle St., Chicago, Ill.-E. T.

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(Continued on Page 76.)

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The Telelectron Company, Ltd., Ottawa, Canada (Continued from Page 74.)

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(Continued on Page 78.)

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(Continued on Page 82.)

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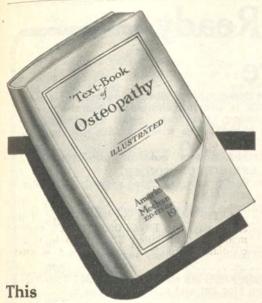
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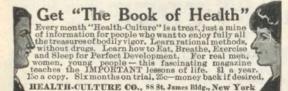
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(Continued from Page 84.)

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Note. William and I spent so much time vacationing in July that I couldn't do the necessary editing for the August Number of NEW THOUGHT. But never mind—your subscription will be extended one month to make up for this lost number.—E. T.

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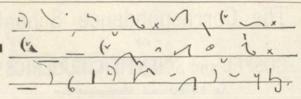
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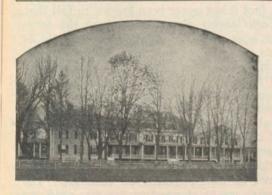
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The Radioptican In the Home.

This instrument will project on a screen a bright picture from 4 to 4½ feet long from an ordinary post card. It is not, however, limited to pictures of exactly post card size. It is fitted with instantly adjustable picture holders taking cards, photographs, clippings, etc., of any size up to 8½ inches long x 5½ inches high, giving a correspondingly large image on the screen.

inches high, giving a correspondingly large image on the screen.

The machine has two detachable sliding backs. One slides into place with a new picture while the other is taken off and reloaded. It is equipped with double lens system consisting of two accurately ground and carefully polished lenses locked in instantly removable metal settings. The remarkable brilliancy and sharpness of the projected picture is accomplished through the lens system, the powerful lamps and the marvelously efficient RADIOPTICAN reflectors.

No. 332 Acetylene RADIOPTICAN Opaque Projector.

This instrument is an exact duplicate of the No. 331 with the exception of the lighting system. It is equipped with large size acetylene gas generator, which supplies a powerful light for two hours on one filling. The generator is remarkably simple in operation and absolutely safe.

No. 333 Gas RADIOPTICAN Opaque Projector.

This instrument is fitted for gas, either natural or artificial, and is equipped with two standard gas burners and mantels, eight feet of cloth wrapped gas tubing and all necessary connections. Otherwise the same as No. 331.

OUR SPECIAL OFFER.

We will give one of these beautiful instruments FREE, delivery charges prepaid, for only 12 NEW subscriptions to The Nautilus at \$1.00 each.

Or, we will send the RADIOPTICAN for NEW subscriptions and \$5.00 cash.

Address THE ELIZABETH TOWNE CO., Holyoke, Mass.

Pay 17 Cents a Day and Own The Printype Oliver Typewriter

IMPORTANT: The introduction of the Printype Model came as the climax to our great advertising campaign in which we offered The Oliver Typewriter No. 5 on the 17-Cents-a-Day Purchase Plan. For months past we have devoted all our advertising announcements to the new Printype Oliver Typewriter, with its revolutionary improvement in typewriting type.

The impression has gained ground that the 17-Cents-a-Day Purchase Plan does not apply to the Printype Model. In some instances the idea prevails that we can even charge extra for The Oliver Typewriter equipped with Printype.

We desire to state with all possible emphasis that The Printype Oliver Typewriter can be purchased on the "17-Cents-a-Day" Plan at the regular price of \$100.

The Machine That "Typewrites Print!"

America rings with praise for The Printype Oliver Typewriter—the first writing machine that successfully TYPEWRITES PRINT!

This remarkable machine combines all the operative conveniences, all the practical improvements of the most highly perfected typewriter, with the type that from time immemorial has been used for magazines and books!

It is infinitely superior to the old style, thin outline Pica typewriter type—a fact which none will deny. It ranks in importance with visible writing, which the Oliver introduced.

visible writing, which the Oliver introduced.

The preference of typewriter buyers is so overwhelmingly in favor of Printype that already over 70 per cent of our total output are "Printypes."

The advantages of Printype are self-evident. The story is told at a glance.

Its beauty, its symmetry, its clearness and *character* lend a new distinction to typewritten correspondence.

Printype Increases Speed

Not only does Printype enchance the artistic appearance of typewritten matter, but it enables the operator to attain greater speed, as the type is so easy on the eyes. It relieves the tension on the nerves and thus gives wings to the fingers.

Printype___ OLIVER Typewriter

The Standard Visible Writer

With all its commanding advantages from a purely mechanical standpoint, and its new artistic triumph, its supremacy is unquestioned. Its simplicity, versatility and extreme durability all revolve around the great basic feature—the Oliver Double Type-Bar.

Without this Double Type-Bar the successful use of Printype would be absolutely impossible,

"17-Cents-a-Day" Plan

This machine—The Printype Oliver Typewriter—offered on the famous "17-Cents-a-Day," Plan—has all the improvements, all the exclusive features which our experts have developed. It has the Vertical and Horizontal Line-Ruling Device, the Disappearing Indicator, the Back Spacer, the Tabulator, the Adjustable Paper Feed, the Double Release, the Automatic Spacer, the Locomotive Base, and many other innovations which contribute to high efficiency. It operates with the lightest touch and, of course, writes in sight.



Why Don't You Write Us Today?

How can you resist the attractions of "Printype" and the appeal of the "Penny Plan?"

Here is the world's greatest writing machine—The Printype Oliver Typewriter—the standard visible writer—the regular \$100 machine—actually offered for pennies!

A small first payment brings The Printype Oliver Typewriter. Then you save 17 cents a day and pay monthly.

Then you save 17 cents a day and pay monthily.

Your request will bring the special Printype Catalogue, the details of the Penny Plan and a letter written in Printype. Whether you are "Commander-in-chief" of a business or a private in the ranks, you will be greatly interested in the literature we will send you.

(128)

The Oliver Typewriter Company

797 Oliver Typewriter Bldg., Chicago

Agencies Everywhere



for YOU!

Power from within! Strength that is more than mere muscular strength -the strength of perfect health, abundant nerve force—the strength of the perfect man now within your reach through Vibration!

Nine people out of every ten are only half alive. They exist—they do not really live. How about yourself. Listen-

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may be returned to you through Vibration. For Vibration is Life itself. It will chase away the years like magic. Every nerve, every fibre in your whole body will fairly tingle with the force of your

own awakened power! Stagnation simply cannot exist. You are made over-new-from head to foot. All the keen relish, the pleasures of youth, fairly throb within you. Your blood is sent humming along through every vein, artery and tiny capillary. All the poisonous matters in your system are washed away. Every organ is put in perfect working order. Your self-confidence—your self-respect Yes, Vibration will do all this and more, much more. And it is within your reach. You can enjoy its wonder-working powers right at home, right in the privacy of your own room. You can give yourself the same identical treatments that you would receive in the offices of the world's most famous specialists-all without extra charge.

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