MAR 20 1911 CONTROLL CON

APRIL, 1911

Thought in the mind has made us.

What we are by thought was wrought and built.

If a man's mind hath evil thoughts, pain comes on him as comes the wheel the ox behind.

All that we are is that we thought and willed;

Our thoughts shape us and frame.

If one endure in purity of thought, joy follows as his own shadow sure.

Never anywhere at any time did hatred cease by hatred.

Always 'tis by love that hatred ceases; only love.

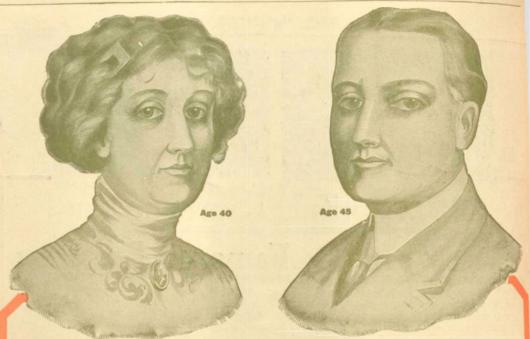
The ancient law is this.

-Edwin Arnold.

See Table Contents, page 5

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HOLYOKE, MASS.

PRICE 10 CTS.



Which LOOKS Older?

A woman DOES grow old faster than a man does. Don't you know the reason? Look carefully at the faces above. These two little pictures tell a WHOLE LIFE'S STORY.

The woman is a typical woman at 40. See the little wrinkles around the mouth and eyes, the suspicion of a double chin, the faint hollows, the slightly flabby, loose chin—each of these things add YEARS to her apparent age and every one of them is unnecessary. Just LACK OF

CARE—that's all.

The man SHAVES. Every day, he or his barber, rubs, kneads, EXERCISES the muscles and tissues until all the little vessels are filled with rich, red blood coursing freely through them, carrying away the waste and poisons, building and strengthening until the skin glows clear and fresh and the firm, elastic muscles underneath absolutely refuse to register the footprints of the advancing years.

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NEW THOUGHT CENTERS.

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

ALLEGHENY, Pa .- W. L. Peters, The Gospel Light

BERKELEY, Calif.—Berkeley Business College Bldg.,

S. E. cor. Shatuek 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 Cle⁴, 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.

Co., 4 McPherson's Bldgs, Plein and Barrack streets. CHICAGO, III.—The Progressive Thinker, 40 Loomis

CHICAGO, III .- The Progress Co., 515-519 Rand-Mc-

CHRIST CHURCH, New Zealand-Ida M. Bruges,

CINCINNATI, Ohio.—Lotos Library, 701 Mercantile Library Bldg.; Annie McIvor, librarian. DENVER, Col.—Dr. Alexander J. McI. Tyndall, 526

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

Twenty-second street.
FRESNO, CAL.—Mrs. L. F. Sanders, 944 O. street.
HAMILTON, Ontario, Can.—Cloke & Son, 16 King HARROGATE, England,-Talisman Publishing Co.,

HELENA, MONT .- Mrs. S. J. Rumans, 1051 N. Ewine

street.

HUDSON, Ind.—Mrs. M. J. Dole, Box 68, Dole street.

HUMBOLDT, lown.—Armetta M. Flowers.

JULIAETTA, Idaho.—S. A. Roe, M. D.

LONDON, England—Higher Thought Center, 10 Chen

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, Cal.-Metaphysical Library, 611 Grant

Bldg., 355 South Broadway. LOS ANGELES, Cal.—Occult Book Co., 213 Mercan-

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

South Spring street.

MASSILLON, Ohio.—Ralph W. Young.

MELBOURNE, Australia—Miss E. R. Hinge, 178

Little Collins street.

Little Collins street.

NEW YORK CITY.—Helen Rhodes, University Center and Free Reading Room, 25 Claremont avenue, between 116 Broadway Subway and Riverside Drive.

NEW YORK CITY.—New Thought College Free Reading Room, 110 W. 34th street.

NEW YORK CITY.—Roger Bros., 429 Sixth avenue.

NEW YORK CITY.—Dr. Richard B. Schleusner, 134 West 20th street.

West 20th street.

OAKIAND, Cal.—Rest Reading Rooms, 719 14th street,

OKIAHOMA CITY, Okla.—Institute of Human
Science, 318 East Seventh street.

OMAHA, Neb.—The Vitapathic Sanatorium, 2319 S.

OMAHA, Nebr.—Omaha New Thought Fellowship, Room 3, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock. PHILADELPHIA, Pa.—Mary E. Brown, 1839 N 11th

street.

PPTTSBURG, 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

PROVIDENCE, R. I.—S. C. Dunham, 104 Olney street, PROVIDENCE, R. I.—Mrs. W. S. Irons, 1524 West-

RICHMOND, Va.—M. F. Davison, 1002 E. Clay street, SALT LAKE CITY, Utah.—Shepard, the Magazine Man, 77 East 3d South,—Shepard, the Magazine SEATTLE, Wash.—Raymer's Old Book Store, 1522 First avenue.

SHANGHAI, China.—International Subscription News Co., J. Thompson, Mgr., American P. O. liox 922, 5a

SPOKANE, Wash .- Spokane Book and Stationery Com-

pany, 114 South Post street.

ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.

ST. PAUL, Minn.—Ida Willius Goldsmith, 606 Dayton

SAN DIEGO, Cal.—Loring & Co., 702-766 Fifth street, SAN DIEGO, Cal.—J. C. Packard, 825-827 Fifth street, SAN FRANCISCO, Cal.—Olivia Kingsland,48 Portola street, near Steven and Waller.

SAN FRANCISCO, Cal.-Occult Book Co., 1141 Polk

SANTA BARBARA, Cal.-Ramona Book Store,, J. M.

Barbour, Prop., 707 State street.

SPRING VALLEY, Minn.—Mrs. Rose Howe, Box 165,
TACOMA, Wash.—C. Albin Thorell, 1014 South 11th

TORONTO, Can.-W. H. Evans, 488 College street. VALPARAISO, CHILE, S. A.—Georgina Hammerton, Carilla, 271 P. O. B.

ton, Carilla, 271 P. O. B.

WASHINGTON, D. C.—The Washington Therapeutic Societies Circulating Library and Reading Room, Room 617. New Fewns Bull.

WASHINGTON, D. C .- Oriental Esoteric Society, 1443

WILLIMANSETT, Mass .- Mrs. S. A. Emerson, 30

WINNIPEG, Man., Can.-Prof. R. M. Mobius, 494% YOUNGSTOWN, O .- Flora G. Whiteside, 108 West

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Do your work and you shall reinforce yourself.—Emerson.

Say you saw it in The Nautilus.

Nautilus News.

BY THE EDITORS.

Shakespeare and New Thought.

We are having a revival of interest in Shakespeare plays Springfield and Holyoke through the engagements which Rob-

ert B. Mantell and Marie Booth Russell and their distinguished company are to play in these places in the next two weeks.

Mrs. Mantell is a Nautilus friend, and our readers will remember her interesting article on practical New Thought in Dramatics which appeared in last November Nautilus. If we could all attend some of their performances I presume we should be sending premiums of the new set of Shakespeare's Complete Works faster than the printers could get them out!

Shakespeare's plays are full of New Thought and human nature. That is why so many New Thought people quote Shakespeare and read him. And perhaps that is why Mr. and Mrs.
Mantell play him! Mr. Mantell is called the
greatest living exponent of Shakespeare and
we are looking forward with great interest to the time when we can meet them and see them interpret Shakespeare. In his New Thought lies the reason why Shakespeare has lived so long and why he appears in all the big lecture courses in the country.

It is likewise the reason that every New Thoughter should read Shakespeare from first

to last, and then do it over again.

We have made arrangements whereby our readers can be supplied with a beautiful new set of complete works of Shakespeare in four handsome volumes, all at the price of a little Good Will only. No money is needed.

This new edition of Shakespeare's dramas is bound in olive green cloth with gold backs. The set has been printed from entirely new plates in large clear type on thin, strong, opaque paper. The plays are arranged in chronological order, and a complete glossary is given at the end of each volume. Each volume also contains short biographical notes. The edition has all the requisites of a practi-cal library edition and its convenient size and handsome appearance make it a most desirable set of books for everyone. The set contains 2,820 pages. The four volumes are neatly boxed in white.

Now the price of this new set of complete works of Shakespeare is \$6.00, postpaid, but you shall have the entire set free and postpaid if you will send us just \$5.00 for five subscriptions to The Nautilus; four out of the five subscriptions to go to new people who are not on our list; all four subscriptions to go

to separate addresses.

Send in your order for these five subscriptions right away, and we will send a free copy of the February Helper to each address. There are some special articles in that on New Thought healing, that you will be interested in.
Why not have both the Dictionary and the

(Continued on Page 2.)



Money For Big



Growing chickens and selling eggs. A healthy, fascinating and profitable occupation for women as well as men. Some claim profits of \$3.00 to \$5,00 per year from each hen.

But large profits require that you raise only high-grade stock.

Pure-bred Orpingtons are the great American business hens of today.

In far-off Australia a two-

In far-off Australia a two-year laying contest has just been closed in which the Orpington surpassed all com-

Orpington surpassed all competitors—even the summer-laying Leghorn.
The Orpingtons produce 2-lb, broilers when only two months old. At 6 months they proudee S-lb. roasters.
The Orpington is a sturdy, hardy fowl, unaffected by changes in chimate. There are none better for table use; none excel them as winter layers.
Hickory Farm Orpingtons are raised under unusually favorable conditions. A 60-acre farm furnishes all the fresh air and exercise the birds can possibly require.

Result, fine flocks of beautiful, large, vigorousand healthy breeders. Eggs from this stock produce exceedingly strong and healthy chicks.

Start YOUR flock with this prize winning stock! WE GUARANTEE 75 per cent FERTILITY FROM OUR SETTINGS.

Write now for our free booklet. It will give you full information about the Orpington—the one great business hen. It will also give you full and complete price list of our guaranteed settings from pure-bred stock. No matter if you are not quite ready to start a pure-bred flock—investigate; write for our booklet now. We have a proposition that will interest you. Address HICKORY FARM OFFICE, 5 Madison Ave., Springfield, Mass.

We get more good out of your Nautilus than out of any paper we take. It was through you I got a new grip on life.-H. C. MALITRY, Williamsport, Pa.

(Nautilus News Continued.)

complete set of Shakespeare's works, in four volumes? To get them separately you need to send twelve subscriptions to *The Nautilus* at \$1.00 each. But if you will send us eleven new subscriptions at one time, at \$1.00 each, at least ten of them to go to addresses new to our records, you shall have both the big \$8.00 Dictionary and the \$6.00 set of Shakespeare—*AND* one copy each of "Thought Force for Success" and the February *Helperl*

The Garden City Movement.

The special feature in the May Number will be the Garden City Movement, originated at Worcester, Mass.,

the interesting story of which will be told by the founder himself, Rev. R. J. Floody, D. D.—who says he served in the ministry a great many years until he discovered that there were more people outside the church than in it, so he withdrew from the church and entered the real ministry! This Garden City idea has beautified Worcester at least 25%, reduced crime by 10% on an average, and by over 50% in certain localities. It is a new idea in conservation of child energy, that combines several old ones. There will be a number of illustrations along with the story, and there will be a long editorial about the work, and several other interesting things.

The Dim Millions and More. And there will be more splendid New Thought things than ever. For instance: There will be "The Dim Millions," in which Cora Linn

Daniels gives a refreshing view of life and incites you to a new way of making hard things

easy

Then you will find satisfaction for the credulous in "Limitless Receptivity," by Fred G. Kaessman, and an eye-opener on the power of suggestion, in "The Effects of Religious Ideas on the Mind and Body," by Walter De Voe.

There will be the second one of the series of articles by Mariella Ladd, "The Meal and the Man," which gives you a straight tip and a lot of recipes for circumventing the beef trust.

There is also some Asiatic wisdom from our friend Swami Vyavananda, who has written for us before—a continuation of his series ou "The Oriental Religions and What They Can Teach Us." This number deals with "Yogiism, the Religion of Discipline." After I read it I understood more about Yogi than I had after reading several thick volumes on the subject.

And in the May number you shall have an article about a certain millionaire whose duties as a second Ward McAllister of the New York 400 do not prevent him from having some radical ideas on socialism and world uplift.

And there will be the closing chapter of "As a Grain of Mustard Seed," by Wallace D. Wattles, with the long promised suggestion for a brief sequel. I told you something about this in last month's "Nautilus News," and I

made the mistake of saying that the closing instalment of the story would appear in the April number. You will find it in the May number, and when you read it you will understand why I couldn't tell you in advance any more about the sequel that we are offering the \$10 prize for.

About Wallace Wattles.

Many inquiries have reached us in regard to the death of Wallace D. Wattles, whose going away will be doubly

regretted by our readers.

He died at Ruskin, Tennessee, where he had gone for his health, and the Southern doctors pronounced his ailment hookworm. We were greatly shocked and grieved to hear of his death.

To satisfy the many inquiries in regard to Mr. Wattles' death, I am publishing a beautiful letter which came to us from his daughter, Florence Wattles, who with her brother, Russell, will continue the good work which their father began in Flwood Indiana

sell, will continue the good work which their father began in Elwood, Indiana.

Read her letter and read the letter from Eugene V. Debs, which follows it, and you will realize that your reverence for the man Wallace D. Wattles and the splendid articles which he has been giving us, was not in the least misplaced.

His own daughter and Mr. Debs have given him a better eulogy than any which I could

put into words.

I knew Mr. Wattles only by correspondence, but in the years of our long distance acquaintance I found him a great man in every way, a man who lived his teachings to the full. I hate to acknowledge that a hookworm was stronger than he, but I surmise that his new philosophy had not been in practice long enough to free him from the ravages of such a foe.

I have been taking Nautilus since January, and have obtained much good from reading it. I read a great many magazines, and must say yours is the best of all. If Success is worth \$1.00 per year, and if The Business Philosopher is worth \$2.00, then yours is worth \$10.00.—CHALMERS S. HENDERSON, Mt. Carmel, Pa.



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How to throw the mind into deliberate, controlled productive thinking.

controlled, productive thinking.

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How to handle the mind in Creative

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How the Will is made to act.
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How a Strong Willis Master of Body.
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The Six Principles of Will-training.
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How to make the Eye a great power in Influence and Observation.
How to develop a strong keen gaze.
How to make the Eye yield values in Mind-Power.
How to concentrate the eye upon what is before you—object, person, printed page, work.
How to school the eye for power in business, society, public.
How to force Will into the eye.
How to cultivate a bright, attracting, intelligent eye expression.
How to become aware of Nerve Action.
How to become aware of Nerve Action.
How to open the Mind and Body for reception of incoming power.
How to exercise the nerves.
How to throw off the mood of Worry Affirmation of Supreme Well-being.
How to overcome the tyranny of the Nervous system.
How to secure steady nerves.

How to secure steady nerves.
How to keep the body quiet, controlled conserved in power, eliminating all nerve-force destroying habits.
How to train the great executive servant of the Mind—the Hand.
How to maintain the Central Factors of Body health.

of Body health.
The First, Second and Third difficulties in Mastering Harmful Habits.
The Law of Will-Power in Habits.
The Mental Law of Habit Cure.

Albert Lewis Pelton

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By FRANK CHANNING HADDOCK, Ph. D.

This great Training-System builds



MIND WILL CULTURE MAGNETISM INTELLECT INFLUENCE LEADERSHIP MASTERY FINANCIAL ABILITY

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"Power of Will" makes your mind a Creative Power; trains you for the Winning Personality; produces Courage-Confidence; builds Brilliancy of Intellect; brings a Splendid Control of Self in Thought, Action, Conduct; develops Mental and Physical Energy; creates mastery of Men and Situations; schools the Five Senses; insures Poise, Power and Influence in Public Affairs; in short—it unfolds Mental and Physical Powers. Over 1000 laws, rules, regimes, methods for developing the traits and powers mentioned in side colums. Not a commonplace essay but ACTUAL METHODS which produce the results you are after. When you receive this book, you'll vow you've got a gold mine.

To the psychologist and student of self-culture this volume will be a treasure; to professional men, such as lawyers, doctors, ministers, teachers, public officials, it is a re-velation of the laws of mental action and control; to business men, such as merchants, salesmen, clerks, bankers, etc., it becomes a great creator of financial power, with infall-ible regimes for clear thinking, personal in-fluence and management of men; to the young man or woman seeking a foundation for Mental or Physical Supremacy, it is worth double its weight in gold.

N. Y. Times says: "Plain, practical, scientific". Health Culture: "Of infinite value to any man or woman."

\$3.00 Imperial volume of 400 pp., gilt top, royal purple binding with 22-carat gold cover design. Size 8x9 in. Tear this page out, write with remittance. It is so extremely valuable that I will buy it from you at full price if you remail within ten days from receipt.

This Magazine guarantees this offer 100 per cent. SQUARE DEAL. You get the substance of libraries for \$3.00. Book mailed same day order arrives.

"Every page a delightful epigram" NAU-

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"Power of Will" teaches you

The Seven Laws for ridding yourself

The Seven Laws for ridding yourself of Profane Speaking.
The Fifteen Star Methods for mastering Anger and Irratibility.
What the Psycho-Physical cause of the Drink Habit is.
Nine long demonstrated regimes for mastering this curse (Rare Value).
How to overcome embarrassing Hesitation of Speech.
How to develop a direct, forceful, effective style of talking in business, society, anywhere.
How to eliminate Mind-wandering.
How to hold the mind closely uponany desired line of thought.
How to speak tersely, emphatically, and think ahead for best expression.
How to school yourself against Thoughtlessness.
How to overcome Indecision,
How to overcome Indecision,
How to develop abundance of Thought. The Principles of Memory,
How to throw Attention and Energy into Memory culture.
The Psychological Principles for memorizing words, sentences, anything.
The Inner Law of Memory,
The Star Method for remembering the substance of any book.
How to plan ahead in your career through the great Pioneer Power—IMAGINATION.
How to make the imagination fill the mind with Life, Action, Energy, Beauty, scenes of Pleasure, Profit.
How to work the Imagination for discovery and invention.
How to improve mechanical devices.
How to make Imagination create for Literary Ability.
How to make Imagination suggest improvements in business, the

How to make Imagination create for Literary Ability.

How to make Imagination suggest improvements in business, the home, your environment, conduct. How to look into the Workshop of the Mind — and give ideas and thoughts Practical Creation.

thoughts Practical Creation.
How to cure diseased I magination.
How to banish unhealthly mind states.
How to banish fear of Men, Ill Luck,
Death, Hell, Misfortune.,
How to arrive at best decisions.
How to use the power of deliberation.
What Francis Bacon said you must
do to work (influence) any man.
The First Principle for success in
contact with others.
The Mental Attitude you must hold
to impress people,
The Secre tof Controlof Others.
How permanent Influence over others

How permanent Influence over others is secured.

is secured.
The Best Rule in the Control of Others.
The FIFTY-FOUR MASTER RULES
in the control of others.
The chief difficulty of Public Speaking.
How to use the Skill-Art of Influence
before any audience.
How to acquire Thought, Develop
Language, Exercise Expression.
How to be instructive, impressive,
pointed, effective, clear.
How to overcome stage fright and
embarassment.
How to secure poise, power, persuasive
ability.

ability.

How to handle eyes, voice, body.

How to deeply impress the audience.

A scientific treatise with hundreds of rules for training the child's will.

(THE POWER-BOOK LIBRARY) Meriden, Connecticut.

IMPORTANT—Read This!



Drooping, sunken eyelids denote lack of vitality.
The cure for raising the eyelids properly:
Strong, digestible vital foods.



Drooping, (2) Drooping, swollen eyelids in-dicate overeating. The cure: Correct proportions and com-binations of foods.

A wrong combination of eggs and an excess of starchy, paste-making and fatty foods make you sluggish; they give you dull, splitting headaches, lack of memory and concentration, drowsiness and inertia. A complete change to "digestible" brainy foods, (suitable meat, game, fish, and daily foods, combined with suitable vegetables and fruits according to the new brainy food plan) produces the most marked improvements in a few weeks.

One dropsical consultant lost eighteen pounds of or

One dropsical consultant lost eighteen pounds of overweight in the first week, and returned to business.

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



and stupefying foods.

(3) The wrinkles between the eyebrows indicate indicate indicate for effacing these wrinkles: Digestible, brainy



Indigestible, irritating foods, and the retention of their waste matter cause disease, lack of concentration, dissipation of energy, and homeliness (double chin, dull eyes, bad skin, wrinkles, and a fagged face, etc.)
Many well-known sick per-

they say that there is enough power in any man to accomplish

Psychologists talk nonsense when

sons have been taught to

cure themselves during twenty-three vears.

Wrinkles the forehead, the eyes and under nose and mouth denote exhaustion. The cure: Strong, digestible energy - producing



(5) Eyes drawn together denote diseased nerves. Strong, digestible nerve foods enlarge the eyes, effacing the distressed look (expression).



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

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

I Have No Foods to Sell

During thirteen years of personal experiments in co-operation with S. Leppel and others, I have learned to produce in myself various diseases, each by eating certain wrong foods for a few days or weeks. They are:—Rheumatism, catarrh, sore throat, tonsilitis, constipation, double chin, swollen glands, kidney troubles, shortness of breath, rough scaly skin, dandruft, sores, boils, pimples with white pus, blackheads, rash, dry hair, and numerous other symptoms, and I can cure these symptoms of ill health in a few days by correct foods. The foods which cause expectoration, catarrh, cough, constipation, tumors, etc., are specified in my valuable instructive Free booklets.

Brainy Diet

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THE NAUTILUS.

Vol. XIII.

APRIL. 1911.

No. 6.

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THE NAUTILUS.

ELIZABETH TOWNE WILLIAM E. TOWNE Edwin Markham Ella Wheeler Wilcox Mariella Ladd Sinclair Lewis James Henry Larson, Ph. B. W. R. C. Latson, M. D. S. Jay Kaufman Thomas Dreier Adelaide Keen

Editors

These are Nautilus Contributors for 1911-12. Others Coming!

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(IF YOU DID NOT READ ARTICLE I, SEE LAST MONTH'S NAUTILUS.)

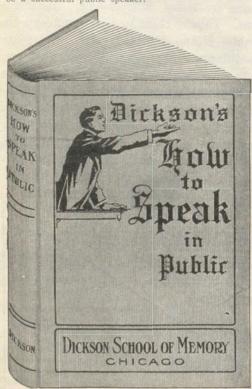
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As Mrs. Towne predicted The Baldwin "Four-in-one House Dress," first advertised in NAUTILUS a few months ago, is having a tremendous sale.

Many hundreds of NAUTILUS folk are happy possessors of this convenient dress. Housewives, nurses, and artists find it indispensable.

If the front of your dress is soiled when the door bell rings, you unfasten the belt, whisk over the duplicate front, and there you are in a spick and span clean dress, ready for visitors!

The garment combines a shirtwaist, skirt and two aprons.

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

Read what one of the largest department stores in New York says. Surely their opinion counts for something.

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Made in high-grade percale, thoroughly washable, in gray and white nurses' stripe, black and white shepherd's check; white ground, with stripes and checks in black; also light and dark blue chambray.

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Announceme

of Great Interest to Students of Psychology and Suggestive-Therapeutics

We have entered a new era in the progress of the Weltmer Institute and we must make all of our work conform to the general plan for the most rapid and permanent progress.

On account of the steady growth of the Institute, larger buildings and grounds have been needed. September 20th, in Legal Session the Stockholders of the Weltmer Institute of Suggestive Therapeutics Company authorized the Directors to have issued and sold \$150,000.00 of First Mortgage 5 per cent Gold Bonds, for the purpose of buying the Lake Park Springs property and building and equipping a Hotel and Sanitarium of 150 rooms.

On September 24th, Mr. Simeon H. West, of Leroy, Illinois, a patient under treatment, all unexpectedly purchased the beautiful Lake Park Springs, south of Nevada, adjoining the city limits, and at the end of the Street Railway, and placed it at the disposal of the Directors, making a deed with a clear abstract of title to the Weltmer Institute of Suggestive Therapeutics Company.

We are now selling the bonds and will make our new building for a Health Resort Hotel, Sanitarium and College in the beautiful Park, and in connection with our School and Sanitarium, establish Radio Springs Health Resort.

We have begun building, and expect to be fully installed in our new quarters before September 1st, 1911.

After entering our new quarters we will not accept any students in the classes for less than the Four-year Collegiate Course; the charge for same is \$450.00.

Enroll now and save \$300.00. Write for Prospectus.

The Class enrolling January 1st, 1911, will be the last that will be accepted for a Complete Short Course at the School. The charge for the Complete Short Course is \$150.00 with \$101.50 worth of books furnished, and the time required is only fifteen weeks.

If you miss this chance you will have to pay \$450.00 and take a four-year Collegiate Course to qualify to practice Suggestive Therapeutics.

Make whatever small sacrifice is required, and come to the January Class of 1911.

The Weltmer Institute is the Parent Sc

THIS OFFER WILL BE EXTENDED ONLY TO THE FIRST 140 PEOPLE WHO APPLY.

USE THE COUPON BELOW

WELTMER INSTITUTE OF SUGGESTIVE THERAPEUTICS COMPANY. Nevada, Missouri.

GENTLEMEN: I enclose herewith \$50.00 for which please send me the Complete Correspondence Course (price \$85.00 cash) and the other text-books (cash price \$16.50), and reserve a desk and enroll me as a member of the Class beginning January 1st, 1911, with the understanding that I will be fully enrolled by Paying \$100.00 more on tuition at that time.

Yours truly.

Mr. Mrs. or title: Middle name: Last name Business address: Occupation: Street number, etc. Residence: City Street number, etc., State: Remarks:

> 140--DO IT NOW ------140

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

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY One Dollar a Year, APRIL, 1911.

VOL XIII No. 6



Your Thought Tribes. It is said to be a scientific fact that every atom in one's body is renewed • once in seven years

at the outside; and there are scientists who claim and seem to prove that most bodies are changed entirely every three months.

Remember that all the little cells of your body are the incarnations of your thoughts. Your body is settled up by little thought people just as the country is settled up by people. All your little thought people live in houses called cells. They "keep house" there, are born and live and die there; and they clean house once in a while. Some of them are good housekeepers and some of them are dirty housekeepers. Your hanging-on ideas incarnate in little people that live in little cell houses with the attics and cellars and closets and corners full of old rubbish and dirt!things they are hanging on to.

All your little cell people get their life from your thoughts and emotions, just as you get your life from your thought and love, just as you get your life from God's thought and love. As you think, so is your body.

How to Grow Young. We don't grow old because our cell people grow old, but because we hang on to things

until our bodies are cluttered up with waste and refuse; with thoughts that should be eliminated. We get our nerves and muscles on a strain and keep them there till our little thought people are tired. We give our little thought people long hours of work on these strains and worries so they don't have time to go home and clean up their houses and enjoy life and get refreshed and recuperated for another day's work. In fact we treat the little thought people of which our bodies are composed in just exactly the way that the world is treating us! The individual's life is an epitome of the race life. This is not mere fanciful analogy.

You will keep on growing old unless you become as a little child, and do it every day! A child hangs on to nothing. A child fills his little cell people with joy. He exercises his body enough to make the blood run warm and fast and carry off the impurities and carry back to every cell plenty f good oxygen and good food. A child keeps nothing "on



his mind," to weigh down and clutter up his body—which is the storehouse of his mind.

Three Causes of Old Age. Old age is the result of these things:

1 st. Carrying things "on your mind"—w h i c h

means in your body.

2d. Striving and straining and hustling, which keeps your little thought people working overtime.

3rd. Taking less exercise than is necessary to keep your blood running warm and clean, carry fresh blood and good cheer to the cells, carry sewage away and out through the eliminative organs and the lungs and pores.

The cure is to "become as a little child"—full of interest, free of thought and desire, responsive to every good influence, full of faith and wonder toward every new experience.

First Aid to Social Uplift. The most important thing in Social Uplift is right opportunity for the children. If everybody

realized the immense importance of conserving our boy-resources and girl-resources through public playgrounds in summer and boys' clubs and girls' clubs in winter, these institutions would be the best supported ones in every city.

Did you every stop to think that one generation of children properly trained, head, hand and heart, would do away with all need of institutions for criminals and defectives?

Inheritance is and a drop in the bucket compared with right educational environment for the first ten years of a child's life. All public schools do their best to supply one-third of this right environment, the part for the head. Advanced schools in many cities are now recognizing and meeting the necessity for supplying he right opportunity for the training of the children's hands.

But in all these school there is scarcely a shadow of an attempt to grant opportunity for the right expression of the heart of the child.

And how many homes supply it? How many homes give the right loving environment to the children, so that the children grow up with their hearts true to the training of the parents, a training so beautiful that it need never be repudiated by either parent or child?

Right training of the emotional and social and ethical nature of the child may be lacking in any home, rich or poor, but it is lacking in a large proportion of the homes of the very poor. The scrabble for bare existence is too strenuous to admit of the parents' living the ideal and loving and advancing life with which all children must be surrounded if their natures are to be developed in right directions. We are already waking up to the fact that if we would have a good city we must take care that our neighbors' children have the right opportunities as well as our own. The boys' clubs and the public playgrounds and other movements of this sort are doing their best to supply the right ethical and social impetus to the children of the poor as well as to those of the well-to-do.

These children of the poor are your children and mine, if we but knew it. There are invisible nerves and arteries which bind them to us in such a way

EDITORIALS II

that we ourselves cannot be wholly happy or useful unless they, too, are happy and useful. To neglect the children of the poor is to permit our cities to grow the weeds of lawlessness and vandalism that choke our own front dooryards and poison the very air within our homes.

When our store is robbed or the flowers in our garden are destroyed, we get a dim inkling of the connection between ourselves and the children of others.

Do we stop to think that we are responsible for the conditions which make such actions possible?

It is for every one of us to do our part in helping along these splendid movements for providing for all children equal opportunities for all round development of head, hand and heart, with our loving interest and our money and our time.

Character.

A reputation may be blasted, but a character never. Character grows in wis-

dom through experimenting with life. It is never any stronger than its weakest place, and it often takes bitter and blasting and searing experiences to strengthen the weak places.

We must accept things just as we find them.

But what are we going to do with them after we accept them? That is the question. Are we going to accept life and then sit down and cry with it? Or are we going to accept it and set about turning things to beautiful results?

Desire and Work. The statement that brings into realization all material desires is this: I AM what I desire.

Believe that you receive now, and you shall have it.

In other words, if you believe in the now, that very belief sets in motion the occult forces that materialize the thing desired.

To know yourself as one with God, your nature pure desire or love, your word the creative tool, is the secret.

To imagine in exact detail the thing desired, and to affirm it as yours, rejoicing in it now, is the way, the truth and the life of it.

But every bit of thought and emotion wasted in impatience or discouragement because the desired thing is not *now* manifested, means a possible postponement of its realization.

A Woman's Play House. I know a woman who is the very successful manager of a nine-story hotel, which she calls her

"play house." For several years she has thought she could manage a much larger hotel, and she has promised herself that "some day" she will do it.

The other day, out of a clear sky, without one word from her, came an invitation for her to assis in the management of one of the largest and most magnificent hote's in the whole world.

She pictured such a hotel in her mind, beside which her mine-story hotel was to her a "play house;" and she told herself she could manage such an one, and that "some day" she would.

In the meantime she made the most of her "play house," which was to her the college preparation for the great opportunity to come "some day."

When she was offered the new work,



she exclaimed, "Why, how do those people know anything about me or my work! I never even met one of them!"

"Oh, they know all about you," replied the man who first approached her on the subject, "they have been watching you for a long time; and one of them has dined at your place as my guest, and looked the hotel over from top to bottom."

Suppose this woman manager had run her "play house" on the principle that it was only a play house and she needn't exert herself until she got hold of the great big hotel she had promised herself.

Suppose she had spent more energy in longing for the big hotel and in scheming to get it.

Would she have stood the scrutiny of those millionaires who were looking for the right woman?

The Pinch.

That is the pinch with most of us we fret away our energy on our de-

sires, instead of pouring mind and soul into doing our level best with the "play house" at our command.

Our desires and ideals are to be believed and affirmed, while our energies of mind and body are to be turned full upon the work that lies before us.

Some men and women are born to their work, others achieve work, others have work thrust upon them. It is my experience that Life thrusts upon us the work we need to do well as the next step toward things desired; and that the more we try to slide out of that work the harder and oftener it is thrust upon us; until at last we accept it and do our

best with it; whereupon we find the way out, and into the next class in line for our desires.

To gaze and strain after our desires is to turn our backs on the means of working them out.

Affirm and believe in your desires, and do good work.

A Law of Desire. Desire is like any ther energy—the more territory it covers the shallower and less forceful it

is. There is always danger of spreading your desire over so much territory that it gets lost, like water spread over a flat surface causing a swamp.

Look out that your desires don't get swamped for lack of intelligent direction of your energies; thought energies as well as physical energies.

You can work for several desires at one time, in exactly the same way that you work in school for proficiency in several studies at the same time. In other words you can take time every day for special concentration upon each specific desire. You can concentrate on your special desires in turn. In this way they will develop side by side and each will come to pass in due time.

Expect Good.

And you can help all desires to come to pass, by cultivating the attitude of EX-

PECTING GOOD in everything and through everything. Remind yourself whenever you think of it that God is working in and through you to manifest the things you desire; that your desires are God's desires; that your brain and



hands are God's brain and hands; that every good impulse of your heart is the impulse of God; that all things in the invisible world and in the visible world are working together to manifest the good that you desire—that God desires through you.

Keep reminding yourself of these truths of being until the attitude becomes habitual. You will soon be surprised to see how things do really work for good to you; how the information you need comes to you at unexpected times, and from unlikely quarters; how ideas crop up in your mind in answer to questions you have been asking yourself; how books you need come into reach; how people you need are drawn to you; how you are drawn to places where you can learn more on the lines of your desire. You will be surprised to see how inspirations flow to you from all directions, seen and unseen.

Knowledge.

Suppose you desire to be a great artist. Two things you must have in order

to manifest the desired proficiency. These two things are (1st) knowledge, and (2d) wisdom to use your knowledge.

Knowledge comes to you through the five senses, through the faculty of observation, mental and material. A dictionary is a compendium of knowledge. Your brain is a record of knowledge stored up within you since the time you came into this life.

You got it from books; from experience; from listening to teachers and friends; from doing things and knowing how to do them and what the results are.

Your progress from the cradle to the

present time has been one journey of knowledge-gaining through the avenues of the five senses.

And Wisdom.

But wisdom is an entirely different matter. Wisdom comes only from

God, and it is that wonderful spiritual essence or faculty which holds knowledge in solution so that it may be directed to the accomplishment of great things.

Your knowledge is your storage of tools.

Your wisdom is the spiritual power that uses those tools.

Your desires are the patterns given you in the mount, the patterns by which you are to create by the use of your wisdom-directed knowledge. Wisdom is the spiritual medium through which knowledge passes into the higher forms after the "pattern given unto you in the mount."

Nature of Desire. Wisdom and desire are the two sides of the one power which we call God; wisdom and desire at the

point of poise, manifest as LOVE.

Love is God and God is love

The nature of desire is will.

The pattern of wisdom is The Ideal. Wisdom and will married bring forth The Ideal.

Get knowledge, and with all thy getting pray the Spirit for wisdom which understands knowledge, and directs it.

Pray God and Go to School. In other words, pray God for wisdom and go to school.

Go to the public schools until you 

have mastered what they can teach you.

Go to college if you can.
Go to technical schools and

Go to technical schools and industrial schools.

Go to Y. M. C. A. classes.

Go to correspondence schools.

Go to school to the bright and wise people you are able to meet.

Go to school to good books.

Go to school to biology, geology, astronomy, anthropology, sociology, history, arts and crafts, get all the knowledge you can get.

Learn something about everything on earth.

And learn everything possible about some one thing on earth.

And with all the getting pray to God for wisdom to understand, to correlate, to co-ordinate, to direct this knowledge into channels of useful work for the advancement of the world.

The world advances only by extra achievement of the individual who understands.

YOU are the individual.

Solomon.

Once upon a time there lived a young man named Solomon. And God ap-

peared to him and asked him what he would rather have than anything else on earth. And Solomon answered him that he would rather have wisdom, an understanding heart, than to have anything else on earth. And God granted his prayer and gave him wisdom.

And God told him that he had asked the one thing which would enable him to use to good advantage everything on earth. Therefore he should have everything, because the wisdom he had asked would enable him to use it to the best advantage.

Servants.

Aren't you rather critical and ungrateful about your maid?

If your household is as unorganized as you lead me to understand, I don't wonder that your servant withholds from you some measure of service. She would be obliged to do it in self-protection—otherwise she would work her nails to the bone at all hours of the day and night. It looks to me as if you have things so unorganized that there would never be any end to the work for you nor for her!

Heaven's first law is order, and the home should be a little heaven.

Nobody can work his best in an unorganized home.

And no woman can get better soul stuff to work up into wisdom and soulsatisfaction than by taking the time and thought to organize her own home.

Go thou and do it—do it as you would do a new play or a new game!

Quit fretting and play at housekeeping.

You can do it!

A Great Woman's Work. Mary Baker G. Eddy is dead, but her works live. The world owes her a greater debt than it will realize for fifty

years to come. No matter who "discovered" Christian Science, Mrs. Eddy organized it and advertised it, and created with it a church which for practical religion, true helpfulness, and business ef-



ficiency leaves all other churches behind; the one church which really does what other churches aim to do, and in addition makes a million satisfactions grow where twice that many grouches grew before. So much has she done for her million or so followers.

For the world at large her work and church have helped wake up preachers to New Thought and the Emmanuel Movement, and have compelled medicos to dig for mental causes and substitute optimistic suggestion for pills palliative.

As practical religious reformer, Mrs. Eddy has made a world record. Her Christian Science statement of New Thought already tinctures the life and literature of the world.

As to her mistakes, time will fade them to nothing—as it will yours and mine—leaving her faith and works a splendid monument to the great spiritual New Thought movement of the age, and to herself, its most powerful exponent.

Auto-Suggestion. Self-Suggestion means suggesting things to your Self. In other words, you talk to your Self.

You know you do it anyway—everybody does at times.

You merely take advantage of that power to talk to your Self, and you tell your Self the sort of things you want your Self to really believe and act upon.

That is the entire meaning of self-suggestion. You can suggest to your Self exactly as you would suggest to your brother or to your child. Only your Self is much more obedient at taking your suggestions than other people

would be. Keep on repeating your suggestions and by and by your Self will act upon them.

And remember that your Self is a very much greater, more beautiful, more powerful and wise Being than your conscious self has any idea of. Suggest all sorts of beautiful things to your Self, believe in them, and you will find them coming true.

"Lost in Sin."

Oh tommyrot! everybody on earth has "sinned." To sin is to fall short

of the mark of perfection and Jesus of Nazareth explained that it was just about as bad for you to think evil as to do evil. Read the "Sermon on the Mount."

He likewise bade people to forgive to seventy times seven. Do you suppose after that God is going to hold a thing against you eternally? You are not so important in the scheme of the universe—God will forgive and forget your faults just as easily as you can forgive and forget the faults of your neighbor—exactly. Forgive as ye would be forgiven.

Sin is a falling short of the mark of perfection and everybody does it more or less. And when he grows big enough and wise enough he forgives himself as well as everybody else.

When he gets to the point of forgiving himself, he knows that God not only "forgives" him but that God never held anything against him for a minute.

Troubles come to us because we get onto the wrong track, not because God is unforgiving. God gives us a hint to



get over into the right road and if we don't take the hint we get a few kicks, harder and harder ones. By and bye we wake up, live right, and find freedom from the unpleasant consequences of living wrong.

We don't get good things because we "deserve" them, but because God is love and all good is free.

As long as you think you get only what you deserve, you will get mighty little.

You and God are one and God is Love.

Be still and realize this, let God work in you to will and to do, forgive yourself and everybody else, and you will find peace.

Out of peace grows every good thing. It is never too late to mend! There is not only hope for everybody but there is absolute certainty of progression and salvation through their own thoughts and efforts. Be still and know.

Feeling and Intellect. By William Towne. The history of human progress is a history of constant warfare between the expression of love or feeling and its

suppression by the intellect.

Right at the head of the procession of progress marches the man who is possessed of feeling. He is always the pioneer. He is the man of imagination. He is the one who with tireless energy reaches out into the unexplored country. He discovers new continents. He invents new and greatly improved machinery. He harnesses the lightning. He sails the farthest seas. He trades in the most distant lands. He plans new

and ideal governments. He creates new schools of art, literature, music and drama.

The men of feeling are the ones who make their times famous in history.

Where feeling or love is suppressed by tyranny in government, or the narrow intellectual conventions of a decadent society, the expression of the individual languishes and national interest in art, commerce, literature, religion (of the vital sort), stands still or retrogrades.

A race rises and advances only when it grants to the individual the fullest freedom to express feeling. When intellectual formalism is uppermost, the race is already going back to oblivion.

The story of the rise and fall of nations is the story of the rise and fall of the freedom to express feeling.

That nation is strong whose individual units have vital messages to express to the world, and who are given the fullest freedom to express them. Where the creative force finds full freedom of expression in literature and art, the nation is always rising.

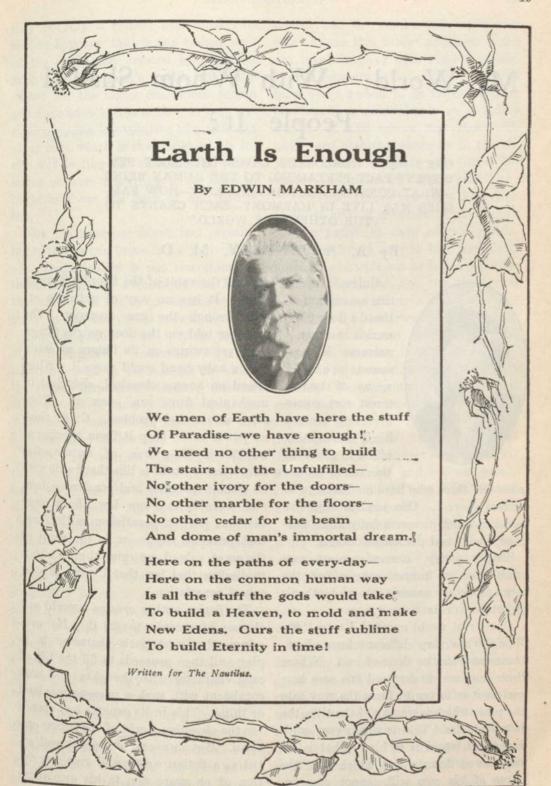
The infinite rises into expression where feeling is paramount. But when intellect alone rules, infinity recedes and only distorted reflections of the Living Principle of life remain.

Intellect is the letter of life.

Love is its spirit.

Walt Whitman summed up the truth pretty well when he wrote, "He who walks a furlong without sympathy goes to his own funeral dressed in a shroud."

In all God's creation there is no place appointed for the idle man.—Gladstone.



My World: With Whom Shall I People It?

ONE'S REAL WORLD—IT'S LAWS—THE MOST PER-SISTENT FACT PERTAINING TO THE HUMAN BEING —WHAT CONSTITUTES INDIVIDUALITY—HOW FAM-ILIES MAY LIVE IN HARMONY—EACH GRANTS TO THE OTHER "HIS WORLD."

By A. A. LINDSAY, M. D.



Unless a scientific conception of the different worlds in a man's universe is possessed, mental agony of the bitterest sort comes to every sincere heart through his effort to place in the world of the

inner-self those who have no fitness to be citizens thereof. One has his objective world in which he serves daily in his business, social and domestic contacts.

Simply policy, convenience or any other basis of interest may afford the terms of people passing into each other's objective worlds.

One's real world or what I term "My World" has very different laws of entrance and has no door of exit. Where these laws are understood one sees how useless it is to try to force the way into the place which is worthy of the title, the holy of holies. That is what every one's innermost world is to him. That is his one sacred domain into which even the force of his own will cannot pass another.

Recently I stood amazed, looking at the

door of the vault of the Peoples Savings Bank. It has no way of entrance except through the one doorway. The manager told me the door weighs fifteen tons, yet swings on its hinges so easily that a baby hand could move it. When closed no known chemical, electrical or mechanical force can open it. Time alone solves that problem. Given time, no power could keep it from opening so terrific is its force of spontaneity. Man's inner world is like that vault with its richest treasures and ponderous door, and there is that one law of entrance that has perfect parallelism with Time, that provides admission to the vault of the most valued material things. It is to disclose that law that I write this essay of consolation.

The fiction author creates a world and chooses his people to fill it. He conceives the part each character is to play and then proceeds to fill the life of each character with thoughts and acts consistent with such a person or animal or thing. This in its general way stands for the objective world of his fiction creation. But in every instance a real artist as a fiction writer will give description of or expression to his own inner world.

It may be the hero of his story, or it

may be only a retired individual who seldom appears, that is the embodiment of the world not created by objective fancy. In this, man's worlds are represented for the many characters chosen and appointed by the author to their various purposes in executive life, and that other part which is the outlet of his inner self is like the spontaneous world which answers according to its laws, so different from the laws of our politic life.

Now the most per~istent fact pertaining to the human being is his individuality. Individuality is not something of the intellect, nor a thing of the body, therefore, is of the Soul—it has its nativity in the individual's own world.

Soul has quality, since it is the source of individuality. Individual quality manifests itself in the manner in which the person expresses himself; manner that permeates and characterizes his kindness or unkindness, his love or his hate, his good or his evil.

Then I am warranted in saying that the only basis upon which an individual's world can be entered is upon individual fitness. Maybe we can best call this adaptation, individual to individual. Now, where this does not exist a lifetime of grief and an ocean of tears cannot place individuals into the same kingdom. Where it does exist it is as though they were born into the same world, a world that had no outlet. Onslaught of jealousy, falsehood, slander, scandal, no powers terrestrial or celestial can separate that which in the very nature of things is united.

This may mean that in a family of three children, two of them on the basis of soul quality are in each other's real worlds, while the other has adaptation so different as to make blending impossible. A common situation is where father or mother, but not both, is admitted into the child's real world. It often means that father and moth r are not inhabitants of each other's worlds. It is in constant evidence that those who have every reason to be friends cannot be other than associates in an objective world. It also means that those who have been absolute strangers in the objective world recognize each other instantly as citizens of "My World."

At casual glance one may think how awful if certain members of the family can be native to each other's worlds, while another is not; or how terrible if husband and wife can be in the same objective world, but not the same soul world, and how grievous it is that those who choose to be friend cannot be in this perfect nearness. And possibly the most shocking thing to show scientifically is that there could be present and part in "My World" those who have not grown into it, or have entered through objective selection. This is only a superficial view, for the fact is that all the differences and more terrible horrors exist than I describe, and because people are ignorant of these laws, lifetime conflicts and griefs result.

Because convenience or preference or being born of the same parents or being married seems from the objective standpoint to make it so highly desirable that there be this subjective blending, all sorts of contentions and inharmonies arise.

The moment one grants "My World" for each, he ceases to criticise, contend or to force the impossible unions. He realizes that he can retire to his own inner self, there to commune with his own and grants the other the same privilege undisturbed. The sister who has grieved because she cannot feel toward one brother and get as near to him as to the other, ceases to feel that way about it. As soon as they recognize each

other's rights, having different natures, strife ends, and they co-operate, being as near together as individuality permits. This ends many jealousies. Many a mother has neglected the son or daughter, or at least has not enjoyed the child as she could the one born into her world, forcing a larger attention upon another though just as much in her love, condemning herself always that she could not feel the same toward both, and therefore giving a partial treatment to the one who was not of her blending.

This does not make anyone an outcast. It gives to everyone his own and it does provide for a harmonious laboring together in the objective way, too.

Many married couples have discovered the utter impossibility of their ever being members of the same real world, and then have gone on in great inharmony, each blaming the other, living a life of contention because each thinks the other ought to change so subjective union could take place. Such situations can be made the best of through the principles set forth herein, and the moment their understanding and their standards change they get into harmony, realizing they can fulfill the marriage and parental appointments, simply being together in the objective world.

They realize that all that is involved in marriages may be fulfilled though foreigners to each other's real worlds. They also realize that each may have his or her companion in "My World" without fulfilling any of the situations of marriage that exist in one's objective world.

The Powerful Life.

By WALLACE D. WATTLES.

II.

WHENCE COMES THE POWER?



HAT there is a powerful life; that it may be lived here: that it may be lived by any one, we are obliged to concede; and having conceded this we cannot fail to wish to live this life for rightly lived,

it means health, wealth, power and happiness. Those who read this series of lessons are going to learn how to live

it, and they need first to understand a little as to what the power is and whence it comes. We are just passing from the physical, animal or material stage of development to the mental and spiritual stage. We are ceasing to be physical men and women and becoming mental and spiritual men and women. To make this change is sometimes a matter of considerable difficulty. great majority of people are not as yet making it at all. They are still entirely material in their beliefs and thought. They do not see the world of Spirit; they put their faith in houses and lands and money and so on, and because they believe in these things they are subject to them. The only powerful life of which they conceive is a life of physical power.

New Thought people, they whose

spiritual eyes are becoming opened; who begin to see the inner and finer world penetrating the false appearances of the world of matter; who begin to see Spirit as the cause of matter and of what are called natural phenomena, these are they to whom Jesus referred in speaking to Nicodemus; they have been born of the Spirit and they begin to see the Kingdom of God. They get glimpses of a powerful life which may be lived in the flesh and here on earth; occasionally they enter upon it and live it for a time, but their great difficulty is lack of understanding as to what the power is and how the life must be lived. This we are going to find out.

The first step is to learn the great truth about the universe which is that all is one. All things are forms of one Substance; that Substance is conscious and intelligent; it is Spirit. In iormer articles and in my books I have referred to this Original Substance under various names, as the supreme, the Thinking Stuff, God, All-Mind and so on; but throughout these lessons I shall use the one word, Spirit. Substance is Spirit; everything is Spirit; there isn't anything but Spirit. Before you can fully believe this great truth you will have to learn to disbelieve much that your senses tell you, and it is easy to do this when you understand how unreliable the senses are. The physical man depends upon the senses for everything. To him seeing is believing, and he accepts as real the appearances around him; but in reality he is grossly deceived; he lives in an unreal world, his whole universe is a deception, and not what it seems to him at all.

This man must believe that he lives on a flat world under a solid blue arch; the sun and moon travel over him and his earth is stationary and the stars are small points of light. These are the appearances of the physical world as given us by the senses, yet no civilized person now really believes in them; we know that the earth is round, that the sky is not solid, that the stars are very much larger than the earth, and that the earth goes round the sun. No well informed person believes what he sees as to these things; he looks through appearances to the reality.

Take another illustration. Nothing appears more real than color and one can hardly doubt that the objects around us are really of the hue they appear; that the grass is green and the robin's breast is red and so on. But there is no color except in consciousness. When an object appears to us to be of a given color, as red, it is not really so. The "red" object reflects or refuses to absorb and receive the red in the ray of light which strikes it and throws it back to the eye; we see the color it rejects and not the color it is. Where there is no eye to receive the reflection color has no existence. So it does not do to believe appearances to be true; we must look through them and see the only reality and the only reality of all things is Spirit. The first step to be taken by those who would lead the Powerful Life is to cease to be misled by appearances, and to perceive truth; to cease to believe in what seems to be and to have faith in what is. They must get to the heart of things, and instead of trying to reason from appearances to realities they must believe realities and disregard appearances.

Spirit is Substance and all Substance is Spirit. There cannot be two Substances. The moment we admit that there are two Substances as Spirit and matter we are absolutely lost. If matter is something distinct from Spirit then it has powers and potentialities of its own and may affect us for good or

ill. So, if we believe this, we shall become more and more tied down to matter which we can see and have less and less faith in Spirit which we cannot see or can only feel; and the Powerful Life will become impossible to us. We must see that Spirit is Substance and that it is the only Substance. Nothing exists but Spirit.

Next we must come to understand that Spirit is life, and that it is all the life there is. Nothing lives but Spirit. Every thought of man, every volition of any animal, every unfoldment of leaf or blossom is Spirit, acting in the thing that moves. Spirit lives in the grass and flowers and trees; in flesh and insect; in animals and men. There is no life but the life of Spirit. "He giveth life to all." "In Him we live and move and have our being." Nothing has individual life or life of its own. It is all the life of Spirit.

Again, all power is spirit. Every movement in nature or art from the flutter of a leaf to the rushing of the giant current through the dynamo formed by man is Spirit. And in it all and through it all Spirit is working intelligently to some great purpose or purposes of His own. That there is intelligence through the power of nature is shown for one thing among many by continuity. Everything works under the same laws, yesterday, today and forever. But suppose one day the water

pipes ran water and the next day gasolene; one day you weighed one hundred and ten pounds and the next day half a ton, the laws of gravity and chemistry working in contrary fashion; then you might suspect that there were two forces in nature or that the one force was an unintelligent one. If you want to live the Powerful Life of Samson, Napoleon, or of the evangelist,and you do, you are reaching out for more power. That is what we are all seeking. Whether we want merely to become rich or whether we wish to excel in society or to rear our children well or to become benefactors of humanity, the only thing we require is power and ability to lead the Powerful Life. At the close of this second chapter I bring you to this fact, which if you grasp it fully, will give you the foundation on which you must stand in leading the life, and if you go on with the succeeding lessons will certainly enable you to lead it.

We live and move and have our being in the limitless ocean of intelligent Spirit from whom we draw our life and power, physical, mental and spiritual. All power is in this Spirit. And we may learn to so unify ourselves with Spirit that more and more power shall be ours, in fact we may have all the power that He can trust us with, and it is only then, a matter of making ourselves trustworthy.

The man of forty must not think himself old. He is only beginning really to live. A man's usefulness is gone only when he ceases to grow. Age is not a matter of increasing years so much as of waning enthusiasm.

Sermons of A Scientist.

THE INNER LIFE—DIFFICULTIES IN WRITING OF IT
—THE PLACE OF PEACE, WISDOM AND SPIRITUAL
POWERS—THE ONE WAY TO GAIN SPIRITUAL
POWER AND WISDOM—THE MARVELS OF SPECIFIC
MEMORY—MOTIVES ONLY ARE REAL, NOT ACTS.

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

NO. 4. THE KINGDOM WITHIN.



Behold the Kingdom of God is within you.—Luke 17, 21.

As he thinketh in his heart, so is he.—Proverbs 23, 7.

One great difficulty, perhaps the greatest, which

hampers the man who would study or meditate or expound philosophical or metaphysical matters is the poverty of ordinary language in words and phrases suitable for his uses.

If I wish to describe the mechanism of an auto car, or write the specifications for a Dreadnaught, I shall have at my disposal a superb vocabulary covering every detail of materials, plan, construction, armament and finish.

If, however, I desire to discuss some question relating to the moral, psychical or spiritual nature of man, I shall find myself in a very few moments groping despairingly in search of a verbal equivalent to my thought. In the language of the early times, notably Sancrit and Hebrew, we have a full equipment of words and phrases expressive

of those deeper, broader generalizations, of those more delicate refinements of thought and feeling, which are the distinctive characteristics of the highly developed mind and spirit.

MODERN WORDS PRACTICAL, NOT META-PHYSICAL.

Were I to attempt to write the specifications for a Dreadnaught in Sanscrit, I should find no words corresponding to a thousand verbal needs—no words for steel, cannon, engine, boiler, propeller, and so on, and so on.

And just so when I attempt to reflect on any spiritual or metaphysical question, I find that the modern words to which I am accustomed and which I am prone to use as an equivalent for my thought are rendering my thinking uncertain and confused and my deductions illogical and futile.

This linguistic deficiency in the terminology of modern times is a limitation and an embarrassment to the student of metaphysics in two ways: First, because it prevents clear thinking, and secondly, because it renders intelligent and intelligible explication quite impossible.

Under the circumstances the student, trained in the use of modern words, and desiring to make himself intelligible to others also so trained, may coin words, distorting them out of their traditional and accepted meaning, as did Compte, Browning, Henry James, George Meredith, and others; or he may, as did Jesus of Nazareth, boldly employ a selected word or phrase to which he gratuitously imputes an entirely new, unwarranted and arbitrary signification.

The constant use by Jesus of the word "Father," to designate what the Brahmins and the Buddhists call the "Sat," or "Atman," (the higher, impersonal, unconditioned and immortal Self) is an instance of this rhetorical device of the Prophet of Nazareth, in order to present a conception which had no place in Hebrew thought or language.

Instances of the kind might be multiplied ad lib. Among other such assumptive terms may be mentioned "The Holy Ghost," "The Comforter," "The Kingdom of Heaven," The Kingdom of God."

A STATE OF PEACE, WISDOM AND SPIRITUAL POWERS.

Now, "the Kingdom of Heaven," or "The Kingdom of God," as Jesus uses the phrase embodies much the same idea as the Sanscrit words Samadhi, paravidya, prajna and prajnajyoti, words meaning respectively freedom from error, sin and appetitism; highest wisdom, profound knowledge, leading to realization to the nature of God; and wisdom gained by supersensuous experiences.

The Kingdom of God, the Kingdom of Heaven, in the sense in which Jesus uses the terms seems to combine something of each of the above Sanscrit words—freedom, wisdom, devotion and faith, the gift of spiritual power, of prophecy.

The men to whom the Sage of Nazareth spoke the words which supply our text were the Pharisees. Now, the word Pharisee is derived from a Syriac word,

pherishai, and signifies a class secreted from or exalted above others. The Pharisees professed extreme sanctity and were fanatically exact in the observance of the Mosaic law. This caused the common people to regard them with the highest respect and veneration.

THE RIGHTEOUS INDIGNATION OF JESUS.

The sanctimonious pose of the Pharisees did not, however, impress the Master. His clear spiritual vision pierced through their veneer of austerity, sensed their meanness and hyprocrisy, and realized the evil ideals and motives in the depths of their minds.

On the occasion we are discussing he had a moment before said to them: "The Kingdom of God cometh not by observation;" which paraphrased into more modern phrase might be rendered, "The attainment of spiritual development which you profess is not to be achieved by the observance of rites and ceremonials."

And then he added: "The Kingdom of God is within you." That is to say, "The attainment of spiritual power is to be gained by studying yourself and by conquering yourself; for all wisdom, all power, are latent in yourself. What you actually are—good or evil, strong or weak, potent or insignificant—depends upon what you think, and feel, and aspire, and purpose, in the depths of your nature. As a man thinketh in his heart, so is he."

JESUS ABOMINATED OSTENTATION.

On another occasion Jesus expressed his opinion of the Pharisees with a bitterness which was evidently quite foreign to his usually placid and gentle temper: "Woe unto you, Scribes and Pharisees, hypocrites. For ye pay tithe * * and have omitted the weightier mandates of the law, judgment, mercy and faith. * * *Ye are like white

sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanliness. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matthew, 23, 23-28.)

WONDERS OF "VICARIOUS MEMORY."

Now, in this as in all his observations, Jesus showed himself the Seer; for to-day, in the light of our present knowledge of psychology and heredity, we can confirm in the most prosaic and matter of fact spirit, the statement that all power comes from within; and also that the real, essential nature of any act whatsoever is determined, not by the nature of the act (for the act is external) but by the motive of the act (which is internal, within us).

Scientific researches in the phenomena of heredity have demonstrated that not only physical peculiarities, not only mental and moral traits, not only certain definite appetites and impulses are hereditary, but that, in persons of a superfine nervous organization, there is actually a hereditary memory—that is, a recollection of events which occurred in the life of the parent, perhaps before the person himself was born, events of which he has never heard, and of which he could have no knowledge, save through a vicarious memory—a memory of events which happened to his parents.

In his celebrated work, "Diseases of Memory," Th. Ribot, the French psychologist, gives to this faculty the name, "specific memory." It is not unlikely that, latent within the subliminal consciousness of each of us, is the recollec-

tion of all that has befallen our parents, grandparents and their anterior forbears back and back through the infinite deeps of time.

Be this as it may (I present it only as a conjecture)—be this as it may, one thing is certain: The highest degree of wisdom, of self-knowledge, innocence, God Knowledge and spiritual perception—is within you.

But there is another sense in which the statement we are discussing is true. And that is as regards the relation between action and motive. Most people, most established religions and, of course, the law, jurisprudence, regard as real only the act. Their only question is: "What did he do?" not "Why did he do it?" And on a basis of what he did, the people will lynch him or crown him; the church will grill him alive or endow him with sainthood; the law will acquit him or electrocute him.

NOT ACTIONS, BUT ONLY MOTIVES, ARE REAL,

But the act is not the reality; the motives leading to the act only are real. No act in itself has any color, no act in itself is either good or bad. In the strictest philosophic sense no act is a reality at all. Only the motive is real. And if we subject our motives to strict scrutiny, analysis and selection, fostering those which are impersonal and noble, sternly eliminating those which are selfish, weak, pusillanimous—then as we think in our hearts so shall we be. Then shall we find the spiritual growing up through the commonplace. Then shall we achieve the Kingdom of God which is within us.

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.

Serving Morals in Plays.

By S. JAY KAUFMAN.



Art, as I understand it, is putting a thing to its right use. I understand also that this "art" idea is a sadly misunders tood, mistaken and misused one. A thing beautiful in itself may or may not be artistic, al-

though the hoi palloi seem to assume otherwise. Thus, poetry is intended to sing a song. The true poet is always a songster, singing right out of his heart. Poetry which attempts to teach first and sing afterwards does neither. It is a moral in rhyme and serves no purpose. Then as to music? It is intended to convey melody-a pleasing succession of sounds. Technique is melody of ideas for the technician, not one of sound for the music-lover. Wagner's music, called in his day, "the music of the future," is still called "musicdrama," and "no-music" by a great host of people, who except only the Wagner excerpts that are known as "popular."

I write of these by way of preface. It is of the artistic use of the drama that I shall write at length. A great number of plays of the past few years contained a very strong element of thought force. Some called it a moral. During the current year this moral has been

lessened in its apparent use, and there has come a greater tendency for lighter amusement. This lessening of the moral strengthens the amusement and is as it should be.

There is a moral in everything. But morals should be incidental, or secondary. To have true drama the amusement must be primary. True drama is true art. And true art is supposed to be the mission of the drama. If you have great amusement there is no objection to the strength of your moral. And indeed, the moral will of itself be far greater and more incisive if you eliminate the blatant, "Here, audience, is the moral. Now be sure you get it." This season has shown just that.

The very first conception of a play was to amuse. The early "strollers" brought their troups to the rear of village inns. From crude platforms or their wagons they performed solely to amuse the guests who sat in the windows and the town folk who gathered upon the green. The theater developed from that. Its methods have changed, but not its purpose.

The current year has had many notable successes. The unusually great number of plays produced makes the successes seem fewer than they really are. These successes have genuine artistic merit. The subject matter was made less important than the handling, which by the way was the admirable and marked feature of the season's efforts.

And after all what is finer than an evening of delightful entertainment? The notion that enjoyment is wrong has been buried for years. The theater was in the shadow too long, and is coming into its own with doubled force. If you admit that you are opposed to the theater, you place yourself in the class that serves in only one good way, which is, as a sort of ballast for the going upward and forward of progress. But it is far more gratifying to be in the progress!

For the serious there have been several things which they are certain to find as sterling as the oldtime tragedies in which the "old folks" revelled. "The Gamblers" is Charles Klein's best effort. It has every requisite for superiority. It is an anti-muckraking play and drives home its idea in a way that makes you sympathize with the hero-villain.

"The Bluebird" is already on your "seeing" list. I wrote you of it at length in *Nautilus* some months ago.

"The Thunderbolt," a word about which Mr. Towne gave you in his "Views and Reviews," in Nautilus, was all that he said of it and more. It is a blow at smugness that, while British in the play, is so applicable to every community that it cannot but be convincing. Pinero has written nothing that is as exact as "The Thunderbolt."

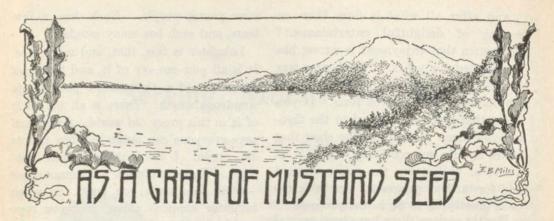
"The Havoc" should be seen by every young married woman and her husband. It is new treatment of an old idea and is faulty only in the "speechiness" of its lines. Henry Miller remains likeable to every generation. In this play he is minus his yesterday's mannerisms.

If you are semi-serious—or want semiserious plays—"The Country Boy" and "Rebecca of Sunnybrook Farm," are a pair that you must see if they come your way. Each offers much for you and your young people. Each has a few tears, and each has many laughs.

Laughter is this, that, and much else. It is all you can say of it, and then you haven't said a thousandth part of its wondrous worth. There is all too little of it in this prosy old world. Some man says everyone can laugh but few people can smile. I think that is sheer nonsense. When you laugh you cannot sneer -when you smile you may. So when laughter happens along, just you rope and hog-tie it and set on it. Perhaps the reason old Doc Nature scatters it so sparingly is that he has no finer remedy for all ills. So he knows its value. Animals differ from humans in only one respect. Humans laugh.

If you are out of sorts and want this panacea for all ills-laughter-I shall prescribe liberal doses (that's the wrong word, I know) of any or all of the following: "The Concert," "Get Rich Quick Wallingford," "Nobody's Widow,""Baby Mine,""Pomander Walk," "Excuse Me," "The Nest Egg," "Over Night;" and May Irwin and Willie Collier. I seldom write plots and I am glad that I do not have to burden you with them here. I fancy I have not led you astray-theatrically-heretofore, and I am reasonably certain you will be as pleased with these as are the crowds that are flocking to see them now.

Did I hear you say, "And musically?" Why, "The Spring Maid," of course. It is the musical piece of the year and is delightful plus. The popular things are "Mme. Sherry," "Naughty Marietta," and "The Slim Princess." That all cf the musical affairs of the season are a decided improvement over the hodgepodges of last year, it is very pleasant to report.



By WALLACE D. WATTLES.

CHAPTER XVI.—CONTINUED.

"I quite agree with you," said he, and I propose to set to work to unite her mind to mine before I ask her to marry me. Did you ever run across Swendenborg's definition of marriage, Mrs. Stewart?"

"I do not remember it, if I have."

"He says that those people are really married who are united interiorly by marriage love as well as exteriorly by law. I think that is a good definition, covering the whole matter. Now, if I can unite Nellie to me interiorly by marriage love, it would be right to unite her to me exteriorly by law, would it not? And indeed, it would be wrong not to do so?"

"I believe that it would."

"Exactly. Now, marriage love is created by the process called courtship; and courtship consists in so impressing the mind of another with one's personality as to bring the response of love. Marriage love is the response of a woman's soul to the impression made by a man's personality; and of a man's soul to the impression made by the personality of a woman. Do you agree with me?"

"Yes, sir; perfectly."

"I am going into all this, Mrs. Stewart, because I wish you to exactly un-

derstand my position in the matter. Marriage love cannot be given at will, nor because of obligation. A woman cannot love her husband merely because he is her husband, or because she promised to do so at the altar. If she loved him, it must be because he wins her love; and if she continues to love him, it must be because he continues to win her love. Right here is where many married couples fail; they cease, after the ceremony to try to win love, relying on obligation; each feels that the other "ought" to continue to love, whether the love is won or not. But it is a fact that the man who has won a woman's heart can retain full possession of it only by continuing to win it, to the end of the chapter; and vice versa. And this can be done only by continuous self-development: by continually going forward. There is no limit to the possibility of unfoldment; we can so live that those around us can find more in us every day that is lovable. An appreciation of this fact would make most marriages happy."

"You are certainly right."

"Now, Mrs. Stewart, I have no doubt that Nellie loves Mr. Gaylor very much; but since she is not definitely engaged to him, I have a perfect right to try to make her love me more. I shall try to win her; and in that, as I have said, I ask only your good wishes."

"You certainly have them, Mr. Langham. Aside from the disparity in your ages—and that is a very small matter—I know of no man to who I would rather give my daughter."

He thanked her and went away; and as she watched him going up the street, brisk, erect, confident, she thought again of Packett, and his possible action.

"It would be wrong for Nellie to marry him, when her heart is Gaylor's," she said aloud, "and God does not require us to do wrong. He will provide; and my darling shall be left free to make her own choice."

CHAPTER XVII.

JASON PACKETT.

Billy brought Esther Jayne home with him that night; and the mother received her son's betrothed wife with open arms. The two women understood each other from the first, and Nellie was completely captivated by the splendid personality of the actress. None of the four displayed any uneasiness or perturbation over the near approach of the momentous tenth of April. During the next three days Billy worked quietly on his new play, which was being especially planned to give full scope to the wonderful talents of the woman he loved; he declared that her presence in the cottage gave him new inspiration, and that in those few days the best of all his work was accomplished. Nellie went every day to her work in Langham's store; and Mrs. Stewart and Esther passed the time most pleasantly in each other's society, each being a new revelation of faith and power to the other; and in spending these hours together, the bond of sympathy and affection between them grew very strong indeed.

It was on the afternoon of Tuesday,

the ninth of April; Billy was in his "workshop" and Nellie at the store, while Esther and Mrs. Stewart sat together in the pleasant sitting room; they heard the gate latch click, and looking from the window, saw Mr. Jason Packett coming to the door. Esther, not knowing who he was, slipped upstairs to Billy; and Mrs. Stewart, remembering the note she had received months before. and divining the object of his visit, admitted the banker and after courteously relieving him of his hat and coat, gave him a chair. She sat down before him, and after some inconsequential remarks about the weather, awaited a statement of his business. Mr. Packett was a spare man, of light complexion, with reddish hair and mutton-chop whiskers; in looking at him, one invariably thought of foxes. He was always neatly dressed, and spoke in a quiet way; rarely, indeed, was he betrayed into loud or angry speech. He seemed a little at a loss now to know just how to begin what he had come to say, but at last he came straight to the point.

"Has Nellie made any progress," he asked, "toward raising the money to pay back what she took from me?" The question was brutally direct, but the widow smiled, looking him steadily in the face.

"Yes," she said, "she has made great progress." He was evidently somewhat taken aback; he hesitated, coughed, and then asked drily:

"How much?"

"She has five thousand dollars ready to pay you."

He was greatly astonished, for he had not thought it possible for the family to raise to large a sum. Billy had taken no one into his confidence, and no one in Linton knew that he had written a play; and had they known it, the knowledge would have meant little to the townspeople, most of whom had no very exalted conception of the value of dramatic literature. Packett had been watching quietly, wondering what the young man might be doing; he had thought that he might be offered a few hundred dollars, but the statement that half the entire amount was ready for him, taken in connection with the calm and assured manner of the mother, staggered him.

"Five thousand dollars!" said he, after a moment's silence. "But that is only half, you know; she took ten thousand. Whatabouttheother half Marcia?" He did not often call her "Mrs. Stewart;" they had gone to school together.

"It will be ready for you tomorrow, if it is required to save Nellie from prison." He stared.

"It will be ready?" he said increduulously, "how do you know? Where is it coming from?"

"I do not know. I did not know where the first five thousand dollars was coming from, but it came; and I know that whatever we need will come."

"Might I ask you where the first five thousand did come from?"

"There is no reason why I should not tell you. Half of it Billy received as royalties upon a play he has written; and the other half was loaned him by a friend."

Packett's face cleared; he began to see his way clearly.

"So, then," said he, "\$2,500 is really all that you have gained of the amount, and that was by a lucky fluke; Billy might work a long time before he would produce another play which would pay so well, if what I have been told about such things is true. And you have really no definite prospect of getting any more money. Marcia, I gave Nellie a year's time because you and I went to school together, and I wanted to do the best I could for all of you. It was compound-

ing a felony, and I've laid myself liable to a criminal prosecution in doing it; I can't do it again. The matter must be settled tomorrow.''

"It will be settled, Jason," she answered quietly.

"Oh, come!" said he, "I hope you are not going to put your trust in the possibility of a miracle? Five thousand dollars are not going to drop into your lap through the ceiling, Marcia; and this is a pretty serious business. Think what it means to Nellie, if it is made public; everlasting disgrace, and a long term in the penitentiary."

"All will be well with Nellie," said the mother. "No harm can come to her. Divine love will suround my child and keep her safe."

"Divine love may be all right as far as it goes," answered he, "but in case of need, Marcia, I have found bank-notes more trustworthy. I am not making light of your religion, but this is a case in which a very large sum of money must be secured, and in a few hours; and you don't mean to tell me that you seriously expect five thousand dollars to come to you from nowhere in particular before tomorrow noon?"

"We have until closing time for your bank—three o'clock," she reminded him. "Yes, Jason, I know that whatever is necessary to us will come."

"Well, that's another matter. Whatever is necessary may come, but the
money won't. And one of two things
must be done; either the money must be
raised or you and I must come to some
terms. Now, if I should make you a
proposition, how would you know but
that it might be Divine Love offering
you a way out? Couldn't it be possible
that Divine Wisdom sees a better settlement for all this than by paying the
cash?"

"It might be possible," she admitted.

"I do not insist that the money will come, but that whatever is necessary to save Nellie from unmerited suffering will come; and I feel that she has suffered, and will suffer enough without publicity and imprisonment. Yes, the way might lie through a proposition from you." She waited, having a premonition of what his offer was to be.

"Exactly," said he. "Well, I wrote you my proposition months ago; I wanted to give you time to consider it well. I'm fifty years old, Marcia, and a well-preserved and healthy man; I've lived alone all my life because I never had time to think of getting married, or of anything else but making money. But I've got enough now, and I'm getting tired and lonely; I want to quit business and enjoy life a little. You're a handsome woman, Marcia, and a capable one; we could get along well together. Now, you marry me tomorrow, and we'll burn Nellie's confession; Billy may keep the money he has, and the whole thing will be settled."

CHAPTER XVIII. THE TRIAL OF FAITH.

As Packett spoke, the widow lifted her eyes to the portrait of her lead husband, which hung upon the wall; and now they dropped to the sharp countenance before her, lined and seamed by years of avarice and money cunning; and a great wave of repulsion swept over her. Seeing that she was about to speak, he checked her, holding up his hand.

"I want you to hear all the arguments before you decide. I've never been a ladies' man, Marcia, and I know you don't care for me in a marrying way. I care for you, though, and I've had my eye on you for a long time; I would have asked you thirty years ago if George'—he lifted his eyes in turn, to the picture

—"hadn't got ahead of me. Since he died, I've been thinking about it; but I knew it was no use until this thing happened, and then I saw my chance, and I took advantage of it on the instant." She comprehended now that he had meant from the first to force her into a marriage with him, and the disgust she felt was visible in her face; but he was oblivious to it.

"I want you," he went on. "I don't know much about this new religion you've got, but from what I do know, it strikes me favorably. There is something about you that lifts me up, and makes me want to get on a different plane; to do more, and to be more; and you can help me. I want to be like you, if I can, and to have what I see in you; and you know me well enough to know that I will keep my word when I say that if you marry me, I will do my very best to raise myself to your level. You've, got something that's more than money; and I want it. It may be this Divine Love you trust in that's moving me, but whatever it is that you have which sets you so above the rest of us, I want it. And I put it to you, apart from all other considerations, whether you ought not to help me?"

"Do you think, Jason," she said gently, "that the first step toward getting on a higher plane should be to force a woman to marry you who does not love you?"

"Well, now," he replied, "as to that, how many people at our time of life marry for love, and how many for convenience—for money, for a home, for congenial companionship? Isn't it a fact that people around us marry for various economic reasons every day? Nothing wrong in it, is there?"

"It does not seem right to me," she said, "and suppose I reject your proposition, Jason."

"Well," said he, "if you don't care enough for Nellie yourself to go out of your way to save her, you cannot expect me to go out of my way to do it. If you refuse me, Marcia, I shall give the confession to the prosecuting attorney, and let the law take its course."

"Do you think the mercy you show my daughter should induce me to marry you?"

"Well, now, it isn't me that's showing or denying mercy; it's you. If you want to put it that way, you can show mercy to yourself and send Nellie to prison, or you can show mercy to Nellie and me, and make the sacrifice yourself. Honestly, Marcia, I'll try to make it pleasant for you, if you take me. And if you don't, the law must have its way. If the ten thousand dollars are not in my hands at three o'clock tomorrow, Nellie will be arrested before sundown." Looking into his eyes, she did not doubt that he meant exactly what he said; and for an instant her faith wavered, and she hesitated. Again, an unspeakable loathing filled her soul at the thought of marriage with the man before her, and she rose to her feet and faced him steadily.

"Jason Packett," said she, "may God forgive me; for I hoped never to come so near to hating any of his creatures as I am now to hating you. Much as I abhor the thought of it, I would marry you if I believed that God required such a sacrifice of me to save my daughter; or if I thought He required it for your own sake. But I do not believe it. Divine Love will not require me to pollute myself to save Nellie; nor is it required in order that you may become a better man. It would not be right for me to marry you, and I will not; I trust in God! Go back to your bank; the money will be ready for you tomorrow." His face turned pale with anger, for he saw that she spoke with final decision.

"Well, you leave it with God," said he through his shut teeth, "and if God don't send the money, I shall take it that He wants the girl to go to jail."

He took his light overcoat from the wall where she had hung it, and pressing his hat savagely down upon his head, went out, slamming the door behind him. She stood for an instant looking after him, with a pale and agitated face; and then, hearing the door of Billy's work room close, she turned and hurried to her own bedroom, and locked herself in; for as Packett left the house a great horror of doubt had come upon her, and she felt that she must be alone. She threw herself upon the bed, burying her face in the pillow; and for the first time since her husband's death burst into bitter weeping.

"Oh, God!" she gasped, "what if it should fail? What if it is all a mistake? How do I know what God requires? Am I selfishly dooming my child to save myself? Oh, God, guide me right!" she sobbed aloud, and lay with clenched hands in an agony of doubt and fear. She thought of Nellie, her gentle and winsome daughter, and tried to picture her among the horrors she had heard of as existing in the prison; and the thought was agony unspeakable. She knew beyond a doubt that Packett would carry out his threat and give the confession to the prosecutor if the full amount was not in his hands at the time he had set: and she had rejected the certainty of safety and trusted all to a power which now, in the sudden agony of her loving fear, seemed strangely mystical and unreal. Would the Supreme fail her? She had trusted; she had believed, she had done her best; but would it answer in her hour of need? A wild impulse to spring up; to run after Packett and ac-

cept his offer came to her with almost overpowering force; and so for hours, she lay, going through the very valley of the shadow of death in the faltering of the faith which had been her staff for years. Once Billy came and rapped upon the door, but she bade him in a muffled voice to leave her alone for a little while; and he went away, wondering greatly what could have happened to her. Night was falling before she recovered her self-control; and then she began to repeat the affirmations of truth which were part of her daily mental work, and upon which she based her faith. Nellie, coming home from work, crept to the bedroom door to listen, and after a moment slipped noislessly away; for she heard her mother repeating over and

over in low tones, but with passionate earnestness:

"There is one Mind, and I am that Mind.

"That Mind is the source of all power, and cannot know doubt nor fear; I am that Mind, and I am peace and power.

"All things, created and uncreated are in that Mind; I am that Mind, and I can know no lack."

Nellie and Esther prepared supper, and when it was ready Mrs Stewart came forth from her room, a little paler than usual, but serene and calm; her faith had won the victory. They passed the evening in pleasant conversation upon general topics, and went early to bed.

(To be Continued.)

"The World Owes Me A Living."

BY FLORENS FOLSOM.

"The World owes me a living"—That's true!
You are here; you belong here; your due
You will certainly get.
Let's review.

Your "Services-rendered" account 'Gainst the World; and compute the amount It owes you, from out its Source-Fount.

You are weak; you are lazy; you're mean; A sort of betwixt-and-between Vice and Nothingness. Little's your lien

On Life's assets. Cold; hand-outs; a shack Are what you'll find issuing back From your Pay-on-Demand, False-and-Slack.

You are strong; you are kind; you are true;— Now this is what's coming to you: A mate; happy children; skies blue.

Not blind, Justice is. And her scales Are exact and precise; no one fails Who has not failed.

He wastes him, who rails.

The Meal and The Man.

WHAT DIGESTION DEPENDS UPON—THE PSYCHIC JUICES AND WHAT STARTS THEM FLOWING—THE SCIENTIFIC WAY TO EAT—DIGESTION REQUIRES THE SERVICE OF THE BLOOD—AVOID EXCITEMENT DURING DIGESTION—SOME VALUABLE RECIPES.

By MARIELLA JOHN LADD.

No. 2.

To prepare the man for the meal is as important in its way as preparing the meal for the man. It is useful to keep in mind the following easily forgotten facts:

- 1. Digestion depends upon certain juices secreted by the body. These juices require plenty of water as well as some salts and proteids. A good drink of water half an hour before a meal may make a world of difference in one's ability to digest, especially in hot weather when quantities of water are thrown off through the skin.
- 2. The psychic juices which begin the digestion of food are the result of appetite pure and simple. If a man eats without having his psychic juices aroused either by hunger or by an appetizer, he is trying to make bricks without straw, as the unscientific people say, his efforts can only end in burdening his body with food that he cannot digest or get rid of.
- 3. Digestion is a process that requires the service of the blood. During digestion nothing exciting should be allowed to draw the blood away from the stomach. Quiet, cheerful conversation and pleasant surroundings during meal times aid digestion very materially.

4. Slow eating is an excellent habit if it is acquired in youth. It should be encouraged but do not allow it to be talked about at table. It may be carried too far and prove a nuisance. Fairly thorough mastication with hunger sauce will be better than the most perfect mastication without it.

So much for the preparation of the man. Now for the preparation of the meal.

Olives, salted almonds or peanuts, fruit, especially of a favorite kind, and vegetable aspics are good appetizers, especially when they are daintily served. If soup is liked, it is a fine appetizer, and when made of vegetables, is also cleansing. It also supplies water in a pleasant form.

CANTALOUPES ON ICE.

Chill the cantaloupes, halve them and remove the seeds, being careful not to scrape out the delicate pulp nearest the seeds. Serve on cracked ice instead of putting ice in the hollow of the melon, which rather destroys the flavor.

GRAPE FRUIT.

Six hours before you intend to serve it, halve the fruit and take out the seeds. In the hollow left by the core put a teaspoonful of white sugar, and set in a cool place to stand. When you are ready to serve it, scrape the pulp into a sherbet glass and stand it in an outer bowl filled with cracked ice.

VEGETABLE ASPIC.

Dissolve seven-eighths of an ounce of gelatin in a pint of clear soup, add to it six tablespoonfuls of tomato puree, a pinch of carbonate of soda, a teaspoonful of white sugar, a tablespoonful of tarragon vinegar, a few grains of cayenne pepper and a little celery salt. Strain and pour into small molds to set. In the molds should be arranged shredded celery, small peas and pretty bits of bright colored vegetables, including asparagus tips.

FRUIT SOUP.

Take one cup of apricots or prunes, two cups of dried apples and six cups of water. Wash the fruit and soak it over night in the water (cold). In the morning add a cup of raisins, a pinch of cinnamon and a tablespoonful of fine sago with a quart of water. Simmer till the fruit and sago are tender. Season to taste.

CHERRY SOUP.

Pit and crush a pound of cherries and simmer them for thirty minutes in a pint of water with the juice of a lemon, a little sugar and a dessertspoon of tapioca. Rub smooth through a sieve and reheat, adding one tablespoon of red currant syrup and a pinch of salt. Cool and stand on ice before serving. Add a few whole cherries at the last moment.

CLEAR VEGETABLE STOCK.

Wash and scrub thoroughly, but do not peel a large turnip, a small carrot, a small parsnip, a head of celery, or a few celery seeds, a large onion, a leek and a red pepper. Remove carefully any decaying or objectionable parts. Cut the vegetables into large chunks and put them into a large stewpan with two

quarts of cold, soft or distilled water. Add a little thin lemon rind, two teaspoonfuls of salt, a few black peppers, a blade of mace, a pinch of dried marjoram, savory and thyme, a spray of parsley and three large bay leaves. Bring to the boil quickly and skim. Reduce the heat and boil gently until the vegetables are soft but not mealy. Strain through a fine muslin into a clean bowl. When cold strain again, leaving sediment in bowl. Repeat this process till the soup is quite clear.

If this stock is to be used for cream soups, blanch the colored vegetables and peel the turnips, etc., using white pepper instead of black.

BARLEY CREAM SOUP.

Boil two tablespoonfuls of pearl barley in a pint of white vegetable stock until it is reduced to half a pint, and the barley is quite soft. Add half a pint of new milk and strain the soup through a sieve, forcing the barley through after the liquid. Add a tablespoonful of hot cream if it is desired rich.

POTATO AND MUSHROOM SOUP.

Brown a tablespoon of butter in a thick stewpan, but be careful it does not burn. Stir into it a large onion and a dozen mushrooms or their equivalent in mushroom trimmings all chopped fine Sprinkle with flour and fry until all is brown. Add a dozen large potatoes peeled and thinly sliced with two quarts of vegetable stock brought to boiling point. Boil steadily over a moderate flame until there is only a pint and a half of liquor left. Strain and add a little hot cream if you want it to be rich. Season with red pepper and celery; salt to taste.

BROWN BEANS AND TOMATO SOUP.

Soak half a cupful of brown beans in cold, soft or distilled water for twentyfour hours. Then brown in a thick stewpan two tablespoonfuls of butter. Add two large onions cut into rings, a large spray of parsley chopped, and eight tomatoes cut into eight!:s. Add three heaping tablespoonfuls of flour and stir all together until well mixed and browned. Then put in the beans, add two quarts of water stock and boil gently for forty minutes. Put through the sieve, add a little red pepper and castor sugar with a pinch of celery salt and serve hot.

PEA AND CELERY SOUP.

Brown two ounces of vegetable butter in a thick stewpan. Add two large onions and a head of celery chopped fine. Stir in enough flour to take up the superfluous butter and let all brown together. Add gradually a quart of ordinary stock and stir occasionally until boiling point is reached; then throw in a cupful of split peas previously picked and dry cleaned. Add a spray of parsley, a few leaves of mint, celery salt and red pepper to taste. Simmer for about two hours. Rub through a sieve and add hot milk or cream to taste.

In making all these soups, a fireless cooker will be found most useful. If the soup is boiled for a short time and packed into the cooker for an hour, its flavor will be fine and there will be no fear of burning.

GREEN PEA SOUP.

Shell half a peck of green peas, wash the pods and boil them in four quarts of slightly salted water for about an hour and a half or until the liquor is reduced to two quarts. Strain the pods and put the shelled peas into the liquor with a spray or two of parsley, a little fresh mint and two small onions cut into quarters. Boil again until the peas are soft and the liquor is reduced to a pint and a half. Strain the peas, keep out a few whole ones and mash the rest in a potato masher, adding gradually the water they were boiled in. Stir in a pint of new milk and substitute part cream for the milk if you wish the soup to be rich.

CHESTNUT SOUP.

Bake a quart of chestnuts until they are tender. Remove the skins, keep a few whole and put the rest through a nut mill. Brown a tablespoonful of butter in a stewpan, stir into it a heaping tablespoonful of flour, add a quart of stock, gradually stirring all the time. Add some tomato sauce and the whole nuts before serving.

Discontent.

BY JOHN E. DOLSEN.

Formed of the elemental fierce unrest That seethes forever in the human breast, Coeval with the race of Man am I. I seem a Curse from which he fain would fly; And in his efforts to escape from me He pits his might against Immensity, And bends the laws of Nature to his will; Yet I shall goad him ever on until He solve the problem of Infinity And read the meaning of life's mystery. Then when he rests on heights as yet untrod. And learns that he himself is part of God, He'll know that I first taught him to aspire That I, the Curse, impelled him from the



A Symposium on Social Uplift.

THE MOST ORIGINAL AND EFFECTIVE MOVEMENT OR METHODS I KNOW OF FOR SOCIAL UPLIFT.

By Leon Mead.

The great ultimate hope of our race is the ethical consciousness of the average man and woman. How is it to be realized? That really is my thesis.

Even while many of us Americans believe that our form of government is the best in the world, may we not all agree with Montesquieu, that a proximately ideal government can be made possible only by a proximately ideal humanity? In pondering over that premise, however, we perceive that such a humanity can never be attained through politics. The French Revolution, given its start and impetus by political agitation, failed to get at the roots of the evils it sought to destroy. It tore down old institutions, it convulsed society, but it did not regenerate Frenchmen; nor did it secure itself against Bourbon reaction or against the revival of political abuses.

The keynote of the Neo-Malthusian system, as it has been styled by certain writers, is to check by some intelligent mode of restraint the natural fertility of mankind and his tendency to unlimited and promiscuous increase. The reasons for this restraint now radically differ from those advanced a hundred years ago by Malthus, who feared a teeming increase of population that would exceed the means of sustenance to be derived from an overcrowded earth—a doctrine altogether false in its econ-

omic aspects. The newer cult is founded on a scientific basis, and looks to the spiritual welfare of the race, not merely to its food supply. It recognizes the laws of heredity; it realizes the need of reform in sex relations; it goes into the mysteries of biological ethics, and much else.

We sometimes hear it said that our institutions are as good as our people, and that individual improvement must be the basis of better social relations. If there is much of the Old Adam in us all, there is also a fair field for those who contend that the way to work it out is by improving the human species through the exercise of more sense in marriage and parentage, and a better endowment of coming generations in order that they may be fit for an ideal social state. This claim for the universal right of children to be born under the most favorable conditions is supported by the young science of Eugenics-from Eugenesis-eu, good, and genesis, origin, source: "The quality of breeding well or freely; the production of young by the union of individuals of different species or stocks."

Under the glamour of so-called Civilization we overlook the decadence that threatens us in the near future. Says Dr. G. Stanley Hall: "All posterity now slumbers in our bodies, as we did in those of our ancestors. They demand of us the supreme right and blessing not only of being born, but of being well born, and they will have only curses for us if they awaken into life handicapped by our errors." And Professor J. Arthur Thomson tells us that



"at present we can only indicate that the future of our race depends on Eugenics (in some form or other), combined with the simultaneous evolution of Eutechnics and Eutopias. 'Brave words,' of course; but surely not 'Utopian'!" Elsewhere in his book on Heredity, the same author admits that we know very little as to deliberate preferential mating on a eugenic basis. But we do know that good breeding depends on the mating of the best general constitutions; that the second rule forbids the pairing of an extremely good and an extremely bad constitution-"disregard of which means wanton wastage"; and that "a person exhibiting a bias toward a specific disease should not marry another with the same bias. . . . In other words, every possible care should be taken of a relatively sound stock. The careless tainting of good stock is a social crime."

If progressive sterility means national decline, some kinds of race fecundity mean something even more appalling; for the mere reproduction of blockheads and louts would not save any nation. Race suicide is not a nice thing to think of; but neither is a posterity of diseased weaklings and criminals. Truly has it been said that race regulation is not race suicide. Witness the riotous waste throughout all nature. To get a perfect rose, tens of thousands of roses, stunted and dwarfed by the needless profusion, are clipped in their flawed budhood. Thus, if the first principle of flower culture is to check the recklessness of nature, is there any essentially different principle for race culture?

In her able book, The American Idea, Mrs. Lydia Kingsmill Commander pleads for fewer and better children, and that ought to be the cry of many mothers. Men are now studying the long neglected and almost forgotten laws of applied heredity, as set forth forty-odd years ago by an Austrian monk named Gregor Mendel. His theory of dominant, recessive and hybrid types has removed the problem of heredity from the speculative to the experimental stage, whence are certain to issue more wonderful discoveries. It is for society to profit by them.

Professor Lankester, the great English scientist, has cleverly observed that "we know much of the breeding of all animals except man." We never shall get proximately perfect institutions, to say nothing of the joy of brotherhood. until we have a race of high-class human beings in the breeding of whom there shall be as much interest as there is now in the breeding of high-class horses and dogs. Thomson points out that if for the absurdest reasons possible marriages are every day prohibited or refrained from, why should they "not be prohibited or refrained from for the best of reasons-the welfare of our race? For the average man, instinctive 'falling in love' will probably remain a safer guide than any scientific eugenic counsels, but there is no reason to doubt that eugenic considerations will in the course of time enter sub-consciously into the prolegomena of that mysterious process."

These matters of course are debatable, and no one should pretend to be delphic in regard to them. Among many students of societology, to use the late Professor Sumner's expressive word, the subject gets small welcome and is looked upon as a bugbear. Only a few thinkers have seen far enough ahead to know that even if man could be made safe and comfortable by a more sensible adjustment of his social relations, the highest possible state of society on this earth might be easily disarranged, or utterly ruined, by mobs of undesirable citizens, such as may be seen among the many frowsy immigrants who still manage to squeeze through Ellis Island and other American ports.

In Robert Herrick's recent novel entitled Together, Isabella Price, his heroine, is represented as loving the man she married, but she becomes a mother without a single emotion of maternity, and at the cost of her own health. This gives Mr. Herrick a pretext to thunder his anathemas. "Great God!" he exclaims, "I had rather those broad-hipped Italian women of Calabria with solid red-brown flesh, bred bastards for the country than have these thin, anæmic, nervous, sexless creatures, with their 'souls' and their 'charm,' marry and become mothers! What have they done to the race? The race of blonde giants from the forests of



the north? Watch the avenue in New York!"

It takes an American woman to answer Mr. Herrick's singularly unwise attack on her sex; and a granddaughter of Horace Greeley has done so without the least false step in logic or in fact. She rejoins that to be fastidious, to be unwilling to bear offspring as inconsequently as a cat, and with no more mind and heart than an oyster, is not to be sexless; wherefore the American woman should be the object of praise rather than of condemnation. "So long as maternity must be an immolation and paternity remains a pastime the enlightened woman will claim the right of voluntary motherhood. The day when she was the stupid instrument of the blind forces of creationoften creating only to destroy-has passed. To bear a child is a matter of nine months. To rear it to efficient, noble manhood or womanhood takes twenty years. It is the latter task which makes motherhood glorious and differentiates it from the breeding of the brute.

"One child, well born, well reared, with a chance for honorable success in life is worth to any country a dozen starvelings bred by 'the broad-hipped peasant women of Calabria,' whom Mr. Herrick exalts at our expense. For what can broad hips avail against the straightened forehead of the fool, the knife of the assassin, the bomb of the Anarchist—all products of indiscriminate child bearing in defiance of economic conditions?"

Will racial fusions wholly solve the baffling problem of an ideal humanity? "Carmen Sylva," the pen name of the beloved Queen of Roumania, who is very fond of her feline pets and has made a close study of them, declares that common cats and Angoras will pair, but that the hybrids thus produced-and they are beautiful kittens-grow into barren maturity and bear no offspring. "All my life long," she says, "I have ridiculed the so-called equality of birth, and I now clearly see that even among animals there are some of higher and others of lower quality that do not go well together; and while I have always advocated the greatest possible mingling of races, I now discover that this also has its limits, and that if the diversity of races be too great, an obvious weakness and

lack of procreative power result from intermixture."

From an unexpected source, no other than Paderewski, the renowned pianist and composer, has come a notable comment as to the harm being done to the American nation by immigration. "All this foreign blood is not wanted there. You see, it is like mixing old wine with new in your glass. You have a glass of the best mellowed red wine, and drop by drop you pour in some of a younger, coarser vintage. The color remains the same, for when you hold it up to the light you see no difference. But put it to your lips and you find the flavor is spoiled; the bouquet has gone. So it will be with my friends the Americans. They are spoiling their pure, rich, Anglo-Saxon strain with a new vintage that comes from the waste products of the Old World. The Anglo-Saxon race is one of the finest the world has ever seen, and the more they dilute it the worse it will become. It is the only race that is distinctively developed. It is only on reaching England that you find individuality. On the Continent, all the nations are more or less alike to you. Some have dirtier hands and dirtier clothes than others, and there their individuality ends. Not so with the Anglo-Saxons. They are a magnificent race, and the Americans ought to guard themselves against this inrush of non-Anglo-Saxon elements."

Buckle aptly says that the best legislation ever achieved in the world has consisted in the repeal of obnoxious laws. But the fact remains that, whatever the laws may be, if you turn political rascals out of office this year, they are sure to elbow themselves back into the public crib at no distant day. True, good public men fight the demagogues, but they can do next to nothing to clarify dirty politics; for dirty politics are the selfish and sordid evolvements of human nature itself. As the latter still exists, no reform or combination of reforms can be made permanent so long as political bosses and their parasites are allowed to devastate them. The betterment of the race, the moral and physical health of the peoplethat is the nub of the whole matter.

If, a thousand years hence, we could "revisit



the glimpses of the moon," we might find here a new human race, evolved on the scientific principles of Eugenics—a race brought to its highest reach of efficiency and all-round development, living in a beautiful world and not obliged to die in order to know the ineffable joy of the spirit—a race of which each man may be a Superman and each woman a Superwoman.

Is it not worth the while of the living to join heart and soul in this supreme national movement, not stopping to quibble whether we shall ever live to reap any of its benefits? As the Fathers of our Republic labored and struggled for its great future, so should we labor and struggle for the generations yet to be.

CENSORING THE PICTURES IN SAN FRANCISCO.

By Harry C. Green.

When I graduated from Stanford University I joined the staff of the Daily News in San Francisco. One day the Managing Editor called me to his desk and said, "We are going after the immoral moving pictures in this city. They are scattered all over town and are doing great harm. How would you like to take hold of the task? Visit several of the show places and then give us some special articles."

I visited the shows, and handed in the following story. That afternoon I was agreeably surprised to see it printed in heavy type, double column on the front page.

CENSOR THE PICTURES.

The moving picture show places are becoming moral plague spots throughout the city. Like the leper's spots they are infecting the morals of the boys and girls who are permitted by their parents to visit such places. What a horrible influence is brought to bear upon the immature, impressionable, plastic minds of these children by the pictures of VICE AND SHAME that are nightly thrown upon the canvas

An officer of the Juvenile Court states that a great many of the boys who are committed by the court as delinquents for violation of the

eight o'clock ordinance are victims of the allurements of the nickelodeons. As a moth, attracted by the glare and glitter of the street light, falls to the gutter, destroyed by its own folly, so the boy and girl in the formative period of life is led to his or her own downfall by the enchantment of the vivid, realistic tragedies of human life reflected upon the screen.

A wonderful lesson may be gained by the frightful, yet convincing contrast between two types of moving picture shows visited Sunday night. One type was found on Fillmore street, where in such scenes as "The Guilty Guardian," an old vulture of a man tries to get possession of the money of his ward. When he learns she is about to elope he shoots her in cold blooded fashion. A moment later she returns in shadow as a Nemesis to haunt his vision, and he scatters his own brains broadcast by a shot from the same murderous weapon.

A fantastic parody on human degeneration was portrayed in the "Man Monkey." This disgusting and demoralizing film pictures a man, already a type of the underworld, evolving into a dehumanized creature with monkey features, which caused a little girl in the audience to cry out in terror to her mamma. In still another scene the villain seeks revenge by stabbing an innocent girl with a massive dagger and dragging her down a flight of stairs into a den of iniquity inhabitated by the outcasts of society.

The second moving picture show was found at the Boys' Aid Society which cares for a number of these same delinquent lads from the Juvenile Court of the city. In an effort to undo the wrongs committed against these boys by the negligence of society, the pictures were designed to teach kindness to animals. The work of the Society for Prevention of Cruelty to Animals was illustrated. Views of George Wharton James, the great lover of birds, with the tiny creatures flitting about his hand, delighted the children. Nor was the pathetic side of life neglected in the scene of the little babe left an orphan by the recent death of its mother, kneeling in prayer by the side of a large shaggy dog, which in its silent way felt the loneliness and helplessness of its tiny master.

Which type of picture will instill into the mind of the boy or girl correct ideals of life? Which will prevent him from becoming a delinquent, or will restore him to his place in society, and start him again on the road to decent civilization?

The people usually get what they want. If we want pictures of vice and crime for the boys and girls to feed their minds upon, there are men who will furnish them. If we demand a better, a cleaner class of entertainment, we can have it—if we take proper action.

The nickelodeon is the poor man's theater and as such should be encouraged. But it is fast becoming the cause of the children's destruction. One good wholesome evening of moral entertainment, though it costs more, is far better than seven nights of maudlin feasting upon the terrible tragedies of vice, crime and shame.

There should be a strict censorship upon all the pictures before any child is allowed to pass beyond the doorway of these nickelodeons. The vile and vicious pictures should be eliminated at once.

There are two remedies for the evil: The Supervisors can pass an ordinance requiring a censor for all pictures, or the Police Commission can revoke the licenses of all places showing objectionable and crime breeding pictures.

The first shot in the campaign was fired. Other articles followed depicting the horrors of films shown in various parts of the city. Nickelodeon managers invited the News to send a representative to their shows on certain nights, and the invitations were accepted. On these specific nights clean shows were given. On the following night, however, when I went unbidden and unknown to the manager, the same old story of crime and immorality was enacted.

Interviews were secured from the Superintendent of the Boys' Aid, who said among many other telling things: "The nickelodeons, with few exceptions, display a class of moving pictures which are suggestive of evil and tend to foster wrong and incorrect views of life. The Boys' Aid, caring as it does for between 150 and 200 boys each year, is in a position to see the evil effects upon the boys of our city. The fight against these demoralizing pictures, once commenced, should be maintained until there is a strong public opinion demanding the closing of all places of a low moral plane."

A former Chief Probation Officer, an authority on boys' work and the director of a boys' home at the time, told me, "The work I am now engaged in is designed to keep boys OUT of the Juvenile Court, rather than to try to save them after they have been IN the court. Preventitive work is what is needed in our city, and the nickelodeon is one of our greatest foes."

The State Superintendent of the Children's Home Society told me specific instances of boys going to the penitentiary as a result of the crime breeding pictures. The Director of the Columbia Park Boys' Club gave a startling account of the effects upon many of the four thousand boys who had come under his direction. The boys themselves have become disgusted and are often heard to say: "Oh, they are fierce; they are rotten." The shows are catering to that cheap melodramatic spirit of old San Francisco, in the cheap theaters where truant officers always went to look for bad boys and where they usually found them.

All these interviews and others were printed. The public did become aroused. The managers of the shows also became aroused and alarmed. When a proposed ordinance regulating nickelodeons was being discussed, about fifty managers held a protest meeting and I was asked to tell why I was telling the public so many things about their business. I went to the meeting with the Chief of Police. The general consensus of opinion of the managers was that they were being discriminated against in favor of the regular vaudeville theaters. They overlooked the fact that these regular houses showing immoral pictures would come in under the ordinance, and that the only point involved was the prevention of pictures showing crime and vice.

The next step was to line up the Supervisors on the proposed ordinance. Here is a sample, also printed as a news item in the News:

"Supervisor C—— said most emphatically today that he was in favor of putting a stop to the displaying of any and all pictures that depict crime. He said: 'I am in favor of the resolution introduced by Supervisor M—— to prohibit the showing of any pictures which are suggestive or have a tendency to produce a bad effect on the minds of children. When the matter comes up before the board for action I will certainly be one of its supporters."

The opening wedge gave other Supervisors an opportunity to state their views. When the subject did come up before the board for final action, a large number of citizens were on hand to lend moral support. The result was that the ordinance providing a heavy fine for showing immoral pictures was passed practically unanimously, carrying with it a provision for a board of censors. When I left the city not long ago the ordinance was still on the municipal statute books and was being enforced. The nickelodeon managers had not reported any decrease in their seat sales.

FOR THE SOCIAL UPLIFT. By Kathryn Monroney Ray, M. A.

That there is something rotten in Denmark has been the verdict of many an honest Hamlet in every land and in every period. How to improve conditions and thereby uplift society is the problem that should concern every thinking man and woman. We are swinging like a pendulum in the orbit whose limits are individualism and communism. Must the millions of striving beings be sacrificed that the one may be brought to perfection or hand in hand, more slowly, must the human race evolve into future perfection?

Give us a stronger centralized government with unlimited power, more prisons for the criminals, a larger army to enforce our decrees and quickly will we convert America into a modern Utopia, say our modern Solons.

"Away with government; let each man be a law unto himself if we wish to develop to our uttermost," is the slogan of others.

I like Hartmann's basis for created life which is self-preservation, preservation of the species and the ennoblement of the species. It seems to me that no thinking person can object to that idea of the meaning of life.

How bitter has been the conflict between the Omars and the Ascetics; those who preach and practice self-indulgence and those who for the sake of other worldliness practice self-denial! But now, we are awakening to the idea of the godliness of health, the value of the body as the Temple of the Holy Ghost. How potent has been New Thought to lift us out of the Slough Despondency and place us upon the Mount of perfect health and its correlative perfect thought. Nor can we destroy ourselves, inch by inch, or at one fell stroke, without disturbing the equilibrium of the universe, so nicely poised are all the parts of this stupendous whole.

With the laws of New Thought better known and practiced, the problem of criminal life would solve itself. In other words, their own vibrations would prove fatal to themselves and they could not stand the society of good people. Look at the recent exposures of fraud and notice how many have fallen, victims of their own evil vibrations.

I would have our learned physicians and surgeons be mental healers or doctors of psychotheraphy. It might cause a revolution in medical circles, but what Dr. DuBois in Switzerland has accomplished might be duplicated in America. Thus after a short time each individual would learn the lesson of self-preservation.

And for instruction in the second division, the preservation of the species, I would not attempt to cage all the wild animals, be they men of the cities or beasts of the jungle. This would naturally fall to the care of the lawyers whose services should consist in preventing mankind from preying upon each other, instead of punishing after a crime has been committed. Nor can the species be preserved if race suicide, divorces, trusts, grafts, murders and all the social evils which infest society do not like the Arab, silently fold their tents and as silently pass away.

What a great field of labor the modern lawyer as a civic teacher, would have. I do not think that any change of thought has ever been produced by violent revolutions. These changes should evolve with no coercion but a quiet appeal to reason. The last division, the perfection and ennoblement of the race, should fall to the care of our modern teachers and preachers and the educational books and magazines. We cannot hope for advancement, however, until we become more freely united upon our basis of life and its meaning.

Denver, the city beautiful, has much whereof to boast. As I write this article, I look towards the west and see the lofty range of the Rocky Mountains with Pike's Peak afar off, guarding this great city of the cloudlands. Her turquoise skies and fleecy clouds and sunkissed hills make an ideal situation for an ideal city.

We have a mayor who is public spirited and far-sighted. We have a fine public spirited people, also, who have erected the great Auditorium, which seats fifteen thousand people. Every Sunday afternoon this building is packed with people who come to enjoy the free concerts given by Bellstadt's band and to see the moving pictures, which are always educational and instructive. The concerts consist oftentimes of classical selections such as Beethoven's Moonlight Sonata, and the moving pic-

tures show scenes from other lands and countries. And all this without the cost of one penny to those who attend. The school children of the city avail themselves of this opportunity. Can you not see that their lives will be made richer by having these privileges?

THE BEST THING OUR CITY HAS DONE TOWARD IMPROVING CONDITIONS.

By Amanda Garver.

A city of 35,000 inhabitants started a campaign to raise \$150,000 in ten days for the purpose of building a new Y. M. C. A., the old building being no longer adequate for the needs of the growing city.

It was agreed that if the amount was obtained, the old building should be given to the Y. W. This of course gave an added interest to the scheme, and everybody, men, women, and children entered into the spirit of the thing with unbounded enthusiasm.

At first thought, it seemed to some people an almost impossible feat to raise \$150,000 in ten days, but the leaders of the movement knew no such word as fail, so with "We are going to win" for their slogan they started out. The campaign started with a banquet at the men's club. Ten committees were appointed, who in turn appointed 100 workers. Each of the ten committees were assigned a place at the tables so that they could sit in groups and confer together.

After the campaign began, dinner was served at headquarters every day to the 100 workers who met and compared notes, and cheered each other with their reports of success. This dinner was given and served by the women; and such a dinner!—all home cooking, as the men said, "Just like mother used to cook, and the kind one reads about in books."

The first contribution was \$10,000 cabled from over the sea by one of our wealthy manufacturers who was sojourning in Europe. This was immediately duplicated by another from one of our most enterprising and progressive citizens, and this was followed by many more generous sums from benevolent persons. Not only were the wealthier classes the donors, but those in moderate circumstances gave according to their ability, and those in the lowly walks of life added their mites also.

Lists of names were given to the committeemen from which to choose their "victims," and it was an interesting sight to see them selecting the names.

The fight was indeed on and growing

warmer. Speeches were made. "Do it for the good of the city," they said. "Do it for rising young manhood." "It will raise a higher standard of youth." "It will create a healthier manhood, inspire with lofty ambitions, make patriotic, honest, and better citizens." "We must not fail, we will not fail, we are going to win." With inspiring words like these they encouraged and spurred each other on.

One of the most interesting features of this campaign was the unique and inspiring cartoons and headlines of the daily newspapers. The head lines nearly always read, "We are going to win." Sometimes it would be, "Come across quick," and again, "Will you do your share?" and other similar enthusing declarations. The first cartoons represented the young workman laying the foundation of the building with the dollar sign on every brick, and then the young athlete starting out in the race, while the people were cheering him on, and then in a race with old Father Time and his scythe, and the inscription above, "Give him a boost."

And now the end of the allotted time was drawing near, and many thousands yet to be gathered in. Interest grew intense, enthusiasm ran high. Not once did they falter or lose hope. Now only a few hours remained and some thousands yet to be contributed. Excitement grew to a white heat, but suppressed, and now a pause,—momentary—and then as the hands of the great clock indicated a quarter of twelve—the hour for closing the race—the chairmen of the different committees arose, and guaranteed the different amounts until the whole sum was made up.

Now the hands pointed to twelve, the clock began to strike the hour of midnight. Then there arose such a shout as had never been heard on the streets of our city before, and there ended one of the most wonderful campaigns we had ever known. The whistles blew, the bells rang, and pandemonium reigned. After the general shout died down, some wept, some laughed, some threw their hats in the air, the workers shook hands and gradually the crowds dispersed.

The workers who had been in the heat of the race for ten toilsome days, now wended their homeward way with "tired steps and slow," and pale, haggard faces, with hollow, sleepy eyes, but with a hidden light in them, "a light which never was on sea or land."

We had "made good" by holding on to, and carrying out the affirmation which we made from the beginning: "We are going to win."

METHODS FOR SOCIAL UPLIFT.

By E. B. Selden.

This subject is so full of promise, for every man, woman and child can help. What appears only a tiny uplift can grow into a mighty stream, as it dances merrily along doing its duty in its own appointed way, so let no one think his efforts do not count for much, for God has appointed each his work to do, and none other can do it for him. It matters not whether it is in a humble walk of life, or as a "leader" in Great things. It is all just as necessary in God's plans.

So much can be accomplished in commencing with the children. Teach them to value the small things, have them understand that they are real soldiers in the battle of life, not to destroy life but to save it, let them have a kind word for their pets, and not a kick as is sometimes noticed.

Teach them to appreciate the joy of feeling an ownership in their place of residence, and in keeping it clean, not throwing papers, banana and orange skins anywhere and everywhere.

What uplifts children more than a Nature trip with a wise teacher at the "Head" to explain as they journey on. Too long vacations with nothing but play does a great deal of harm. Children as well as "grown-ups" must feel that they are useful.

If they show a liking for country life, let them have their own little garden, and sell what they raise, doing all the business themselves, and above all make them understand that earning their own way in the world is the noblest of all.

Few realize how much a child can do towards the "Social Uplift." They always admire and imitate each other, and you will see the "little leaders" here as well as among their elders, and they figure later on in all the walks

of life whether great or small. They are certainly being prepared in their young days, for the important places they must fill in the Future if they live.

They also exert a great influence in what their parents do for the "Social Uplift." Many a man and woman would not strive for prominence and distinction in social life if they did not wish by so doing to see their children benefited. This does not mean only what is styled "best society," but anything that tends to better the condition of all. If one cares for the small things of life they will see at a glance what would be for the benefit and improvement of all. They will see out of "each other's eyes" so to speak. One word if rightly spoken is a "little missionary" for good. The great trouble has been that each has thought that since he could do so little he would leave that little for some one else.

There may not be so many original ways to help, but each one can give a word in the right direction, even if his time does not belong to himself; and the giving may do more uplifting than he ever dreamed possible.

To make country life more enjoyable would do more than anything else towards keeping the children on the farms. Give them the pleasures they seek in the city, and they would perhaps love to linger "at home" and prefer the green fields to the hot pavements. Free libraries are greatly appreciated in the country, and how often one hears the remark, "How I wish I lived where I could get books from a free library."

Children should have a special librarian, one who has time to explain many things to them; this would give a taste for "better reading," and not so much time wasted over books that give many a wrong impression to a child.

This subject of social uplift can not have justice done it in one short article—one can only live it, and have charity.

Dis-ease and Health.

BY SHELDON CLARK.

The day was dark, I suffered pain; I seemed a rover in the night; The tangled chime-ropes of my fane Gave back no answer of delight.

I borrowed light from a brother's fire:—
Unsnarled the ropes that lead above,
And found the Path where thoughts inspire
The strength to Work and power to Love.



-RY-

WILLIAM E. TOWNE



Mental Reactions.

The mind grows by what it is concentrated upon.

Pleasant, attractive pictures formed in the mind draw and hold the attention and create a nucleus around which the mind forces are concentrated.

Things which seem unpleasant to the mind at first, may become attractive through contemplation.

One picture being more attractive than another may displace it.

Every thought, every idea, every mental picture re-acts upon the whole being.

This process of the reaction of thoughts and the ideas suggested by environment, goes on constantly. Every hour of every day we are coming in contact with new experiences, or a variation of old experiences, and new impressions are being formed which by their re-action upon the mind affect us for good or its opposite.

If we read a newspaper, magazine or book, the printed ideas react upon us. This reaction may be either constructive or destructive. All depends upon our motive in selecting the book or paper, and the spirit and state of mind in which we approach it.

LET ALL YOUR READING BE CHOSEN WITH A CONSTRUCTIVE IDEAL IN MIND. Select for your reading only that which you admire, and which harmonizes with your ideals. In short, admit to your mind through the medium of the printed word only such

ideas and mental pictures as you desire to become manifested. Form A CON-STRUCTIVE HABIT OF MIND.

Teach yourself to REMEMBER that every idea you entertain reacts upon your conscious mind. Remember to PASS BY that which is not related to you and which does not represent that which you really desire to become like.

A railroad telegraph operator who fears that he will make mistakes in sending messages regarding the despatching of trains, who dwells upon the subject and is overcome by fear while at his key, is almost sure, sooner or later, to make some fatal error, due solely to his own lack of nerve control. You do not desire to grow into the habit of faultfinding. Do not, then, seek the society of fault-finding people, except it be with some good purpose in view. At any rate, do not allow your mind to be driven into the same mental currents as those which surround and radiate from the regular fault-finder.

The mind that idly drifts, allowing itself to be attracted here and there and everywhere, with no definite object in view, draws to itself a mass of rubbish. It becomes filled with a conglomeration of undesirable mental pictures, and many of these crystalize into unpleasant experiences.

No matter how unpleasant and distasteful your present environment, you can, in degree, keep your mind away from its unpleasant features and fixed upon that which is best in your work.



By WILLIAM E. TOWNE



John Bunyan, alone, deserted and in prison, instead of being bowed down with the sordid barrenness of his surroundings, lifted his mind up to the highest levels of spiritual insight and wrote "The Pilgrim's Progress"—a work which has proved a light and inspiration to the world for several centuries.

We cannot all be like the author of "The Pilgrim's Progress." Few of us can afford to indulge beautiful dreams. But it is within our power to keep our minds occupied with the BEST in our work and environment. It is within our power to WATCH for the next step; to do our BEST work for today and hold a higher ideal for tomorrow.

You can never mold your environment into something better so long as you waste time and energy in repining, worrying, fretting, denouncing, hating, rebelling against your surroundings and envying some one else whom you think is more fortunate.

Such thinking is not CONSTRUCTIVE. If you have been indulging in it, break up the habit and start in to USE YOUR MIND IN A CREATIVE WAY TO CREATE THE CONDITIONS YOU DESIRE.

Above all, let your life be frank and open. The most unfavorable re-action comes from unkind thoughts concealed. If you wish ill to anyone it is better to give the thought expression than to brood upon it.

One of the interesting facts brought out by the famous scientists who are studying psycho-therapy is that a severe mental jolt of an unpleasant nature may eventuate in functional disease months and even years after the mental shock took place, and long after the remembrance of it has passed from mind.

The reaction in such instances works slowly but surely in the sub-conscious portion of the mind. When there is unusual exhaustion of the bodily powers the MENTAL POISON gets in its work.

The operator in psycho-therapy by a system of clever questioning and mental analysis carries the mind of the patient back to the event where the disease had its origin and removes the unpleasant impression by suggestion. The disease then disappears. The reaction ceases as soon as the unpleasant mental picture is displaced.

In a similar way we can each one apply the same principle for ourselves.

The mind that grovels in fits of temper or fault-finding will cause a reaction which is bound to produce weakness, vacillation and inharmony.

If we replace such mental pictures with ideas of poise, self-control, the desire to help and benefit those whom we may deem the cause of our troubles, the reaction will bring lightness of heart, self-confidence and other "fruits of the Spirit."

A great wave of interest in this subject is now sweeping the country. In the home of wealth, on the quiet farm, in the humble abode of the laborer and among those who from the nature of their employment must go without homes, men and women are beginning to think and act CONSTRUCTIVELY. They are beginning to BUILD UP where formerly they tore down. They are working with a high ideal of self-development in view.

And the more people who take up



By WILLIAM E. TOWNE



firmly this work of self-improvement, who watch their thoughts and use them so that the reaction shall be for good, for health, for happiness, for success, the easier it becomes for others to do the same and the better results are secured by all.

Begin NOW to re-educate YOUR mind.

Self-Healing.

The person who is seeking true spiritual knowledge should aim not merely to reach the point where he can heal his own ills, but to acquire such poise and harmony with Nature's laws that he will never have any disease to be cured.

A given cause will always produce a corresponding effect; and so if the cause of a certain ill is not removed, a mere alleviation of its effects will produce no permanent benefit.

Permanent freedom from all dis-ease and inharmony can only be attained by becoming so at-one with Universal Law or God that you render instinctive obedience to all natural laws and create for yourself no inharmonious vibrations.

This objective point of complete union with the Creative Power has been sought earnestly by the true mystics in all ages. The wise men of all nations have ever taught, by symbols in many instances, that this was the true way to salvation from all that was undesirable, and the true path to eternal peace and joy.

This spiritual attainment, of course, includes the healing of all bodily ills, but the healing becomes incidental as your unfoldment proceeds rather than an object to be strenuously sought for on its own account. Of course I am not seeking to belittle good health in any de-

gree. Without good health your effectiveness as a world's worker is greatly curtailed. But I am trying to impress upon your mind that good health is only an adjunct of spiritual power, and not an end in itself.

True health means much more than mere animal strength and vigor. An animal man or woman who is full of material vigor is always the first to succumb when a condition of disease has been established. They have no consciousness of the Eternal Soul to fall back upon. All they can depend upon is material remedies whose chemical action may so affect their minds and thus temporarily affect their bodies in some cases as to enable Nature to effect a cure. But this has nothing to do with true healing.

Real healing, healing that is permanent, is based upon a perception (sometime subconscious) of Eternal Principle. Before such healing can take place, the veil of materiality which surrounds most people must, for a time at least, be drawn aside until they catch sight of the eternal laws of existence, and perceive that their ills are but shadows caused by their own ignorant and distorted views of the truth of being.

Dis-ease has no foundation in principle. It is simply a non-recognition of truth, a denial of health. Suppose a man was to go out into the bright sunshine, hold his hand in front of his eyes and resolutely declare that there was no sunshine. That is precisely what we all do in case of dis-ease, only we are not conscious of it as a rule.

Health is eternal; but we get to wandering around in the shadows of materiality until we think that a certain dis-





eased condition is real when it is only our inverted perception of health. Our fear gives power to dis-ease, and while we believe it to be real of course it affects us exactly as if it were a reality. The effect of a white sheet draped over a chair may be the same upon the imaginative mind of a child as a real ghost, and yet the ghost has no reality in existence.

Dis-ease is a real condition, but we misinterpret its nature and cause. If we remove the mask from dis-ease we shall only find eternal health back of it.

Dis-ease, like sin, is a falling short of the mark. In the course of our journey through life we wander into some by-path, we violate some natural law, make a wrong combination in the laboratory of Nature, and then when Nature seeks to restore us to the right path we call the restorative process dis-ease because it interferes, as we think, with our personal comfort.

Dis-ease would never harm us if it were not for our resistance. And non-resistance to Nature's processes is the first step toward all permanent healing.

Before we can realize fully the ephemeral character of dis-ease we shall have to get rid of our materialism sufficiently to see that spirit is always the molder of matter; that whenever there is a material effect there is always an unseen spiritual cause.

Rest in the consciousness of the Spirit and it will sustain you under all circumstances. Trust the processes of Nature and you will find them always beneficent.

In proportion as you trust your intuitive faculties and perceiving the unity of all things, cease to look upon life as a struggle in which certain persons and things are your enemies, in that proportion you will begin to come into the consciousness of Divine Principles where perfect health abides.

Back of all material manifestations works the One Intelligence, the One Spirit of the universe. And in this Spirit we live and move and have our being. This Spirit is an inexhaustible storehouse of all the health and happiness we are prepared to make manifest. If you turn away from the source and fix your attention on material agencies for gaining health and happiness you will meet with but indifferent results and sooner or later you will be driven to return to the Source of being or die the physical death.

The intelligence, wisdom and power of a creator is always greater than that which is created or made manifest. Therefore, if you would have perfect health and happiness and wisdom, seek oneness with the Eternal Spirit of the universe in which the principles of health, happiness and wisdom eternally abide.

The bed-rock, eternal principle of health must be received from the Source and made manifest in your life. Before this can come about there must be entire and complete willingness on your part to make this at-one-ment. Your personal feelings and desires must be completely given over to Divine guidance. You must be ready to follow the Divine leading at all times in preference to your selfish, personal, mortal feelings.

This is the true self-healing—the healing that endures. It is the coming forth into manifestation of the Divine Self.

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

We are publishing herein many bright thoughts

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

Success Letter No. 313.

I was a country teacher commencing a new school. Jamie was the anaemic and only son of doting parents, a good boy, not brilliant. The school was ungraded. Jamie told me where he "left off" in arithmetic, and I assigned a lesson in fractions. The recitation proved his inadequacy. I made explanations and awaited next day's developments. No improvement. Probing for the difficulty I learned that Jamie could neither subtract nor divide correctly. Clearly a review was indicated. But Jamie was sensitive and set. As tactfully as possible I explained both necessity and advantage. Jamie appeared unconvinced. Next morning he bore triumph on his face and a note in his hand.

The doting parents informed me that their son was an unusually bright scholar; to that his former teachers could testify. It was plain that I did not understand Jamie. I was not interested. I was doing him great injustice in "putting him back." It was not to be borne. If I persisted in my unjust course they would be obliged to take Jamie out of school and teach him themselves.

A long talk with Jamie, in which I warmed his clammy soul in the sunlight of my goodwill, partially convinced him of my interest and good intentions, also of his inability to do fractions without a knowledge of subtrac-

Next a note to the parents. My pen flowed honey. After stating my view-point clearly,

I wrapped frail Jamie in a warm blanket of special interest and loving attention.

Jamie's face next morning carried a flag of truce, but bore the inscription: "You are still under suspicion."

Then followed days and weeks of careful, painstaking work with easily-discouraged Jamie, who found even subtraction abstruse and soon ceased to sigh for fractions.

Slowly the ice melted and Jamie was won. And when, a few weeks later, opportunity came to me to take a better position, Jamie's fond father went to the "committee" to protest, and vowed he would burn the school house down if I left.

I stayed, and the school house still stands.-JESSIE L. BRONSON, Syracuse, N. Y.

Success Letter No. 314.

I have just had my piano tuned by the "blind musician," as we call him. Aside from doing a thoroughly good piece of work, he impressed me with his perfect serenity. Blind from his birth and without money or influence, he has supported himself and wife and adopted son, by the work of his own hands. Always busy, either tuning pianos, playing the violin in the orchestra for dances or entertainments, or weaving brooms, besides taking care of his horse and cow and all sorts of odd jobs-both for himself and the neighbors, and all without one word of com-

He is one of the most optimistic men I ever met. Always ready with a joke and a smile, looking for the best in everybody and every-

To this I attribute his success...

Readiness to do whatever presents itself, in the best possible way and most cheerful manner, contentment with his lot, and anticipation only of the good things in life.

I doubt whether he has ever heard of New Thought, but this I believe-he lives it every day of his life.—B. BLODGETT.

Success Letter No. 315.

I believe that the truest and most enduring success is in finding some pearl of great price in the ocean of Truth and giving it to others. For "only that is important which is eternal," and Truth is eternal.

The pearl I would offer here was given me by a woman who has known crushing sorrow, and the white-hot brand of family disgrace through her children, but whose strangely troubled life it has made beautiful and serene as a June twilight. And it is simply this: Trust in the Lord.

Not new? No. Centuries ago the olden prophets and David the Psalmist found this great Truth and gave it to mankind for all time, and in many settings. "Trust in the Lord with all thine heart, and lean not unto thine own understanding." "I will trust in the Lord at all times." "Commit thy way unto the Lord and he will direct thy paths," etc. Notice that it must be "with all thine heart,"—unmixed with doubt or fear, or any desire to dictate the manner or method of the Divine leading.

And how many hard places it has helped me over! Seemingly at times I have come up against a stone wall of obstacles and things that fret. Then I just say over and over again, "Trust in the Lord," and help comes, and the way opens in a wonderful manner. "Seek and ye shall find," said the Great Master; "knock and it shall be opened unto you"—and this is the golden key. With every such experience faith grows stronger. Never a day passes that I do not repeat it many times when difficulties, little or great, arise. Never has it failed me yet. And it keeps constant, sweet and pure the daily intercourse with Infinite Love.

It is the "open sesame" to every difficulty, the fulfillment of all right desire, the sure path to the green pastures and still waters of peace and plenty. Many times have I come to a crossroads with no finger-post to guide my choice. What then? "Commit thy way unto the Lord and He will direct thy paths." Never has it failed to be the best way, though sometimes it has taken me months to recognize this fact.

I know a woman of such exalted faith that while her only son was apparently headed on the downward path of the drunkard, so mighty was her trust in the Lord it never even worried her. "Though thou make thy bed in hell, even there will my right hand guide thee"—then was not God with him even in the saloon? He was—and that mother's deathless faith was the magnet that drew the son's feet

away from the paths of destruction, and he became a tireless worker with her among the outcasts of a great city.

And now, good friend Elizabeth, if I might express one wish in regard to *The Nautilus* (shining light of optimism and hope as it is) it is that the space given to the "success letters" and "little visits" might be doubled, yes, trebled, for so many writers give us priceless bits of their own life experiences, and these are to theories as diamonds to glass. Perhaps some day you may compile a book of the best of these letters. If so I predict it will be a "hot cakes" seller.—A. F. B.

Success Letter No. 316.

The "Key Note" and "Key Stone" to success is SELF-KNOWLEDGE. Form a reasonably intelligent idea of your capabilities, and what you really want and can be happy with, then strive EARNESTLY, HONESTLY and CLEANLY for the attainment of that which you desire. You will succeed, if you will to succeed.

You can attain that which will make you happy, and it merely depends on your mental attitude.

I can be happy living as Thoreau lived. So can you. Why not? I can also be happy living in a "brown stone," owning a limousine. So can you. Why not? The main thing is the mental attitude. BE HAPPY.—Conde,' R. Hoskins, Gonzales, Texas.

Success Letter No. 317.

Success in life depends entirely upon the realization and acceptance of the truth as given by Jesus Christ. That truth must be seen and thoroughly studied and understood to the extent that it enters into one's subconscious mind which becomes the real I am. This acceptance brings one into at-one-ment with the universe in accordance with one's age in life. The earlier in life the more perfectly one will be moulded into the Christ character and perfection. This surely would be success.—W. H. Penfield, Gotebo, Okla.

Success Letter No. 318.

Success depends upon what we have to give in exchange for it. All that we get must come to us from others. If you sit and picture yourself surrounded by wealth and luxury you simply bring conditions into your life whereby some one gives you the thing you desire; your thought does not form the money or the home or the business you wish, and consequently if you have nothing to give in exchange for the good you desire you rob someone of these things when you picture yourself possessing them.

We are all part of one great whole, one race, one people; what one lacks the other has; and if we realized this truth and made it the basis of our daily life the millenium would be here.

In the present-day conditions, the one who seeks an honest success must realize that for all he gets he must give full value in return. He must fit himself to fill a place commanding a high salary, or he must possess knowledge of such high order, and be able to present it in practical form to others, so that what they pay for his services is honestly earned.

It profits no one to picture themselves possessing that to which they have no right, or for which they give no adequate return, for if they acquire anything in that way, they will soon lose it, and they will continue losing until they learn the principles governing life.

Any one of use to his fellowmen and with ability to make his knowledge of practical value will never want. Anyone taking from another, time, service or help of any kind, for which he does not give honest pay in return, is robbing his fellowman.—R. M. WARD.

Success Letter No. 319.

The one who is praying and working and loving his way upwards towards his ideal, who never loses sight of that ideal, who takes the light as it is given him and uses it, who always goes forward after every setback, who uses his brain to solve his problems, who accepts no beliefs at second-hand, but who is ever open to the truth in whatever form it may be presented to him, who sifts all the grains of thought which enter his consciousness, accepts the wheat and rejects the chaff, who is ever living up to his best, although that best may not be my best or your best or anybody's else's best,-that man is a success. He is working out the great purpose for which he was sent to this earth, and he has the approval of his God. Success is not in the attainment but in the striving, not in the result but in the mighty efforts that were exerted to achieve that result.

No one can reach a pinnacle and then sit quietly and passively thereon, and say with any truth "I am Success."

Success is growth, and the moment one stops growing he stops being successful. God himself grows through us, and bur growth is His success.—A. S. M.

Success Letter No. 320.

As I think of a rule for Success I recall the story of the country schoolmaster who deemed it unwise to ever say, "I do not know." Pursuing this policy, when shown the phrase, "E pluribus unum" on a silver dollar and asked its meaning, he replied at once that it signified "more where that came from." A rather clever guess, wasn't it? And scientific, too. If each of us would make all necessary expenditures in that spirit, in full faith that there are plenty more where that came from, the money problem would soon be solved.

And Ingersoll, you know, said: "If you have to spend a dollar, spend it like a lord," and there is our success rule in other terms.

So, here's the hope that to each of us may come the realization that of health, wealth, happiness and all good things there is "E pluribus unum."—MARGERY, Idaho.

Success Letter No. 321.

"Whatsoever thy hand findeth to do, do it with thy might."

I believe that this text, followed sincerely, will bring success. It may not be the thing we now think will bring most perfect happiness. If not, be sure it will be much better.

Sometimes our longings are as ridiculous as the childish longing to join the circus, which most men and women have experienced. Instead of joining the circus we were compelled to do the duties that lay before us. We attended school, grew into men and women and, when the time came, and we were free to join the circus, we saw the folly of our desire.

We did not bring ourselves into this world. We are here and in certain positions with duties all about us. Let us do these cheerfully and as perfectly as we know how. As we work let us look up and lift up, and, in time, when we have learned the lessons that were meant for us to learn, if our desire still possess us, a way will be made for us to enter into the life we crave.—Lydia E. Guthrie, Lehigh, Iowa.

THE PRIZE WINNER in March was letter No. 309, signed E. P. C. No. 309 had the others "beaten to a frazzle." Anything in the nature of personal experience always catches and holds the interest. Will E. P. C. write us where to send the two Nautilus subscriptions?



"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?

A. S. S.—Judas is supposed to have sat at the Last Supper with Jesus. He is so pictured in the great paintings, and in all literature. I fancy Judas was a very suspicious sort of person, who began to think Jesus was an impostor. I fancy he reasoned himself into believing that he was perfectly justified in turning Jesus over to the authorities. And later, after the deed was done, he doubted his judgment and went out and killed himself. He was probably a victim of his own suspicious nature!

E. J. C.—What I said about character in that editorial on page 10 of the October 1909 Nautilus is not so much at variance with astrology and theosophy as you imagine. You evidently did not get the drift of it. Read that series of editorials over several times, and meditate upon them. I went further than either theosophy or astrology—that was all. I described how character is formed. You quote "Character is destiny." It is. But what has that to do with the way character is formed? You are forming character every day of your life. If you are again reincarnated you will take with you the character you have formed in this incarnation, added to that which you have formed in perhaps countless other incarnations. To distinguish between character in the forming, and character that has been formed, I called the latter by the term "nature."

J. C. H.—Oh, my dear girl, you are only fooling yourself! The things which come into your life come by your own fault, not by the faults of others. You get from those around you the treatment which you attract. As long as you are wasting your energy in wishing to have other people punished you are punishing yourself. You are laying up retribution which

will certainly descend upon your own head and heart. Some of it has already been descending upon you! "Break off thy sins by rightness," said a very old sage. In other words, cut the whole thing out of your thought and be your own sweet radiant self, and your environment and the treatment accorded you by other people will gradually change to fit. And it is none of your business what other people do anyhow—your one duty is to live straight with your own conscience and with God. Be a sun, not a moon to be darkened by the reflections of other people. Send your brightest and best thoughts after your mother—she is not beyond the reach of your thinking. Live sweet and straight for her sake if not for your own.

O. E .- The first principle of getting rid of the blushing habit is to go with the blushes. When a blush would have you go with it a mile, go two miles and laugh with it! Make up your mind that you don't care anything about whether you blush or not. When you feel a blush coming see that you make it becoming by smiling sweetly! Even a "purple" blush is becoming when worn with a sparkling smile. Let your eyes glisten and keep on smiling until the blush is all gone. Cultivate blushes and smiles in your looking glass until you get used to them. A blush taken seriously is not becoming to anybody, but smiling eyes and a glint of white, well kept teeth put an altogether different aspect upon it. Cultivate your blushes till everybody exclaims over their becomingness. Make light of them! About the time you become really satisfied with your blushes, you will probably cease to blush—this is the irony of fate. To resist a blush only deepens your color. Go with the blush, smile through it, and breathe deep! You were a very foolish girl to quit school because of your blushes. It is no disgrace to blush but it is a disgrace to let blushes or any other unpleasant thing keep you from doing what you set out to do, the thing that is right. Don't let blushes keep you from any other good thing in

S. S.—Nobody can do anything for the woman you mention except herself. If she chooses to continue her present life, she will probably end as she predicts—in the lunatic asylum. All she needs is some good useful

work to do. If she is a wise woman she will get interested in orphans or boys' clubs, or school matters, or something, and use her energies for the good of the world. This will bring her peace as well as health and happiness. Or, if the urge to go on the stage is very strong within her, she would better do it. She should ask herself what useful work to do, and then she should do it. It is not only foolish but suicidal to let relatives or friends run her into their mold. She must live according to the urge within her, not according to the conventions and wishes of those outside of her. Only in self-expression can she find happiness, and only self-expression for the good of those around her can bring her health and happiness. Why doesn't she turn her works of art to good use for the public—for poor people, for Y. W. C. A. girls, or something like that? Tell her to give receptions or entertainments and exhibitions for the Y. W. C. A.—with little bright lectures on art and new thought. If she lets other people enjoy her works of art she will begin to enjoy them again. It is because they are held selfishly that she has lost her taste for them. To use her energies and pos-sessions for the good of others will satisfy her -nothing else will.

A. A.—I certainly do believe that many girls "find their affinity in men younger than themselves." Age has nothing whatever to do with it, and congeniality and oneness of purpose is everything. In some of the happiest marriages I know of, the wife is older than the husband. Lots of people are old for their age, and lots of others are always young for theirs, and every one of us is as old as eternity, so what is the difference? If I were in your place, I would put all my old-fashioned maiden modesty aside and tell that young man frankly how I feel, and that I am ready to pick up things where I cut them off long ago, if he wants to; and if he doesn't want to, he "needn't come around"!-or words to that effect. I would have the courage of my convictions. He will not any more than tell the truth about it, and if you are frank and self-respecting in your statement he will certainly not respect you less than he does at present. You are not a child, that dare not be frank. As you have known him so long and as you think so highly of him, he must surely be the sort of man who wouldn't go out and tattle to the next girl his experi-ence with you and if he did, what of it? The world is not now filled with the clinging vine sort of girl who is too namby-pamby to do anything but hang her flower face and wait to be picked. There is today a great deal more frankness between man and woman than ever before in the world's history, thank goodness. And don't forget that queens always ask the man! Be a queen on occasion! You refused the man before, and he is still coming. Pride or lack of self-confidence may keep him from speaking again. All nonsense to let the pride of either keep vou apart, if he should happen to be still thinking of you as the only girl. Out with the truth, and abide by the consequences. At least you will know the worst which is sometimes the best.

Circle of Whole-World Healing

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of The Nautilus in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of The Nautilus. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is The Cosmic Consciousness.

"Which includes Health, Happiness and Prosperity to every creature.—The Editor.

Key Thought for Daily Meditation

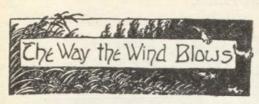
Toward you all, in America's name,

I raise high the perpendicular hand, I make the signal,

To remain after me in sight forever,

For all the haunts and homes of men.

- Walt Whitman.



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.

Everybody will be interested in "The Principles of Scientific Management" as elucidated by the discoverer, Frederick W. Taylor, in The American for March. Along with it is an interesting story of the life and work of Mr. Taylor, by Ray Stannard Baker. Read "The Dawn of the World's Peace," by Hamilton Holt in World's Work for March. Every mother and every young girl should read "Girls I Have Known," a psychological study of the effects of companionships with different types of girls, which has been running in a half dozen or more numbers of The Ladies' Home Journal. If you want a good serial story, read "The Iron Woman," by Margaret Deland, now running in Harper's Magazine.—E. T.

Of special interest to every progressive person in the United States-irrespective of party affiliations-is a bill recently introduced into the Senate by Senator Beveridge of Indiana, the purpose of which is to provide severe punishment for bribe givers and bribe takers. The measure-which has been referred to the committee on judiciary-is of a sweeping character, its title stating that it is for "the prevention of corrupt practices in elections to any office under the constitution and laws of the United States." If the bill becomes a law it, therefore, will cover all cases of bribery and corruption effecting the elections of president, United States senators and of representatives in Congress. While many states have corrupt practices acts on their statute books, it is a curious fact that the federal laws are completely lacking in provisions for dealing with crimes of this kind. - Opportunity.

But now, according to news dispatches, Mr. Herbert Gore, a chemist in the United States department of agriculture, has discovered a process whereby the sting may be drawn from the persimmon long before frost falls. Of just what this process consists, we are not informed, though it is said to have to do with grafting and to have been adapted from Japan, where the persimmon tree flourishes. By this new method of culture, the fruit is not only rendered puckerless, but is also increased to the size of an orange and is made as firm as a banana. The persimmon has a greater food

value than apples, plums or peaches and, as every southerner knows, is exceeded only by 'possum in its rare and luscious flavor. Heretofore it has been open to the same objection as a fruit that the fretful porcupine is as a pet. But when this new process for removing the pucker becomes generally known, we should not be surprised to see the persimmon cultivated on many acres and brought into the popularity which it deserves.—Atlanta Paper.

The Atlanta Art Association is proving its value on broadly educative lines. The people in Atlanta are so ardently doing so much for so many people and things, and are opening our hearts and pocket books so generously that it comes as a surprise to have something offered to us free. We have barely recovered from the shock of having beautiful Sunday concerts given us by the Music Festival Association, when Mrs. Sam Inman and her art association come to the front and offer us free talks on art in the public schools, once a month. The talks on art, with illustrative slides, are sent by the American Federation of Arts, in Washington, D. C. This is our national art body, and is composed of art societies, art schools and artists all over the United States. Under an excellent governing body, with Charles L. Hutchinson, well known everywhere in the business, religious and cultural world, as president, this organization is doing much to promote the growth and appreciation of art in the United States—Exchange.

The recent announcement of a new \$10,000,-000 gift by Andrew Carnegie for the Carnegie Institute at Washington is of tremendous importance to the world of science, and has served to call attention again to the work being accomplished by the institution. Of even greater interest, however, was the announce-ment of the discovery of 60,000 new worlds by Prof. George E. Hale of the Mount Wilson, Cal., observatory. This observatory was established by the Carnegie Institute and has already become world famous for its astronomical discoveries. The institution, Mr. Carnegie declares, has discovered a young genius in Professor Hale, who adopted entirely new pro-cesses in his research work. The innovations of Professor Hale included the use of photography, and his first test plate-made about a year ago-revealed 16,000 new worlds, to which have been added the 60,000 planets recently discovered. Some of these new worlds, never before seen by man, are declared by Professor Hale to be ten times larger than the sun. Even greater strides are assured, however, by the construction of a new telescope for the Mount Wilson observatory, which—Mr. Carnegie says -will be far and away the most powerful instrument ever made by man. A new lens, 100 inches in diameter, is being prepared for the new telescope-a lens three times more powerful than any yet made. This latest gift by Mr. Carnegie makes a total of \$25,000,000 appropriated by him for the use of the institution, which he founded January 23, 1902 .- Oppor-+unity.

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7

Little Visits

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

About Suffragism:-

But "The Voice of One Crying In a Wilderness"—that is Suffragism. It's a good subject, because alas! it catches new fancies. That it would but catch new activities as well! And it will help—the future calls for it and the past shows the necessity. It must needs come slow if it would be sure, for unlike Minerva, it cannot spring full-armed and fleet-footed from the Jovian Swaddlebands of Custom. Have you thought of it? If woman lost us Eden, she it is who must find it again.—G. B. FREDERICKS, Chicago.

The Divinity in Man:-

I noticed particularly in the editorials in the November issue of *Nautilus* your articles on Mahatmas, etc. Now may I ask a question or two?

Maybe I am wrong but it seemed to me that you placed us as a human on a par with Jesus Christ, a Divine being? Am I right? In that case it looks to me as though you were denying the Divinity of Jesus Christ and were placing Him on the plane of a leader or teacher only.

I have become interested in New Thought and am trying to get down to the bottom of it, although it is new to me so I did not just exactly understand your articles. With best of wishes for your continued success.—B. Nelson Woodson, Oklahoma City, Okla.

To Myself and Others:-

Conscious I am of being Health, Strength, Energy, Power,—also Wealth, Wisdom, Peace and Love are me; moreover, withal I possess Courageousness, Goodness, Happiness and Successfulness.

Yesterday being gone and tomorrow never coming, I know only the present,—the today. Of the past I remember nothing save pleasure, firmly holding the future in faith, that it

ure, firmly holding the future in faith, that it awaits me full of joy; and, with the realization now that sufficient unto the day is the good thereof,—I, in this environment live.

Furthermore, as the days pass I meditate upon all of this and thereby over materiality have dominion; that control which cometh only with harmony,—the acme of human achievement.—Moslof,

An Idea from a Poet:-

Why don't you write an article around the idea of much better being in store for us than we could plan or arrange or predict for ourselves? Call it, say, God's Surprise Party. If we suspicioned that a neighbor, or a dear intimate friend was fixing to give us a surprise party, with refreshments and entertainment provided, we wouldn't most likely, set

to contriving our own idea of a good time for that occasion. We'd be sure that the friend would do better by us than we would do for ourselves. And I think another restful thought is in the Latin word, LICET—Let It Be So. Some time I'm going to have a room, all white, with nothing on the walls but that one word, somewhere. Licet—Let It Be So.

For back of all the worries and strains and troubles are reasons, and better things are in store for us than we could plan for ourselves.

—FLORENS FOLSOM, Little Falls, N. Y.

Good idea! Perhaps some of our readers of the "Little Visits" Department can write good letters on this very subject. We shall be glad to hear from them.—E. T.

Heard About Our Big Fire:-

I just saw a line in your March Nautilus that gave me the idea that you had met with a loss by fire. If such is the case why not let your readers take up a collection to help you out? I am sure they would all drop a dollar in the collection box. If your readers appreciate your work as I do they won't miss that dollar, and they will be glad to help. My dollar is ready if you say the word—and I would make it more only I have five grand-children, and I want to help their father to give them a college education.

Don't brood over your loss; just think of it as God's helping hand, and remember that we are his servants performing his work. Don't get discouraged—be as happy as you can and wait and see what good will come out of this experience.

I have always been considered by the Hebrews a mascot—just be happy and try me!—S. S. Conn.

Bless your heart for the suggestion to take up a collection for us! But I wonder if you saw the February Nautilus, and read my editorials about the fire. You would know then that we are not brooding at all, and that the business didn't even limp a minute, let alone become crippled. We lost just three business days before getting to work again. And we are comfortably settled now and are just closing our plans for a big new home that will give us nearly three times the space we had in the former one—a home that will have two totally fireproof floors! Just watch The Nautilus, and you will see some pictures of it later.

But I'll tell you something you and everybody else can do that will help us tremendously—SEND US IN SOME NEW SUBSCRIBERS. An increase in our subscription list is the most urgent need of the present time. On that depends the pushing of several splendid plans which we have in mind. Can't you help us in this way instead of chipping in a dollar? Just go and ask some of your friends to subscribe. Our March Number is splendid to begin a subscription with—it is the Just-How Number, full of all sorts of very practical articles. I shall be most happy to have you for a mascot. Here's hoping you can take up a nice collection of subscriptions for us!—E. T.

(Continued on Page 58.)

He Disagrees With Fred:-

Will you allow a kid in the primer division to bawl an opinion at one of the star scholars in the finishing touches department? If so, I want to talk to you a moment about Mr. Fred Kaessmann, in January Nautilus, where he speaks about "Your Selection."

First, he said to the Enquiring Lady, "No, I don't know anything about reincarnation, because I keep so eternally busy trying to be good on this earth that I haven't any time to bother about what's going to become of me on the next." Then he clinches his remarks by advising people not to read anything which doesn't interest them. "Never quarrel with your taste," he says, "for the mind derives benefit only from what it relishes. Colonel Roosevelt and I can tell at a glance whether an article has anything in it which we don't already know, and if it hasn't, we don't read it. I can go through a magazine in two minutes and pick out all that will be of use to me.

Great Head! But he shouldn't take it for granted that everyone else can do that. I cannot; and I mistrust there are others who cannot. I have read paragraphs and articles and magazines and, yes, books, which at first did not interest me, which really required an effort to read; but I read them to educate myself, to find the good which I felt must be there somewhere, or they would not be rated in the class they were, and in almost every case before I finished, I got something out of it of value to me. Perhaps, after a little, I would catch the idea, and gradually the meaning would unfold, until the whole thing was

of absorbing interest.

Thus, and only thus do we grow. We must work for it. That is the Law. And it doesn't lie within the capacity of us ordinary mortals to see only the beneficial points in an article, or book, sticking up conspicuously, like oases in a desert, and be able to sweep over and gather them in without trouble or hesitation.

I suppose Mr. K. would say that if your taste is for Laura J. Libby, don't quarrel with it; read it and let other things go. If you are interested mostly in Beadles' Dime Novels, don't try to read anything else. No, I'm sorry,

but I can't agree with him.

Selection is all right, of course. We should select the kind of books and magazines and articles which will stir up our mental powers and make us think, which will, mayhap, give us a new point of view about things we now think we know. We shouldn't be too cock sure that we have received the final word about things which we think we know all about.

We should read and study the things in advance of us. No matter if they are not interesting at first. When we have grown a little more, when we have built in the proper kind of brain cells, they will interest us. must grow in knowledge, for that is the end and aim and purpose of life; and we can only

do it in this way.

If you know nothing of reincarnation, and

you need a dictionary to tell you what the word means, then you had better get some book which tells about it, and study it. No matter whether you believe it or not, or whether it appeals to you or not, it will do you good to know about it. It will widen your vision if you study it. Make the mental effort. That's what you have to do. And if you find it so hard to be good now, that you have no time for these things, just take time, and you will find that you can be good easier when you know something of reincarnation.

Don't be misled. Don't be discouraged. Keep trying, and bye and bye, as understanding comes to you, as it surely will, you will have interest, and the things which did not attract you once, will be as enticing as a fairy tale, at

last.—LARRY McTIM.

Big Fire Experiences:-

I received Madge's dear little letter telling me all about the fire. I haven't written before because I thought you would have your hands full. Madge said you were living your New Thought, so I know you don't ask nor want sympathy. From my heart I am glad that you all escaped. You might have died in your beds. If you haven't already said it you will in a little while, your own epigrammatic, "It is the best thing that ever happened." The business had outgrown its quarters, and when it is built up it will be bigger and better than ever. You were fortunate to save the office records and subscription lists. I can well imagine you were the first to think of those and to direct the firemen.

Most people lose their heads completely at fire. I never can think of a fire without thinking of the experiences of a couple of Greenfield girls at a fire in Northampton when they went down there to attend the theater. We used to have a theater here in Greenfield, or rather an apology for one, until they con-demned our shabby old town hall. They never could give very good plays because the stage was so small. I remember a performance of "Uncle Terry" I attended. The stage was so small they had to lap the scenery and in the lighthouse scene one part of the waves were two feet above the other part and did look so funny when the calcium was thrown on. But

that isn't what I started to tell!

My girl friends got so hungry to see a play that they went to Northampton, although there was no theater train at that time and they had to stay at a hotel after the play. They had just gotten to sleep when the bell boy pounded on their door and yelled fire. They couldn't find matches to light the gas and mislaid their clothes in the dark. Lena, a girl who is modest and diffident ordinarily, lost her head completely, and running out into the corridor with nothing on but her union suit-she is painfully thin and in a union suit is a distressing sightshe rushed up to the first person she saw, a fat man who had nothing on but his shirt and was carrying a suit case in either hand. She shook her finger in his face and said in a very pathetic voice: "Oh, mister, won't you please come into my room and help me to dress?"

The fat man looked her over and said pityingly: "I'm sorry, Miss, I can't help you, but I can't find my own clothes."

By that time the other girl, who is usually clear headed, got hold of Lena and yanked her back into their room. But even Nellie got a little rattled, for she looked everywhere for her voile skirt and found afterward that she

had it on under her petticoat!

Now about those books-when can I expect them? I would just love to get hold of some real deep ones, as I feel brighter than I have felt for a long time. Mentally, I mean. Physically I am progressing slowly. I can sit up and scribble and that is about all. I have written three stories and some household "stuff." This last I sold to a woman's magazine. I sold one story, one came back so quick it made my head swim, and the other I haven't heard from. That is the extent of my labors. So the reading of the books will be a godsend. I am trying your hot water cure with a little modification. Clear hot water seems just a little insipid so I put in a little milk to give it some taste. There was a farmer up in Colrain once who said the hardest drinker he ever knew was a man who used to get up on a cold morning, go down to a cold spring, sit on a cold stone, and drink cold water. He called that hard drinking. I think the same might be said of hot water if there wasn't a little something in it. But it is doing me a lot of good. My complexion has cleared considerably and I feel better every way. The doctors wanted to cut my stomach open and I'm glad now I didn't let them. I wish I had tried the hot water before. It might have kept me from getting into this state.

There now! I'm not going to tell any more stories for fear you will think the Ethiopian and his skin, the leopard and his spots, and Abe Lincoln and me are all in the same box together! Worst of it is Abe's stories always hit the mark while mine are like Sancho Panza's proverbs, just lugged in by the head and ears whether they fit or not. Hoping to receive the books soon, and with love and best wishes, I am.—DORA E. NELSON, Greenfield,

Mass.

The Story of Wallace D. Wattles:-

My Dear Mrs. Towne:—Your letter of the 14th received. I asked Mr. Strickland—an old friend of father's—to write to you because I did not think I could say the right thing. I am enclosing the Elwood Call-Leader reports of the death and funeral and also a letter from Eugene V. Debs which I would like to have returned. I do not know exactly how to tell you about it. Perhaps a little later I can write the romantic story of his life and make it really worth while.

You knew, didn't you, that he lost a good position in the Methodist Church because of his "heresy"? He met George D. Herron at a convention of reformers in Chicago in 1896 and caught Herron's social vision. I shall never forget the morning he came home. It was Christmas. Mother had put her last dollar into a cuff box and we had placed it beneath

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.

an evergreen branch which served for our Christmas tree and which we had illuminated with tallow candles and strung with popcorn. Finally father came. With that beautiful smile he praised the tree, said the cuff box was just what he had been wanting-although mother might have known he would never use it-and took us all in his arms to tell us of the won-derful social message of Jesus, the message which he later embodied in "A New Christ." From that day until his death he worked unceasingly to realize the glorious vision of human brotherhood, "the vision that the prophets saw—the Comrade Kingdom builded in their dream." "The call of Christ," he used to say, "has ever been to bear the burdens of an oppressed and disinherited humanity; to join your lives to those of the poor; to feel their pain, to share their suffering, to live for their deliverance—to bow beneath their sorrows in dark Gethsemane; to walk thorn-crowned, with staggering steps up the steep way to Calvary; sustained because beyond the cross we see the riven sepulcher and through it shines the glory of a resurrected humanity."

This is the story of his life. He couldn't stand the cry of pain; the suffering of his fellows. It wrung his heart and drove him into the Socialist movement to plead with men, with passionate eloquence, to cease to prolong the world's suffering and heart-break by extending the existence of an industrial system which God had decreed must go. He was never very strong physically and his passionate devotion to the cause of the working class left him little time to think of himself. He didn't care. The master passion of his life was the establishment of just relations among men. He did the best he knew. It never occurred to him that he was killing himself or that he was trying to move the world forward faster than the force of evolution wanted it to go. I can remember when he thought that surely by 1910 we would have the Co-operative Commonwealth—the new

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Editor Brown

Of The Rockford Morning Star.

"About seven years ago I ceased drinking coffee to give your Postum a trial.

"I had suffered acutely from various forms of indigestion and my stomach had become so disordered as to repel almost every sort of substantial food. My general health was bad. At close intervals I would suffer severe attacks which confined me in bed for a week or more. Soon after changing from coffee to Postum the indigestion abated, and in a short time ceased entirely. I have continued the daily use of your excellent Food Drink and assure you most cordially that I am indebted to you for the relief it has brought me.

"Wishing you a continued success, I am Yours very truly,

J. Stanley Browne, Managing Editor."

Of course, when a man's health shows he can stand coffee without trouble, let him drink it, but most highly organized brain-workers

simply cannot.

The drugs natural to the coffee berry affect the stomach and other organs and thence to the complex nervous system, throwing it out of balance and producing disorders in various parts of the body. Keep up this daily poisoning and serious disease generally supervenes. So when man or woman finds that coffee is a smooth but deadly enemy and health is of any value at all, there is but one road—quit.

It is easy to find out if coffee be the cause of the troubles, for if left off 10 days and Postum be used in its place and the sick and diseased conditions begin to disappear, the proof is unanswerable.

Postum is not good if made by short boiling. It must be boiled full 15 minutes after boiling begins, when the crisp flavor and the food elements are brought out of the grains and the beverage is ready to fulfill its mission of palatable comfort and renewing the cells and nerve centres broken down by coffee.

"There's a Reason."

Get the little book, "The Road to Wellville," in pkgs.

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 59.)

society founded upon the love of man for man. He was always the "tender dreamer of a generous dream" and he paid the price for trying to build his dream society before evolution was ready for the building.

For years his life was cursed by poverty and the fear of poverty. He was always scheming and planning to get for his family those things which make the abundant life possible. In the first chapter of "The Science of Getting Rich" he says: "Man's highest happiness is found in the bestowal of benefits on those he loves." This was always his greatest happiness and it used to cut him to the heart because he couldn't do it. But the supreme faith of the man never wavered. Never for a moment did he lose confidence in the power of a master Intelligence to right every wrong and to give to every man and woman his or her share of the good things of life.

When we came to Elwood three years ago we were in debt and we had to borrow money to move on. The only house we could find was in the factory district which isn't an exactly healthy place. Elwood has a very cosmopolitan population. It is a working class town. We have here the first big tin mill brought to America and a large number of our working people are Welch. Some of them are not as clean as they might be in their personal habits. Father began a Sunday night lectureship in Indianapolis. This was our only source of income. Later he began to write for Nautilus and to work out his own philosophy. He wrote almost constantly. He had written short stories and articles before but they usually came back. He couldn't understand why, and he used to say: "They are far better than

those which are published." Then it was that he formed his mental picture. He saw himself as a successful writer, a personality of power, an advancing man, and he began to work toward the realization of this vision. He saw the absurdity of trying to move society faster than the evolutionary process could go, and he determined to make the very most of himself and of his opportunities. He says in "The Science of Getting Rich": "What God wants is that you should make the most of yourself, for yourself, and for others; and you can help others more by making the most of yourself than in any other way." It wasn't that he had lost his social vision or that his devotion to the cause of the workers was any the less sincere, it was rather that his vision had broadened. He saw that social systems can be changed only by the advance of life. In "Making the Man Who Can" he says: "If the wage system stands in the way of the workers' advancement it will be changed. Their demand for more life will be all that is required to change it. Life cannot be advanced by changing systems, but systems may be changed by the advance of life." He saw that the sanest thing the individual can do is to make the very most of himself-working meanwhile with the evolutionary force which is always moving toward more life, and doing what he can to secure for all men the same privileges and opportunities he asks for himself.

His books are the result of twenty years' hard work. What he knew about health he had to learn to save himself; what he knew about the science of wealth-getting he worked out to keep his family from starving to death,

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

and what he knew about greatness he found within himself. He *lived* every page of "The Science of Being Great." He was a personality of power and all who knew him loved him.

I am sending you Dodge's letter. The hook worm is practically unknown in this section of the country. We did not know until he reached Ruskin exactly what was the matter. The physicians here said, "Bright's Disease" and we knew it wasn't because he did not suffer at all. He did not have a single pain and his physical condition baffled every physician who examined him. He was always slender but after we came to Elwood he began to waste away. We did everything. He was an ardent physical culturist and took his exercise regularly. He was always careful about his eating, never ate too much and fletcherized his food thoroughly. He could not understand why his food did not assimilate. That he had some kind of intestinal trouble he knew, yet why it should exist he couldn't understand for his habits of life were as nearly perfect as possible. When he died he was a skeleton. He was always so hungry. "Oh, Florence," he would say, "you don't know what it means to starve to death." To see him gradually wasting away, slowly starving to death, and wanting to live, fighting for life with all the will power he possessed, was extremely trying. He was so gentle, so patient, and never once did he lose faith in his ability to cure himself. "I am going to get well," he would say, "I must get well." His will to live and his determination to demonstrate kept him alive for months. Other men would have given up. To the very last he fought for life. Never once did he even hint to mother or to us that he thought he was playing a losing game, and I do not think he thought so until the very end when he raised himself and took mother's face in his hands. "Oh, mamma," he said, and smiled that beautifully sweet smile-then he died. He was mentally clear until the last. The day he died he attended to all of his business in the same strong, characteristic way.

His death is one of the tragedies of our modern civilization. We were compelled to live in a God-forsaken factory district and the thing which took his life very probably found its way into his system there. I presume it was brought to Elwood by the workers. We know of no other explanation. Had we known something about it his life might have been

saved-but we didn't know.

In the last three years he made lots of money, he had good health except for his extreme frailty, and he was the best beloved man in Elwood. The entire city mourns his death. The working people have lost their leader, the business men have lost a good friend and comrade. There is only one element that feared and despised him—The Beast in The Jungle—whose claws he saw in the municipal election two years ago. Five hundred more votes were cast than there were voters in the city. "It had to be done" they afterwards admitted "to beat Wattles." In the last campaign he was ill. They knew he was practically "out of the game" and felt sure that with Wattles out of the way at least half of the

A Food Story.

Makes a Woman of 70 "One in 10,000."

The widow of one of Ohio's most distinguished newspaper editors and a famous leader in politics in his day, says she is 70 years old and a "stronger woman than you will find in ten thousand," and she credits her fine physical condition to the use of Grape-Nuts:

"Many years ago I had a terrible fall which permanently injured my stomach. For years I lived on a preparation of corn starch and milk, but it grew so repugnant to me that I had to give it up. Then I tried, one after another, a dozen different kinds of cereals, but the process of digestion gave me great pain.

"It was not until I began to use Grape-Nuts food three years ago that I found relief. It has proved, with the dear Lord's blessing, a great boon to me. It brought me health and vigor such as I never expected to again enjoy, and in gratitude I never fail to sound its praises." Name given by Postum Co., Battle Creek, Mich.

"There's a Reason."

Look for it in the little book, "The Road to Wellville," to be found in pkgs.

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

seven hundred Socialists in Elwood could be won over. Father was so near death then that I did not dare worry him with their petty political schemes so I went into it myself. We distributed thirty-five thousand pieces of literature and held big meetings. Every man did his work and did it well, and when the ballots were counted we found that in spite of the fact that we had lost one hundred and fifty men through the Amalgamated strike we had made a small gain in our vote over the municipal election. Yesterday a member of the democratic committee came to one of our men. "What are you going to do now?" he asked.
"You have lost your leader." "We are going to fight like h—l," the man replied—and they will. The work which Wattles began must be finished, and we are going to finish it. Did you ever hear the story of the woman who had the small pox? She belonged to the working class. She was a scrub woman-for it was the only thing she knew how to do well-and the pressure of economic necessity sent her out in search for work. She went to a certain woman and asked for something to do. "What church do you belong to?" she was asked. The scrub woman told her. "Well, you don't belong to my church and we have all we can do right now to look after our own poor," and the door was closed. The workingwoman went to a second place and asked for work. She was

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met with the same question and again was turned away because of a difference in religious opinion. She went to six different women. Each time she was turned away. She wasn't their sister. She didn't belong to their church. A few days later she came down with the small pox, and shortly afterward the six women were quarantined with the same disease. She was their sister after all. You can catch things from people who don't belong to your church. The story belongs to Carlyle but it illustrates exactly what happened to father. The tragedy of it all is that he belonged to their church. He was one of them. If it had been anyone else I would have said that it was the justice of God for certainly none of us is safe as long as a single little child is infected with a loathsome disease. I suppose that after all it is the justice of God. Our own neglect in permitting such conditions to exist has cost us the life of the gentlest among us. It is the price we pay for our inhumanity to men.

I think I have told you the whole story. Do with it as you please. We are going right on with the business. We have practically managed it during the last year anyway. I have written this hurriedly but I think it will give you an idea of the life struggle of a great man—his failure and his success. His life was truly THE POWERFUL LIFE and surely we can say, at least in Elwood, "The name of him who loved his fellow men led all the rest."

With all good wishes, I am, very sincerely.

—Florence A. Wattles.

Following is the letter from Eugene V. Debs to Miss Wattles, in regard to the death of her father:—

Miss Florence Wattles, Elwood, Ind.

My Dear Comrade:-I have just learned through Mrs. Strickland of the death of your beloved father, and beg to offer these few words of loving sympathy in your great bereavement. I was never more painfully surprised than to hear of your father's untimely death, and I feel as if I had lost not only a comrade beloved, but a very brother in flesh and blood and spirit. Your father was indeed one to win and hold the love of all who ever touched his hand and looked into his gentle, sympathetic, soulful eyes. He was sweet-natured, perfectly poised, great-hearted, and gifted with an unusually clear vision, and his loving service will bear fruit that is truly golden and preserve his name for all time. I never knew a man to consecrate himself more freely to a cause than did your father to the Socialist movement, and I lovingly pay to him in the hour of his passing this humble tribute to his noble life and his beautiful memory.

I beg of you to tender my profound sympathy to the venerable mother, to the sorrowing wife, and to all of the stricken household. There should be no hopeless grief in the home made sweet and white and beautiful for all time by our beloved Comrade Wattles.

With love and devotion to you all, I remain,

Fraternally yours, (Signed) Eugene V. Debs.



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.

—"The Destiny of Desire" is a dainty little book written and published by Ruby Archer Doud and Frank Newland Doud, M. D. The Parsifal Press, Granada Park, Los Angeles, Cal. Price, 15c.—D. E. N.

—A book of poems, "The Quest of the Christ in New York City," and others gives food for serious thought. Published by Broad, way Publishing Company, 835 Broadway, New York City. Attractively bound in cloth; 93 pages. No price given.—D. E. N.

—The C. M. Clark Publishing Company, of Boston, has just issued a new book which deals with the subject of Spiritualism. The title is "All That Man Should Be Unto Woman," and it is written by Susie C. Clark. It will open up quite a few lines of thought for those who read it. Price, \$1.50.—C. S. T.

—Two little books, "Healing Through the Power of Mind," and "Victory Over Disease and Old Age," by Mary Ries Melendy, M. D., contain much helpful information on mental healing. Price, 25c each. Published by Mary R. Melendy, M. D., 3751 Ellis Ave., Chicago, Ill.—D. E. N.

In April, Annie Rix Militz will go to the following towns in Southern California to carry the message of Truth: Santa Anna, Anaheim, Orange, Redlands, Riverside, San Bernardino, Pomona, and perhaps some others. Those who desire to know the dates and places of her lectures can communicate with her at the Home of Truth, 1327 Georgia street, Los Angeles.

—In "The Cause and Cure of Colds," William S. Sadler, M. D., tells why colds are so common, their origin, effects and gives some sensible advice as to how to avoid colds and how to treat them if, in spite of all precautions, they are contracted. Cloth, 147 pages, A. C. McClurg & Co., New York. Price, \$1, postpaid.—D. E. N.

—Alfred Tomson is doing a fine New Thought work at the Lyric Theater, in Omaha, Nebraska. You can read about the growth of the Fellowship work instituted by him in Vol. I, No. 1, of his new little Fellowship Messenger, which begins modestly and therefore evinces the first promise of a long life of usefulness and good. Here's success to the Fellowship Center and the new Messenger.—E. T.

(Continued on Page 74.)



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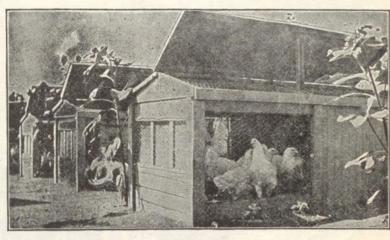
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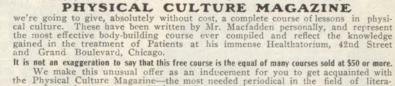
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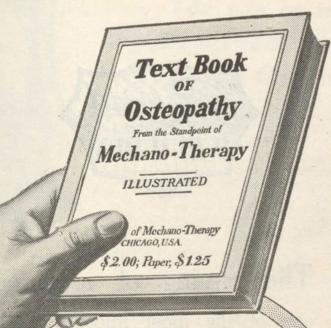
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