

JUN 22 1911

SPECIAL SINGLE TAX NUMBER

The NAUTILUS



JULY, 1911

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JUST think what this means to the millions who can't afford or haven't time to take Turkish Baths in public places every few days at \$3 to \$5 per bath in order to get all the waste tissues out of their pores and feel like new people constantly. Prof. Charles M. Robinson has introduced into this country a simple, inexpensive but wonderful cabinet—so wonderful because it is so simple—which gives you just as great a Turkish Bath as any that can be obtained at the best places in Europe or great American cities. As potent in effect as the history-famous baths of the Old Romans, the sturdiest nation who ever lived on earth. You don't need to go to the high-toned millionaire's club or hotel to enjoy the benefits of the best system of bathing to keep the body in condition. The "Robinson" Thermal Bath Cabinet is as simple as the rule of three and is very inexpensive. A bath in it costs only 2 cents and takes only 15 minutes. It's a great "find" for the American people—one of the vitally helpful things accomplished for the American Home in the last century. Go straight to your dealer and tell him you want a good look at the "Robinson" Thermal Bath Cabinet and be sure it's a "Robinson."

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TRANSCRIPT HOLYOKE, MASS.

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PRICE 10 CTS.

NEW THOUGHT CENTERS.

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

BERKELEY, Calif.—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.
BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
BOSTON, Mass.—Smith and McCance, 38 Bromfield St.
BLOOMFIELD, Iowa.—Mrs. Stella W. Teed, North Madison street.
BRIDGEPORT, Conn.—G. O. Borton, The New Thought Sunshine Club, 1342 Park avenue.
BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.
CALGARY, Alberta, Canada.—Mrs. M. Mason, 236 Eighth avenue, West.
CAPE TOWN, South Africa.—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.
CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.
CHICAGO, Ill.—The Progress Co., Progress Building, Fendalton.
CHRIST CHURCH, New Zealand.—Ida M. Bruges, Fendalton.
DAYTON, Ohio.—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.
DENVER, Col.—Dr. Alexander J. McI. Tyndall, 526 14th street.
DENVER, Col.—Mrs. Edith Marie Raymond, 302 Twenty-second street.
FRESNO, CAL.—Mrs. L. F. Sanders, 944 O. street.
HAMILTON, Ontario, Can.—Cioke & Son, 16 King St., West.
HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.
HELENA, MONT.—Mrs. S. J. Rumans, 1051 N. Ewing street.
HUDSON, Ind.—Mrs. M. J. Dole, Box 68, Dole street.
HUMBOLDT, Iowa.—Armetta M. Flowers.
JAMESTOWN, N. Y.—W. L. Peters, 11 B. East 8th street.
JULIAETTA, Idaho.—S. A. Roe, M. D.
KIESTER, Minn.—Mrs. Emilie Ewald.
KALAMAZOO, Mich.—Home of Truth, 506 So. Rose street. New Thought Library.
LONDON, England.—Higher Thought Center, 10 Cheniston Gardens, W.
LONDON, England.—L. N. Fowler & Co., 7 Imperial avenue, E. C.
LONDON, England.—Power Book Co., 29 Ludgate Hill, E. C.
LONG BEACH, Cal.—Mrs. S. F. Connley, 14 American avenue.
LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
LOS ANGELES, Cal.—Occult Book Co., 213 Mercantile Place.
LOS ANGELES, Cal.—Whalen's News Agency, 233 South Spring street.
MASSILLON, Ohio.—Ralph W. Young.
MELBOURNE, Australia.—Miss E. R. Hinge, 178 Little Collins street.
MILWAUKEE, Wisc.—Gustave Pinske, 713 State street.
NEW YORK CITY.—The London Book Concern, 366 Fifth avenue (corner of 35th street).
NEW YORK CITY.—Helen Rhodes, University Center and Free Reading Room, 25 Claremont avenue, between 116 Broadway Subway and Riverside Drive.
NEW YORK CITY.—New Thought College Free Reading Room, 110 W. 34th street.
NEW YORK CITY.—Roger Bros., 429 Sixth avenue.
NEW YORK CITY.—Dr. Richard B. Schleusner, 134 West 20th street.
OAKLAND, Cal.—Rest Reading Rooms, 719 14th street.
OAK PARK, Cal.—B. E. Moyer, 2915 34th street.
OKLAHOMA CITY, Okla.—Institute of Human Science, 318 East Seventh street.
OMAHA, Neb.—The Vitapathic Sanatorium, 2319 S. 13th street.
OMAHA, 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.
PITTSBURG, Pa.—Dr. H. Lewis Belknap, 813 Wood street, second floor Wilkesburg Station, P. O. Box 174.
PORTLAND, Ore.—W. E. Jones, 284 Oak street, Henry Building.

PROVIDENCE, R. I.—Mrs. W. S. Irons, 1524 Westminster street.
PROVIDENCE, R. I.—S. C. Dunham, 104 Olney street.
RICHMOND, Va.—M. E. Davison, 1002 E. Clay street.
SALT LAKE CITY, Utah.—Shepard, the Maganese Man, 77 East 3d South.
SEATTLE, Wash.—Raymer's Old Book Store, 1591 First avenue.
SHANGHAI, China.—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 922, 14 North Soochow Road.
SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.
ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.
ST. PAUL, Minn.—Ida Willius Goldsmith, 606 Dayton avenue.
SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.
SAN DIEGO, Cal.—J. C. Packard, 825-827 Fifth street.
SAN FRANCISCO, Cal.—Olivia Kingsland, 48 Porter street, near Steiner and Waller.
SAN FRANCISCO, Cal.—Occult Book Co., 1141 Polk street, near Sutter.
SANTA BARBARA, Cal.—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
SPRING VALLEY, Minn.—Mrs. Rose Howe, Box 163.
TACOMA, Wash.—C. Albin Thorell, 1014 South 11th street.
TORONTO, Can.—W. H. Evans, 488 College street.
VALPARAISO, CHILE, S. A.—Georgina Hammer-ton, Carilla, 271 P. O. B.
WASHINGTON, D. C.—The Washington Therapeutic Societies Circulating Library and Reading Room, Room 617, New Evans Bldg.
WASHINGTON, D. C.—Oriental Esoteric Society, 1441 Q street, N. W.
WILIMANSETT, Mass.—Mrs. S. A. Emerson, 30 Emerson street.
WINNIPEG, Man., Can.—Prof. R. M. Mobius, 494½ Main street, Suite 1.
YOUNGSTOWN, O.—Flora G. Whiteside, 108 West Wood street.
THE AMERICAN NEWS COMPANY, supplies *The Nautilus* on a returnable basis to all newsdealers who request it.
AMERICAN WOMAN'S LEAGUE.—*The Nautilus* is a Class A publication. Subscriptions taken by every American Woman's League Member.

Cultivate Your Forces!

SELF-KNOWLEDGE IS POWER

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

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

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

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

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

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Nautilus News.

BY THE EDITORS.

Jason is Saved!

We offered a prize of \$10.00 for the best sequel chapter to Wallace D. Wattles' interesting serial, "As a Grain of Mustard Seed," which was completed in *Nautilus* for May. About a hundred sequels have been sent in, from which we have selected the one written by Miss Katherine Quinn, of 60 W. Davis street, Tiffin, Ohio. To her has been sent the \$10.00 prize. This sequel does not wholly satisfy us, but it is the best and most logical story which has come in. Also it was among the last to reach us. It affords the simplest and most direct method of saving Jason Packett from his mistakes. Evidently it is hard work to save such a man. We had begun to think he would have to be left to work out his salvation in a future reincarnation, which would be too bad, considering that so many people were trying desperately hard to save him.

Miss Quinn's salvation of Jason Packett appears in this number of *Nautilus*. May its suggestions help our readers to save themselves.

Good Things for August.

Our next number of *Nautilus* will be a special New Thought Demonstration number, with several prize-winning articles on just how the writers demonstrated health, success, and happiness for themselves and others.

Among them is the experience of a woman to whom New Thought came in an entirely new and original light. Two of the articles are contributed by men, one is by a woman pioneer, and another gives the experiences of a professional nurse. All are full of inspiration and suggestion.

In addition to the prize articles on New Thought Demonstration, there will be a series of personal-demonstration editorials on happiness and success.

Another special feature will be the story of the wonderful Northampton Historical Pageant we saw on June 3—with some interesting pictures.

And Still More.

In the August Number we expect to give you a splendid new there-is-no-death poem by Ella Wheeler Wilcox, "Always at Sea." And there will be a remarkable poem by Florens Folsom, "The Ego's Answer to a Family-Friend's, 'You Are Your Dear Father All Over Again.'"

And there is to be another one of Walter De Voe's practical and suggestive articles in August *Nautilus*, this one on "Auto-Intoxication," with a self treatment.

And look out for Cora Linn Daniel's new-view article on "Wasteful Economics."

(Continued on Page 2.)

Crooked Spines Made Straight



If you suffer from any form of spinal trouble—or if any member of your family is afflicted—send for the new 11th annual book of the Sheldon Method *today*. It is the most important book ever published regarding spinal diseases and the way to get positive relief or cure. Yet this 40-page book—which has shown thousands of sufferers the way to comfort, strength and health costs you nothing. Just a postal card is sufficient. Or, even better, describe the case. For your own sake or for the sake of a loved one who suffers—do not delay. The Sheldon book gives simple, direct and fully illustrated explanation of the Sheldon Method of treating Spinal Diseases, which has been

**Successful in Over
16,000 Serious Cases**

The Sheldon Method makes it totally unnecessary for victims of spinal trouble to suffer longer or to bear the torture of old-fashioned treatments. It brings immediate relief and in many cases it *wholly* cures the affliction.

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

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1486 Michigan Ave.,

Chicago, Ill.

(Nautilus News Continued.)

The many friends of F. Milton Willis will be glad to know that we are planning to publish in that number a long article by Mr. Willis in answer to somebody's question, "How is Theosophy made a working factor in daily life?"

There will be another instalment of the delightful travel articles by Helen Rhodes Wallace, this one covering the ground and touching the skies "From London to Switzerland."

And we are to have No. 5 of the practical series of articles by Mariella John Ladd, "The Meal and the Man." This one gives a number of recipes for delightful dishes that will take the place of meat.

And a refreshing feature planned for the hot weather *Nautilus* is a delightful short story full of quaint ideas and New Thought suggestions, "A Hole in the Air," by Chester Wood.

The Big Dictionary Free.

We have made arrangements whereby we can furnish our readers with this fine big unabridged dictionary in such a way that it will cost nothing at all but a little Good Will.

This Standard Dictionary has several splendid features that you will find in no other dictionary printed. Among the exclusive features are these:

1. It capitalizes only such words as require capitals, making it a sure guide to capitalization.
 2. It supplies prepositions (over 1,200) and illustrates their correct use.
 3. It gives antonyms (two thousand) or opposite words, as indispensable as synonyms.
- Among other superior merits which it has are these:

1. A superior vocabulary (62,284 terms) of unexcelled scope, richness and convenient arrangement.
2. Superior definitions; prepared by eminent specialists, full, exact, and clear.
3. Superior etymologies, traced back in direct line; no guesses or incursions into cognate language.
4. Over twelve hundred illustrations, which are tasteful and of high definite value.
5. Full and rich appendix, with proper names in history, fiction, and geography, etc.
6. Foreign words and phrases in English literature; faulty diction; disputed pronunciations; chemical elements; titles and degrees; weights and measures; historical data, common and metric systems, etc.

The weight of the book is $7\frac{1}{4}$ pounds, and it is well bound, making a volume you can be proud of. And you can use it every day of your life.

The price of this new Standard Dictionary is \$7.50 and 56 cents extra for carriage. We

will send you a copy entirely free and expressage paid if you send us *seven subscriptions* to *The Nautilus* at \$1.00 each.

At least four of the seven subscriptions must go to people who are not on our records, and all four to separate addresses. The other three may be renewals for yourself or others.

And if you send in your seven subscriptions *right away* we will send a free copy of "Thought Force for Success," by Elizabeth Towne, to each and every address on your list.

Nothing like doing it now!

Shakespeare to You.

Shakespeare's Plays are full of New Thought and human nature. That is why so many New Thought

people quote Shakespeare and read him. That is really 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 Thinker should read Shakespeare from first to last, and then do it over again. I have read Shakespeare four or five times myself, and I am still interested in him. In fact, I am more interested in him than ever. By the way, he belongs to the same sign of the zodiac that I do—which means that the whole zodiac belongs to him and to me!

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 practical 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 five subscriptions to go to separate addresses.

Why not have both the Dictionary and the 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.

(Continued on Page 70.)

SUCCESS-POWERS

FOR YOU IN

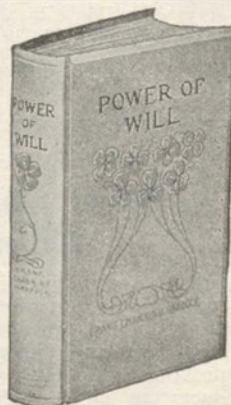
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Detailed directions for Perfect Mind Concentration.
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How to follow any line of thought with keen, concentrated power.
How to develop Reasoning Power.
How to handle the mind in Creative Thinking.
The secret of Building Mind Power.
How the Will is made to act.
How to test your Will.
How a Strong Will is Master of Body.
What creates Human Power.
The Six Principles of Will-training.
Definite Methods for developing Will.
The Seven Ways that Moral development builds Will-Power.
How to develop to a high degree the Mental Moods of Interest, Feeling, Energy, Permission, Decision, Continuity, Understanding, Reason.
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The NINETY-NINE STAR METHODS for using Will-Power in the Conduct of Life.
The Seven Great Principles of drill in Mental, Physical, Personal power.
The FIFTY-ONE MAXIMS for Applied power of Perception, Memory, Imagination, Self Analysis, Control.
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 keep the body well-poised.
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 keep the body quiet, controlled, conserved in power, eliminating all nerve-force destroying habits.
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"Power of Will" makes your mind a Creative Power; trains you for the Winning Personality; produces Courage-Confidence; builds Brilliance 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 columns. 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.

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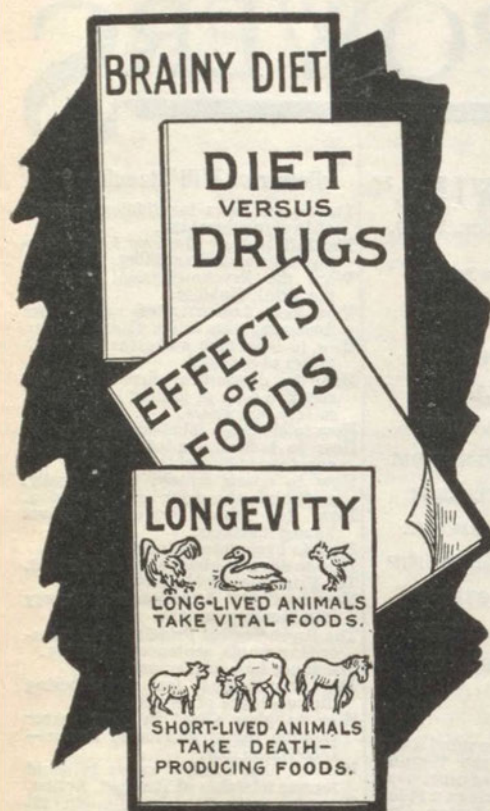
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What the Psycho-Physical cause of the Drink Habit is.
Nine long demonstrated regimes for mastering this curse (Rare Value).
How to overcome embarrassing Hesitation of Speech.
How to develop a direct, forceful, effective style of talking in business, society, anywhere.
How to eliminate Mind-wandering.
How to hold the mind closely upon any 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 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 plan conduct so as to avoid former mistakes of Thought, Action.
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 create and build new devices.
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.
How to cure diseased Imagination.
How to banish unhealthy 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 Secret of Control of Others.
How permanent Influence over others is secured.
The Best Rule in the Control of Others.
The FIFTY-FOUR MASTER RULES in the control of others.
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How to overcome stage fright and embarrassment.
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A scientific treatise with hundreds of rules for training the child's will.

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**NO FOODS SOLD
NO FASTING
NO EXERCISES**

RESULTS.

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

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

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



Brainy Diet

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

WAKE UP!

These Four Booklets Have Taught Many to Cure Themselves.

One clever young university student writes from Lincoln, Nebraska:—

"I have confidence in this system. It has relieved an unsightly skin and mental inertia through the valuable suggestions and hints in your four booklets. There is a mine of practical hints in them; enough to convince a skeptic were he to stick to the rules faithfully and give it a trial. I have already gained more brain and nerve force—more efficiency without enforced exercise.

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

Different Classes of Foods Cause Different Diseases.

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

Correct Combinations of Foods Cure Diseases.

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

People Write:

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

"The government should investigate and teach the Brainy Diet System for the good of the nation."

The hints in Booklet No. III, on foods for curing congested liver, nourishing the brain, etc., are worth untold dollars, although the books are free."

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THE NAUTILUS.

Vol. XIII.

JULY, 1911

No. 9.

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THE NAUTILUS

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WILLIAM E. TOWNE

Editors

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

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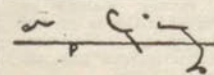
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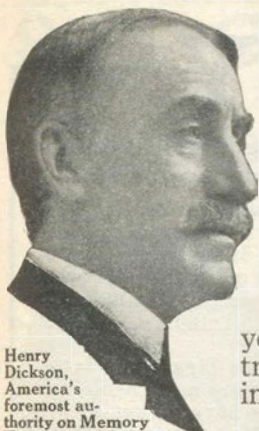
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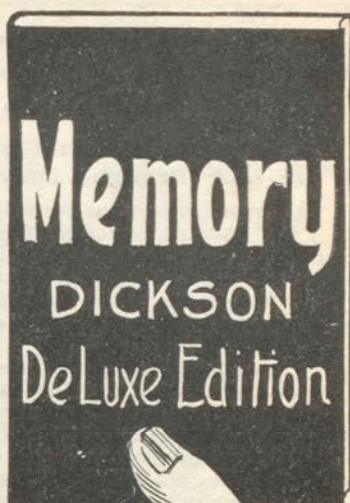
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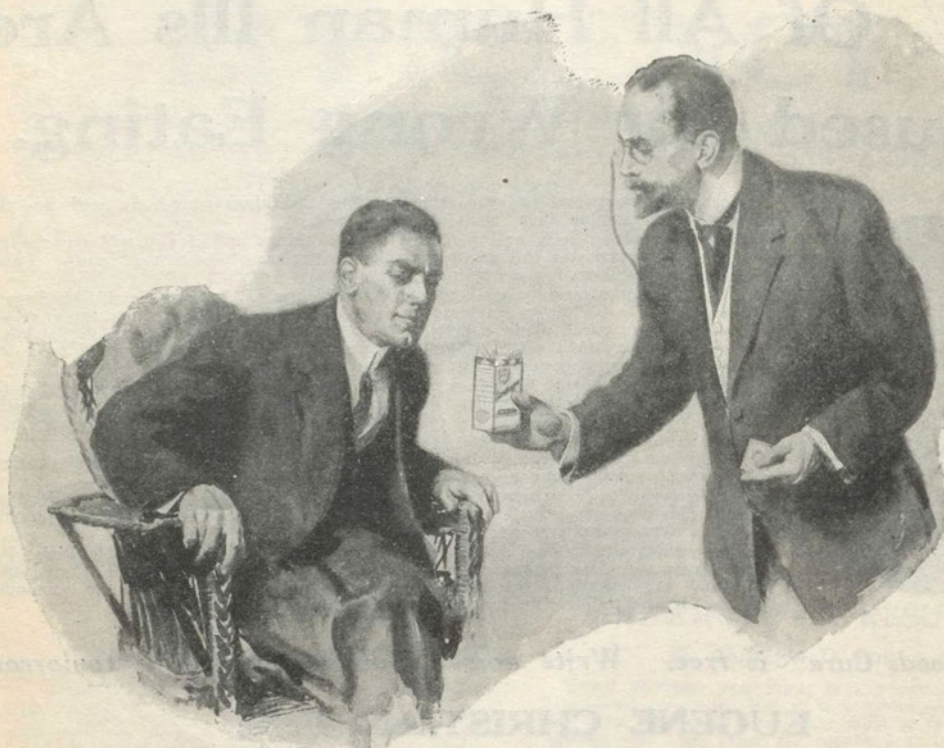
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'Till thou at length art free,
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—Holmes' "The Chambered Nautilus."

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JULY, 1911.

VOL. XIII
No. 9



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Can't you be your own garage and keep yourself warranted for a hundred mile run?

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Sit in the silence every morning, be still and receive from the spirit the power and wisdom and love to last you for the day's work.

At night clean up your mind again, and go into the Silence for more power before you go to sleep.

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Some people think that by saying, "All is good," you settle upon yourself that condition which gave you displeasure. But you don't.

The way to promote yourself in the business world is to do your work better than anybody ever did it in that place before, and *at the same time* get yourself ready for the next promotion in line. Simply doing your work well will not promote you, because if your em-

ployer sees you doing your work like a good machine, he is likely to keep you doing it. *But if you are taking notes on the work in the position just above you*, which is a little more valuable, sometime you will get a chance to show that you can do that work.

Every employer is anxious to give a competent man or woman a higher position. There are thousands of positions paying the highest salaries that are just crying for people to fill them; but the jobs at \$2.00 a day—there are a hundred men to every job!

They may be good workmen, too, some of them, but they are only fit for that job and not for the one higher. The man with the advancing mind, the man who can promote himself, can get an opening where the man cannot who does just one kind of work well. He is too much like a good machine.

You can promote yourself in life in the same way as in business—by doing your present work thoroughly and with a Good Will, while at the same time you prepare yourself for something better. This is one of the principles of the School of Life.

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It was very hard at first but after a time she had no difficulty in remembering to put it there. She formed the habit of order in connection with the watch. From that she got to putting everything in her room in its place. And so, this woman evolved from the most disorderly, to the most orderly housekeeper in her neighborhood. And it all began with the watch!

Don't undertake too many things at a time and get discouraged. Do one thing at a time well, and when you have done that, you will find your thought promoting you to doing something else equally well, or better; and so on, until you will finally have your house in order; your mental mansion as well as your material house.

The Great Psychological Crime.

I have read "The Great Psychological Crime," and I don't agree with it in all its conclusions.

The I in every human being is the citadel which cannot be stormed by all the suggestions of hypnotists and mediums, or by the devil and all his imps. (The devil himself is merely a personification of all the tearing-down forces in Creation.)

Getting hypnotized is certainly no worse than getting drunk and befuddled on booze or cocaine, or any other drug, and it isn't half as bad as the psychological crime of getting drunk on the old-fashioned hell-fire and damnation kind of religion.

THE GREATEST PSYCHOLOGICAL CRIME IN THIS WORLD IS TO DOPE ONESELF OR ANOTHER WITH FEAR.

What I don't like about "The Great Psychological Crime" is that it fills you up with fear; fear of spirit control, fear of spiritualists, fear of mediums, fear of suggestions, fear of auto-suggestion; in fact it fills you up with fear at the thought of doing anything except follow out certain rules given by the author himself.



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Scat the fears. Your ego is indestructible. If you happen unwittingly to commit a psychological crime, you will certainly learn by the experience and correct your activities. Believe in good, work for good, love good, and you can't go very seriously astray. Neither can others commit any great crimes against you psychologically or otherwise. The breast-plate of rightness will quench all the fiery darts of the blackest magician who ever wove a spell.

The great psychological crime is to fear yourself a weakling; fear your fellow man a beast of prey; fear God as non-power, non-wisdom, non-presence.

The Psychic Jungle.

I am not a Spiritualist nor do I advise anybody to take up mediumship.

But there are a great many people who don't ask my advice in this matter. There is a great contingent of people who are interested in psychic research, and I am glad to have these people do what I am not interested enough to do myself—experiment and discover things in the psychic realm.

I have done a little experimenting on the lines of Spiritualism, and I know a number of people who have done a great deal of it for many years. To me the psychic realm is a sort of unexplored jungle where somebody has to do the pioneering. I don't want to do it myself, but I am perfectly willing that other people should, and I am tolerant of the paths and cross paths, tracks and back tracks, which they may make in the psychic jungle. I view them with cu-

riosity, ready to see anything which looks good—always keeping myself open to still further discoveries.

They say Professor Hyslop of Columbia is thoroughly converted to belief in spirit communication. The evidence which converted him did not satisfy me, for the reason that he threw out the opinion of the medium herself when it failed to agree with his own conclusions.

Prof. William James' conclusions in regard to psychic phenomena are exactly my own. After throwing out all fraud there is still a residue that points to a psychic realm and psychic powers of which we are only just catching a glimpse.

All hail to the pioneers who dare to be laughing stocks for the sake of the urge that is within them. My word to them is not a word of fear. It is a word of CAUTION: observe moderation in all things, insist upon test conditions, and use the short and ugly word and the toe of your ground-gripper on every "control" that cries for cash. Remember that the only way to "try the spirits" and cure the "control" of the dollar itch is to boot the medium. *Real* spirits do business on credit and you cash up when you cash in.

A word to the wise.

If you are not wise get the *Nautilus* study habit.

Opposes the Boy Scouts.

It seems to me the item in May *Nautilus* concerning the Boy Scout Movement is entirely out of place in a publication which stands for World Peace. Undoubtedly there are many attractive things about their methods and purposes which are not at all harmful, yet, since they are used merely as bait with which to hook



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the youth of the land that they may become slaves and slave-makers, any individual or body of individuals claiming to stand for World Peace cannot rightly withhold the condemnation which it deserves.

The mothers of our country must be educated to see this Boy Scout movement for what it really is, and by remaining silent upon the subject you are allowing an opportunity for doing much good to pass you by.

It is a tool of, by, and for the capitalist class, to be used against the working class—a school for the manufacture of “boy scabs” and, along with the “murder for markets” business, should be shown up to the people.

The mothers especially need this enlightenment.

Will you lend a hand?

In the interests of World Peace, I am, respectfully,—LOTTIE J. C. EDWARDS, Rockville, Ind.

The Nautilus is glad to lend a hand in any good work. But aren't you a little biased in your judgment of the Boy Scout Movement? We have watched it carefully since its inception, and it seems to us that it is a movement specially calculated to advance World Peace. Read the editorials which I wrote on the subject in *Nautilus* for October, 1910.

To be sure the Boy Scout Movement originated with General Sir Baden-Powell. Naturally he would tincture it with more or less of a military idea.

But the Boy Scouts are not being trained for fighting—they are being trained to lend a hand whenever and wherever they can in the advancement of every good work.

For instance, they offered their services to the authorities in Bangor in the Big Fire recently, and did all sorts of good work in that terrible emergency.

Read their Constitution, as given in *Nautilus* for October, 1910, and you will see that there is nothing of the fight idea in it, and that only the good features of militarism are incorporated,

such as the military drills, and ideals of courage and honor, etc.

The University of California, of which Dr. Benjamin Ide Wheeler is president, has just added to its curriculum a course in Scoutercraft to train young men to become Scout Masters. This course will count toward the degree of A. B. like Latin, French, English and Philosophy, and it will go thoroughly into the activities of the Boy Scout movement and will equip men thoroughly in the methods of handling boys and developing them along the lines worked out by the leaders of the movement.

To me this Boy Scout movement tends to make strong, healthy outdoors men, ready in emergencies, considering other people and springing to the aid of others whenever and wherever possible; all tending to develop a sense of brotherhood toward all other persons of every race.

One new feature of the Boy Scout movement will be a factor in bringing World Peace within the next generation. They have just instituted a sort of international correspondence whereby boys of one nation get acquainted with the boys of all other nations, thus promoting universal brotherhood and advancing the cause of World Peace.

Out of Nazareth.

I have yet to discover a society of Boy Scouts who are not directly aiming at world helpfulness and universal brotherhood. Suppose you make some careful investigations into what the Boy Scouts in your neighborhood are really doing and what the Scout Masters are really aiming at.



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Have a heart to heart talk with the Scout Masters in your vicinity, and see what they are trying to do with the boys. I wouldn't wonder if you would change your mind as to the trend of the Boy Scout Movement.

As to that statement about the Boy Scout Movement being "the tool of the capitalist class for the manufacture of boy scabs," I must say frankly that to me the statement sounds absurd. It is on a par with the statement that "No good can come out of Nazareth"—from whence came Good personified. It reminds me of the attitude of some of our Socialists who refuse to do good service for their fellow beings unless their fellow beings will profess Socialism and elect them on a Socialist ticket. In other words, they say, "If you don't play exactly my way *then I won't play.*" And they live in the assumption that the Socialists are altogether good and everybody else is altogether bad.

It seems to me that you are putting the Boy Scout movement altogether over on to the bad side in your thought. If this is so your thinking should be immediately corrected. There is no question that we are all as bad as we dare to be. Likewise we are all just as good as we know how to be, and any organized movement may be made a power for good. The sensible thing to do is to regulate it, co-operate with it, and use it for good.

Too Scared to Think.

The trouble with a good many people is that they get hypnotized and scared stiff by mere names. Their thinkers are scared to a

standstill at the sound of such words as "Boy Scabs," "Capitalist Class," and "Murder for Markets," etc., and they are incapacitated for forming a correct judgment from the premises given. The capitalist class is no worse than the working class—they are both human, that is all.

"There is so much bad in the best of us,
And so much good in the worst of us,
That it hardly behooves any of us,
To talk about the rest of us."

At least it certainly doesn't behoove any of us to condemn wholesale either a man or a movement.

I surmise that in twenty-five years from now, we shall all wake up to find the Boy Scout Movement world-acknowledged as an effective force in evolving World Peace and universal brotherhood. This is what the Scout Masters are working for, from Sir Baden-Powell and Thomson Seton clear on down.

The world grows by what it receives and uses, not by what it rejects. Let us receive and use the Boy Scout movement to the best advantage for World Peace. The University of California is on the right track—let us rightly train the Scout Masters that they may inspire the Boy Scouts.

Bibliography. By the way of continuing your education in the Single Tax principle, send to 150 Nassau street, New York City, for a copy of the *Single Tax Review*, which is to contain a special illustrated article about Vancouver and all the



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wonders that are being performed there.

And don't fail to read Albert K. Nock's series of articles now running in *The American Magazine*, the June instalment of which is the story of Edmonton, "A Community That Pays Its Own Bills."

Dad's Day.

For several years we have had "Mothers' Day" with its white carnation. Now it seems we are to have "Fathers' Day," with red and pink roses if father is alive, and white ones if he has passed on. On the third Sunday of June everybody is to wear roses and glorify papa.

All on account of Mrs. John Bruce Dodd, of Spokane, Wash., who started it.

Thomas Shelby tells about it in the *Washington Herald*, and he says he looked through several volumes of poetry for verses in praise of father, and he couldn't find a single one. He should have looked in the March number of *Nautilus*, where he would have found that beautiful new poem, "Father," by Ella Wheeler Wilcox.

Turning Evil to Good for All.

I am very much interested in New Thought, and read NAUTILUS every month with interest, from cover to cover. It is along the line I have believed for a number of years, but until recently I had no idea others were working along the same lines. And I am digging deeper! Kindly read the following extract from The News:—"The Montreal express struck and instantly killed Hamilton C. Jackson, 6 years old, on the railroad crossing in Warren village." The little fellow was like our own child, and Mrs. Caswell and myself thought the world of him, for he was with us the greater part of the time. It was God who permitted it to come about, but why should we be so afflicted? Why should

the innocent child go in that way? Ever since the accident I have been thinking to myself, "How would Mrs. Towne look at it, or what is the New Thought version of such an occurrence?" Would you be so kind as to write me a few lines along this line or send some literature, if there is any? I would greatly appreciate it.—C. E. CASWELL, Warren, N. H.

I am ever so sorry that such a terrible accident should have occurred. No amount of New Thought can keep such a thing from being wholly shocking.

How would I look at such an accident in the light of New Thought? Such a calamity means the human race does not value the child highly enough, as yet, to take proper care of it. Otherwise it would eliminate grade crossings and other menaces to life, limb and character.

First of all, I would realize that the real self of the child is eternal, and that in passing out of this life it must have entered another plane of life still more advanced. The soul may be already reincarnated on this very earth, advanced by what little it did learn in its six short years of life. Whatever happens to the body, always remember that the eternal part of us is unseen, while the tangible part of us is ever changing from good to better or best. There is no doubt but that the child has lost time in its development by being cut off just as it was. If reincarnation is true it will have to begin over again in a new incarnation. This means delay, at least.

But this doesn't mean that we are to be careless and let children get run over on the railroad track just because they can begin over again some place. Railroad accidents are preventable. If you and the people in your town will make row enough the railroads will abolish



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grade crossings in your vicinity and such accidents will be eliminated. If I were personally interested in that child and had the running of a newspaper as you have, I wouldn't let anybody in the town rest—or anybody in the state for that matter—until that grade crossing is abolished. The railroads are not going to spend money unless you make it so hot for them that they have to. It is up to all of us to make the row, but it is especially up to those who have had these matters brought home by terrible experiences in their own families.

Let your love for the child mount upward and expand itself in intelligent agitation for the prompt doing away of grade crossings. In this you will find relief and peace. By this you will be able to turn even such an evil as that to beautiful results for the world.

Peace be unto you and power to turn this thing to beautiful results, for the rest of the world.

Laying the Cornerstone.

On May 17, we laid the cornerstone for the new *Nautilus* home. In it we put a copper box

8x12x4 inches with a whole lot of things sealed up in it. There are pictures of all the *Nautilus* helpers, and there is a brief history of *The Nautilus*, and of the *Nautilus* home, files of *The Nautilus*, *American New Life*, and *The Helper*, pictures of the mayor and the ex-mayor of Holyoke, and of Mr. and Mrs. Dwight of the Transcript Publishing Company, and of all the members of the *Nautilus* family from William's mother down to Chester's bride. And there are two Lin-

coln pennies, and a few other small coins, and a whole lot of other little odds and ends that we think will be interesting to the people who may tear our new house down in some two or three hundred years from now. We think it will stand that long, at least. It would stand two or three thousand years instead of two or three hundred, if the people of Holyoke weren't quite so progressive. But I surmise that in two hundred years from now they will have idealized a much handsomer building to be realized on that particular piece of land. And besides our new home is 45x80 feet, and the lot is 90x118; and in two hundred years from now folks in that particular locality will probably be too economical to waste all that extra space on lawn.

Among the things that went into the cornerstone was "*The Nautilus* Roll Call as Recorded and Recalled by *The Nautilus* Staff." There are just seventy people on that Roll Call—seventy persons who have been employed on *The Nautilus* for periods of time varying from eight weeks to nearly seven years, beginning in 1902.

Multiplication Is Vexation.

And there was a brief history of *The Nautilus* enclosed in the copper box, along with photographs of four out of the six homes it has occupied at various times since its beginning in November, 1898.

The *Nautilus* Magazine was established as a four-page paper at 555 Yamhill street, Portland, Ore. From August, 1899, to May, 1900, it was published in Sioux Falls, South Dakota.



On May 26, 1900, it was brought to Holyoke, and the July number was the first one printed by the *Transcript* Publishing Company of this city. There were 4,500 copies of a four page *Nautilus* printed for July, 1900, and the bill we paid for the printing, wrapping and mailing was just \$38.08. Contrast with this the record of 47,500 copies of *Nautilus* for May, 1911, and you will see that in eleven years we have multiplied our circulation by 10.5.

As a side light on the increased cost of living, I must record that while *Nautilus* circulation has been multiplied by ten, and the amount of reading matter has been multiplied by eight, the single item of the printer's bill alone has in the same length of time been *multiplied by forty-six!*

In eight years our payroll has been multiplied by forty-four—not including the editor's pay, which has *not* been multiplied at all.

Since 1900 the cost of the paper used in *Nautilus* has been *multiplied by about sixty.*

In the meantime the subscription price of *Nautilus* has been multiplied by only *two.*

And yet Hitchcock whoops for high tariff and is scandalized at the enormous profits in the publishing business.

The Trend of Taxation.

I saw in a recent *Tribune*, the statement that New York City has instituted a new regime of taxation whereby taxes on land will be much higher, and the tax on buildings correspondingly reduced. This is a move in the right direction. A few years of raising taxes on land and lowering taxes on buildings will evolve the land speculator into the land improver.

It seems absurd that this country hasn't discovered before that we shouldn't pile up taxes on the very things we want, i. e., buildings. It is said that in Detroit the land hogs are so rapacious that they will not even loan their vacant lots to the poor people to garden on during the summer, lest by so doing they defer a sale. If they had to pay as much taxes on vacant lots as on improved land they would sell off half their holdings and put up buildings on the balance.

Canada is away ahead of us on this question—let us make tracks before we are left entirely behind. What can you do toward pushing up the tax on land and pushing it down on buildings? If you are a man go to your Board of Trade and agitate. And whether you are man or woman think this thing out for yourself and put your spiritual desire and your mental affirmations into the movement. Do it for the world.

Public improvements increase the value of land, and land only. Then why should not taxes on the value of land pay for public improvements?



...The Law...



By Edwin Markham.

You lie in the bed
That your own hands spread;
If you press the wine you must drink it red.

What you sow to the field
Will the harvest yield:
This is the Law that was signed and sealed.

Written for The Nautilus.

The Road to Power.

HOW TO LEAD THE POWERFUL LIFE—NO ROOM FOR THE INTELLECTUALLY LAZY PEOPLE—"EMOTIONAL CHLOROFORM"—LIFE IS NOT MANY BUT ONE—THE DEEPS OF CONSCIOUSNESS—HOW TO AVOID ERRORS IN THINKING—SECRET OF SAMSON'S POWER—HOW TO RELATE YOURSELF TO THE SOURCE OF THINGS.

By WALLACE D. WATTLES.

I do not pretend to say that all who have lived the Powerful Life have accepted the proposition laid down at the close of the last chapter, in April *Nautilus*. Most of them never heard such a statement formulated. I do say, however, that you cannot live the life consciously, purposefully and intelligently unless you accept those propositions; and unless you have some degree of comprehension as to what they mean. To get this comprehension you will have to THINK, and if you are one of those who are too far gone in the prevailing habit of intellectual laziness to think, you may as well stop here. There is no labor so severe and trying as sustained and consecutive thinking; and there is no labor from which the average person, whether male or female, shrinks as from the work of thought. I have in mind a woman who was trying to demonstrate health by New Thought and who complained of her ill success, but when she was cited to a series of articles then running in a certain magazine which applied to her case, she said: "I saw those, but the title sounded so dry that I did not read them." She wanted something lively and interesting to read; something she could read with-

out being compelled to think. She was trying to cure herself by thought, but without thinking.

She was one of a large number of people who spend their lives running away from thought. Their passion for mental forgetfulness fills the moving-picture shows and crowds the cheap amusement houses. Their leisure time is spent hunting for an emotional chloroform which shall make thought impossible; and the result is that they stay right where they are, neither advancing or losing ground, but going around in a circle, year after year, and always arriving at the place from which they started. It is the penalty they pay for refusing to think. Nothing can accomplish the emancipation of the race but thought. If you are to lead the Powerful Life you must not shrink from thought.

You must put yourself into the right relationship with the Supreme Intelligence; you must learn to see what God is doing and get into the vibration that now thrills the universe. There is nothing but Spirit; nothing moves or has the least power, or acts in any way whatsoever, but Spirit. Nothing is conscious but Spirit; Spirit is all, and Spirit is

one. There is not One Great Spirit who rules over a host of lesser spirits. If there are lesser spirits having life, power and consciousness, then God is neither all-powerful or omniscient; and the universe is not a harmonious whole, but the playground or the battleground, as the case may be, of different forces and intelligences. Just as the blades of grass are not separate lives, but one life vitalizing many organisms, so men are not separate and intelligent spirits, but one Spirit expressing Himself consciously in different forms as He expresses life in the different blades of grass. Man is not a soul or a spirit; he is Spirit.

Perhaps there is no fact of which it is so difficult to persuade the judgment of the average person as this; and I think his reluctance to accept it comes partly from his fear that it militates against the immortality of the soul, or a continued individual existence after death. But this does not follow at all; indeed the opposite is true, for it is much more reasonable to conceive of man's continued existence as conscious Spirit than as a separate Spirit, having life and power in himself. Man is without doubt immortal, for he is an idea of Spirit and Spirit can no more relinquish its ideas than truth can become untrue. So you can follow on without being afraid. And, after all, why should you be afraid to accept a truth because it appears to threaten the doctrine of immortality of the individual soul? If the doctrine is not founded on truth, then immortality itself cannot be a truth. Seek truth first and immortality afterward; or seek truth and let immortality come of itself. It will.

Man is Spirit. He has no soul, spirit or ego; there is no human ego; there is only Spirit. Spirit knows all that is known and performs every act mental or

physical. Man has no mind; he is Mind. Man has no ego, he does not think; Spirit thinks. To say that man thinks is to admit that there is something which acts which is not Spirit, and our whole structure falls in ruins. If a man has life in himself, power in himself, and thinks in himself, then he will concern himself very little about God; and as man appears to himself to be a separate entity, most men do give themselves very little concern about God. But the man of the senses, like the rainbow or the color on the robin's breast, is only an appearance; he is the reflection of the reality, and the reality is Spirit. Man's senses give him consciousness of himself as a form, and make him conscious of the fact that he is surrounded by other forms; and he believes those forms to be separate realities. But there is only one reality and that is Spirit.

Consciousness unformed is unlimited; there can be no limit to that which has no form, for if there is no form there are no boundaries. The consciousness of unformed Spirit is unlimited but the consciousness of Spirit in any form is limited by the perceptive powers of the form. Man's consciousness is limited by the range of his perceptive powers; and he can only increase his perceptive powers by thought. And yet man's thoughts are the cause of all his errors and departures from truth. If he makes the effort of separate thinking he is sure to fall into more or less of error and perhaps into much suffering. But his suffering will bring him to the real truth, broaden his perception, and so increase his power.

The Powerful Life is that condition in which the power of Spirit plays through the channels of man's thought as power flowed through Samson; and before this can happen the channels of man's thought must be cleared and consecrated

by man's own effort. Samson was a Nazarite, set apart to the service of Spirit; his power was conditional on his retaining his consecration.

Man consecrates himself by trying to find truth. Just in proportion as we really want truth, and want to do right, do we advance toward unity with Spirit. It is not enough to want more life or enjoyment; the essential thing is to want to be right. When we earnestly desire to do the right thing we begin to think our way towards the truth that underlies appearances; and that truth is Spirit.

Spirit knows everything; all that has been, all that is, and all that will be, are present to the consciousness of that Infinite Mind in which you live, and move, and are. Every truth is present in God's mind as a thought; and when you perceive a truth you perceive a thought of God. The man who can perceive the thoughts of God, and who has the Will to Do Right has entered upon the Powerful Life.

To will to do right is to will to do the will of God; and the will of God is that all should have more abundant life. If it is your will to give more life to every living thing in so far as it lies in your power to do so, then you will do right. But it must be an active will and intention, not a mere benevolent willingness or desire. To wish all men well is good as far as it goes, but it is not enough; the Will to Do Right requires the active PURPOSE AND INTENTION to give more life to every person, whenever we have the opportunity. The Will to Do Right puts you in harmony with God, and brings your mind into close touch with His Mind that you may perceive His thoughts; and the perception of truth will begin to come to you. To have the Will to Do Right; to know the Right Thing to Do and to have the Power to Do the Right Thing; he who has these essentials can do what he wants to do and become what he wants to become.

The Face of Clay.

BY NATHAN E. STUBBINGS.

The potter took the clay: A face he made—
A God-like face with God-like eyes—
A perfect form with every good arrayed.
Then the potter saw, with glad surprise,
The face was his! His hand had traced
The picture of his earnest heart—
Had with most superb skill
Delineated every secret part
Of his great soul! Unto the world
Of men that face of potter's clay
Spoke deep things no words could say;
And unto their astounded eyes
Strange visions fluttered on that face—
The visions of the LOVE that lies
Beneath things—the REAL Paradise!
And more they gazed the more they knew
That actions wrought with perfect soul
Approached more nearly to the TRUE,
And gave completeness to the whole.
Thus ever so: The greatest work
Is done in LOVE
Regardless of one's creed or Kirk.

The Oriental Religions and What They Can Teach Us.

A UNIQUE FEATURE OF THE RELIGION OF THE PERSIANS—THE FIRST PURE ARYAN RELIGION—THE FIRST PURE MONOTHEISM—ZOROASTER, PRIEST, PROPHET AND KING—A WONDERFUL DREAM OF POLITICAL AND ECONOMICAL FREEDOM—TWO SPIRITUAL HIERARCHIES—THE PERSIAN CONCEPTION OF THE INFINITE WORLD.

By SWAMI VYAVANANDA.

NO. VII. ZOROASTRIANISM, THE RELIGION OF PERSIA.

The religion of Persia, Zoroastrianism, is one of the most interesting of all the ancient religions. In two respects Parseeism or Zoroastrianism, is unique: It is the first purely Aryan religion of which we have any record. Vedantism, Brahminism, Judaism, Taöism and the other ancient religions preceding Parseeism had all been of Semitic origin. The Persians, however, were pure Aryans. Another interesting and unique feature of the religion of the Persians is that, in its unadulterated form, it is a pure monotheism, the first religion to be free from both idolatry and polytheism. Brahminism was free from idolatry, but the Brahmins recognized many gods. Judaism was free from polytheism, but had periods of idolatry. Parseeism, however, was free from both.

ZARATHUSTRA SPITAMA, PROPHET, PRIEST AND KING.

Its prophet, high priest and expounder was Zarathustra Spitama, better known to history by the Greek corruption of

his name, Zoroaster. Zarathustra referred to himself as Manthran (a reciter of mantras, or sacred verses), while to the Persians and the Parsees he was known as Zerdusht.

Of the personal life of Zarathustra we know nothing whatever. Even the period during which he lived is unknown. Some scholars place it 6,000 years before the beginning of our era, thus making him a contemporary of Abraham; other scholars contend that Zarathustra lived about 1,000 B. C.

LIFE OF ZOROASTER OBSCURED BY MYTHS.

The accounts of the life of Zarathustra found in the Greek and Roman historians are vague and distinctly mythical. He is represented as being possessed of deific powers, as being tempted by the devil, as standing beside Mithra, "the Lord God of the Heavens," from whom by direct word of mouth he is taught the great secrets of life, death and beyond death. In others of the sacred writings he is called "the abyss of all truth, power and wisdom," and "the master of the universe."

Before the day of Zarathustra, the

Soshyantos, or fire priests, worshipped a large number of spirits called Ahuras, together with worship of the elements, especially of fire. In their temples there was always kept burning an altar fire; and many of their prayers and incantations were addressed to the sun, the emblem of light, heat and life.

ZARATHUSTRA AS ADAPTER AND REFORMER.

Zarathustra's influence was such as to reduce the weak, chaotic religion of the Soshyantos into a fairly sane and orderly system. The founder himself does not in his writings claim that his system of religion is original. As a matter of fact, it is based largely upon Brahminism, modified to meet the exigencies of his times and the spirit and condition of his people.

The doctrines of Zarathustra, like those of Jesus of Judea, and unlike nearly all the other oriental religions, are not only highly spiritual and inspirational, but are, at the same time, eminently simple, sane and practical, and were perfectly adapted to the temperament and ideals of his people and the conditions of their every day life.

In considering the nature and results of Zoroastrianism, or, as it is known in modern times, Parseeism, you of the western world must not forget that the political and economic ideals of the oriental, and especially those of the oriental of ancient times, were radically and fundamentally different from your own.

THE ORIENTAL DREAMED OF PATERNALISM.

Of freedom, political, economic, personal, the oriental of that time had not the faintest conception. His idea of government was an absolute monarchy, a monarchy in which those in authority had the most entire and absolute command over the labors, the person, the very lives of his subjects.

So the oriental of the ancient times never dreamed of loosening the bonds in

which he was held. His only desire was that, with such form of government, those in authority might be at least humanly considerate and protective. In other words, so far as he had any ideal of government at all, that ideal was what we today would call paternalism of the most extreme nature.

Now, Zarathustra comprehended this peculiarity of the Persians; and he compounded the system of politico-economic-religion which bears his name, with a view to meeting the two great wants of the people—the need of a belief in something supernatural, some divine principle of deific personality, infinitely higher and nobler than themselves, and also such inspiration and practical guidance as would conduce to their national welfare, growth and prosperity.

"THE GOLDEN AGE OF JEMSHID."

Like nearly all reformers, Zarathustra was an ardent reactionist. He held up constantly before his people the ideal of "The Golden Age of Jemshid," and promised them that, if they would be true to the faith, that era of simplicity, peace and prosperity should return to them.

"Jemshid, the Father of his people, the most glorious mortal whom the sun ever beheld. In his days animals perished not. There was not want of food or water or of fruit bearing trees or of animals fit for food. * * * There was not frost, nor burning heat, nor death, nor uncontrolled passions, the work of the Devs. Man appeared to remain forever at the age of fifteen; and the children grew in health, happiness and safety—as long as reigned over them Jemshid, the Father of his people."

PRACTICAL AS WELL AS RELIGIOUS INSTRUCTION.

The practical earthly reward which Zarathustra promised his people, then, was the regaining of this Golden Age of

Jemshid. But instead of merely giving such instruction in politics, economics and agriculture as would conduce to national prosperity, Zarathustra, with rare wisdom, embodied his teachings in the form of a religion. Every one of the multifarious rites and ceremonies which he imposed upon the people as part of their religious duties were suggestive of those political, economic and moral ideals which he desired to inculcate.

PARSEEISM, A DUALISTIC MONOTHEISM.

And now as to the religion itself, Zoroastrianism may be described as a monotheism with tendencies toward pantheism, and embracing extensive practical teachings as to politics, economics, agriculture, ethics and hygiene. In this respect it differs radically from Brahminism, which inspired it, but suggests Judaism and Confucianism.

Zoroastrianism, as it is more often called in modern times, Parseeism, is a true monotheism, a religion of one god. This god is called Mithra, the Creator and Preserver of all things. Mithra formed Ormuzd, (Ahuramazda), the principle of good, and Ahriman, the principle of evil. Ormuzd has as satellites or assistants seven Amshaspands, the princes of light; while Ahriman has at his command seven princes of darkness, the Devs. In addition to the Amshaspands and the Devs there are on each side a myriad of lesser spirits, the Izeds.

The two spiritual hierarchies, the powers of light and the powers of darkness, are forever engaged in fierce, relentless combat. At the end, however, Ormuzd and his angels will prevail; while Ahriman, his Devs and his Izeds, shall be overthrown. Then shall Ormuzd be undisputed master of the universe, and the earth shall be a paradise.

A KINGDOM OF GOOD, A KINGDOM OF EVIL.

All that exists in the world belongs to the Kingdom of Ormuzd or to that of Ahriman. This applies not only to human beings but to animals and even to inanimate things. There are pure men and women, pure animals, pure vegetables, pure soil, all belonging to the kingdom of Ormuzd. Also there are impure and evil people, animals, plants and inanimate objects, such being under the influence of Ahriman and his subordinate evil spirits.

The Zoroastrianism conception of the infinite world was doubtless based upon the organization of the royal courts of the early period, and in some respects suggests the Judaic conception of the Devil and his assistant imps waging eternal, but at the end futile, war against Jehovah, his angelic cohorts and all the good people believing in and worshipping Jehovah.

POLITICAL ECONOMY OF ZOROASTRIANISM.

Zoroastrianism confirmed the division of the people into four classes or castes: the priests, the warriors, the agriculturists and the mechanics and artificers of every kind.

Although the priests and warriors were honored, particular respect and attention was shown to the farming class; for the far-seeing Sage, Zoroaster, realized what has so often been overlooked—that the true wealth of nations, in fact, their only real wealth, comes from the ground.

Another principle which was fully appreciated by Zarathustra was that the welfare of a nation depends to a very large extent upon its observance of domestic morality. Thus the prayers, the ceremonies, the religious and moral instructions all were calculated to encourage plain, simple, domestic living and agricultural pursuits. It was their strict adherence to the teachings of Zarathus-

trianism that made Persia the great, prosperous and wealthy country which she afterward became, and which she remained until the Arab conquest which occurred 640 B. C.

From that time on Persia was nominally a Moslem country. The change, however, was not so difficult as might be thought. Ormuzd (Ahuramazda) was easily superseded by Allah, both Parseeism and Mohammedanism being montheistic creeds. The practice of charity was covered by the Mohammedan tithe for the poor imposed by the Koran. And even many of the religious legends of the Zend literature, profane and sacred, were to be found in the Moslem, having been either filched directly from the Persian or acquired through the intermediary of the Jewish or Christian scriptures.

ZENDAVESTA, THE PERSIAN SCRIPTURES.

The religious teachings of Zoroastrianism are found mainly in the Zend avesta. The term Zend avesta is derived from two words, Zend, meaning a translation or paraphrase of Pali (or Pehli, the ancient language of Persia) into the idiomatic tongue or language of the people. Avesta (or avastha) means scripture. So Zend avesta signifies merely scriptures in the language of the people.

The Zend avesta was originally of vast extent. Pliny speaks of two million verses composed by Zarathustra; and

another historian tells us that the writings of Zarathustra covered twelve thousand cowskins. Whether or not the figures are authentic, there is no doubt that the Zend avesta was originally a work of enormous extent.

The evidence goes to show that most of the Zend avesta was written not by Zoroaster himself but by his priests, the Magi. It is certain, however, that the portions known as the Gathas were written by the Sage himself. The Gathas, of which there are five, form part of the Yazna, or section of the Zend avesta devoted to sacrifice. Another section of the Zend avesta, the Vendidad, records a large number of conversations supposed to have been held between Zarathustra and Ahuramazda (Ormuzd).

In conclusion, it may, I think be claimed that, while Zoroastrianism presents some unique and interesting features, and while it accomplished for the people who practiced it great development and benefits, it yet lacked the originality and virile power to greatly influence the world's religious thought, as Vedantism, Brahminism, and Judaism have done. At the same time the religion which was the first to come from the Aryan race, the first pure monotheism, to combine with religious teaching, instruction in politics, economics and agriculture—such a religion is well worth careful study.

Wait A Bit.

BY RAY CLARKE ROSE.

If you find the present wearing—
 Wait a bit,
 Ere you give up to despairing;
 Do your share of burden-bearing
 And you'll learn there's gain in daring
 Fate a bit.
 In the darkness of your sorrow
 "Take a brace,"
 Look for joy to dawn tomorrow;
 He who borrows care shall borrow
 Care's disgrace.

In the daily onward-faring
 Voice a song—
 Give the heart-of-mirth an airing;
 There is virtue in not caring,
 There is vice in plaint-declaring
 All day long.
 If your plans persist in going all awry,
 There is comfort, still, in knowing
 That you're like to make a showing
 By and by.

Afoot and Awheel in Many Lands.

By HELEN RHODES-WALLACE.



ON THE WAY.

CHAPTER II.

FROM THE GRAMPIAN MOUNTAINS TO
LONDON.

"Thou shalt have the whole land for thy park and manor, the sea for thy bath without tax or envy. The woods and the rivers thou shalt own, Thou true land-lord! Sea-lord! Air-lord! Wherever snow falls or water flows or birds fly, wherever day and night meet in twilight there is beauty shed for thee."

—EMERSON.

At last the day dawned when luggage was strapped, our bikes at the door, the last farewells exchanged and before us the open road.

The aphorism, "All men are liars," never justified itself more completely than when we attempted to mount our wheels. More than one teller of bicycle tales said that fifty to sixty pounds could be carried on a wheel, so we had the large Lucas carriers fore and aft loaded to their capacity. We had not previously submitted them to the test, and took for granted that which is utterly impossible. Our wheels wobbled

seriously and a back carrier gave way beneath its load, so fearing the warnings and laughter of our friends we pushed our bikes around the hill that we might mount unobserved.

The mountain roads in this district are the worst in the United Kingdom, and after a few ineffectual attempts to mount we gave up in despair, and sat by the roadside to solve the problem of how to lighten our load, when suddenly our grocer appeared with his empty cart returning to the village; accepting this as an intervention which should accompany us throughout our journeys, we speedily loaded our baggage into the cart to be taken to the railroad station, while we followed on and discussed plans.

We decided that as we were to reach Glasgow in a week, we could make this a test of endurance and self necessities.

To the front carrier was strapped a steamer rug. For we should sleep out whenever practicable, and the lunch box, a tin cracker box a foot square and about five inches high with hinged cover, this we black enamelled. It held a cook-

ing kit of aluminum lamp, cups, bone spoons, knives, forks, salt, etc. To the back carriers were fastened a telescope case of wicker waterproof lined, or a ruck-sack which was fastened over the shoulders for a walking tour, and which contained a change of clothing and the minimum toilet articles, each member of the party taking a certain portion of the general supplies. We protected our packages by yard squares of fine thin oil-cloth and carried thin raincoats. A ground sheet for sleeping in the open was included at first, but had to be discarded on account of weight. The remainder of the luggage was shipped to Glasgow to await results.

That week was a valuable experience, and at Glasgow much of the baggage was sent back home, and the remainder shipped in advance to points where we should remain a few days. This was life in the open, food purchased on the way, at the farm houses or in the villages, and we always kept a supply of nuts, figs, chocolate, dates. There can be entire absence of anxiety about obtaining food. Every housewife keeps hens and England and Scotland is the home of fine pastry, and the Scotch scone is everywhere. We stopped for early rhubarb and lettuce wherever we saw a good garden. Once we were offered a lemon gratis to go with the rhubarb.

Our first meal we always took *al fresco*. Keeping the goal constantly before us, "A Man Building Tour," and to this end in weather fair or foul, on roads rough or smooth, we met all events in the spirit of high adventure. If at the breakfast time it stormed, we found shelter under rocks, hedges or trees, always aiming to be near a running stream to cook eggs or prepare a hot drink for those who desired it. If too cold or prevented by circumstances, we found a cor-

ner of a hedge and got water at a farmhouse. The afternoon tea habit is ingrained in the English blood, so at two p. m., we had tea and tarts, the evening meal we took when convenient.

Late in the afternoon we were on the lookout for a night's lodging, preferring to seek it on the outskirts of a town where perhaps no other guests had ever been received. We started on this tour to make precedent, not to be ruled by it, and every vine-covered cottage at the evening hour was an invitation to inquire within. As we required no meals, lodgings were more easily secured, thus we have shared the homes of Lord and peasant, Cotters, Crofters and teachers. For two, the price of a night's lodging never exceeded forty-eight cents, and usually but thirty-six cents *and no tips*. The room was always the best the house afforded with a grate fire.

You will sleep in quaint beds with wood slats built in the wall as an alcove, just the size of a bed, and about four feet from the floor. Now and then a bed is secured, having modern springs placed upon the wood supports, and upon this is piled the straw and feather beds and hand woven blankets, so high one must step on a chair to get in—and after a day of tramping or cycling, it was as comfortable a bed as ever wooed weary travelers.

Cycling and whistling on Sunday are still an offence in these mountain hamlets, and one Sunday afternoon an old woman came out of her cabin and remonstrated with one of our party for "whostlin' on the Sobboth." Their literalism in business ways is not easily understood by those accustomed to the eagerness of trade. One afternoon in a tea shop, I asked, "Have you apple tarts?" "Yes," was the answer, but no tarts appeared. After patiently waiting I asked, "Will you serve apple tarts?"

"Yes," again, but no tarts, and only when I asked, "Will you please bring us apple tarts?" were they forthcoming. We were reminded of the Irishman who said, "One man was as good as another, and a good deal better."

From Stirling with its grim castle, bristling with the armaments of the Scotch Guards—with memories of Mary Queen of Scots, Wallace and Robert the Bruce, to Glasgow, via the Trossacks, the country is wonderfully beautiful, and the roads perfect. The tiny villages nestle in the mountain hollows and the entire way is like a continuous farm settlement.

We rejoiced at a providence which allowed us to sit by homely firesides, listen to ancestral legends and feast our eyes on exquisite mahogany furniture stored away in dark corners, their owners unmindful of their value, and the questioning confidence of those longing for a larger life. The magic key which opens all doors is to forget self and all fads, to have no exaggerated ideas of one's own importance, to say little and listen much, to have an eager desire for homely simple life, firmly resolved that every stopping place shall yield interesting experience, and so gather as you go from cotterfolk who need only a smile and a nod to reveal a depth of sentiment sometimes strangely at variance with their surroundings.

Once in a Highland village we stopped at a harness maker's to repair straps. He was overflowing with a longing for a larger shop and better patronage. We sat on stools and listened to his criticism of Burns, Scott, Pope, Shakspeare, and our American writers that quite took our breath away; quotations flowed like a purling stream in his broad Scotch dialect, which needs sympathetic ears to catch its rugged music.

We walked together afterwards, asking each other who was this man's

teacher, and our answer was in the breadth of the sky, the great heather-covered hills, the long hours alone, and no misspent time.

Motor cars are shut out of the best Part of the Trossachs. The land is part of the estate of the Duke of Montrose, the road narrow and dangerous for reckless driving. We pushed our bikes up the great hills with ever increasing delight at the view disclosed and the joy of coasting down past lakes and cascades with snow-topped Ben Lomond ever before us. The close of day found us tired yet exhilarated, going indoors only when we must, and looking forward with delight to another day of like experience.

In their wild combination of lakes and mountains the Trossacks are only excelled by the Alps, but the beauty of their heather covered slopes are not equalled in any country. Now pink and violet as their blossoms unfold mingled with browns and greens in varying hues, covering these cruel crags with a brocaded splendor impossible to imagine.

Baedeker indicates with a star the exceptional roads bordering the west side of Loch Lomond, twenty-four miles smooth as a floor close to the pine edged lake, the most beautiful I have ever seen. Set between heather covered hills, its water crystalline and its bed of silver sand and gravel. Great stretches of pasture land and forests reach from shore to mountain top, leaving the traveler in a beautiful solitude uninterrupted by perky villas and idle trippers. At Inversnaid the only hotel is superbly situated at a point commanding the lake and mountain view, its garden walk, leading to the waterfall written of by Wordsworth; it was growing late, and we consulted the tariff card—room \$1.50 for each; food and attendance extra. We refused to be extravagant, hired a boatman to row us to the other side, where three miles further on we lodged

at a cottage at an expense of thirty-six cents for two.

The dip in mountain streams and the air bath instituted in bonnie Scotland was continued whenever practicable. As often as the feet ached, we stood for a few minutes in clear running water. Often a run barefoot in the wet grass would release tension of the entire body, banish aches and increase endurance.

Loch Lomond's pebbled beach, overhung with fir trees is irresistible, and early in the season almost deserted; not a ripple on its pellucid surface; a deep bend in the road is our retreat; we disrobe, dip, dry the body with vigorous hand rubbing, dress and mount our wheels with the dispatch of the famous lines:

"Off again, on again, gone again, Fin-negan."

This fearless use of water inured us to the almost incessant rains. For from Glasgow to Ayr and the Solway Firth at all times and through the English Lake District, during the spring season, a clear day is almost unknown, and to wait for the clouds to roll by would have meant great loss of time, so day after day we cycled in the rain, sometimes our clothes wet to the skin, but an extra pull up hill created heat enough to boil up the moisture and dry the skin, and I have never taken cold from exposure to rain.

There are depths of endurance which we seldom call upon, knowledge of which may encourage the novice, for I have climbed mountains, sinking to my knees in the snow at every step, when it seemed I could not go on, but my friends pulled me to my feet and helped me until I learned to know that there were undercurrents of strength I had never called upon, and that "second wind" is deep subconscious power, and third and fourth wind is just as much to be relied upon.

Fatigue won in the open air results always in expansion of storage power, but fatigue from morbid conditions of mind and worry results in destroying storage power and contracting consciousness.

We had accidents. No tour is complete without them, but never more serious than punctures, once five in a minute, or having all the matches wet and the village three miles away, but this little company had the good grace never to expand an embarrassing situation.

South of Glasgow, the country is like a vast park. Day after day, one rides through magnificent hedges of white and black thorn holly and privet, entire villages often built by owners of vast estates of which the village is a part.

The road to Carlisle via Ayr and Dumfries is fine, and mostly down hill. Once I coasted four miles without touching the pedals. The whole country filled with memories of Burns; Ayr and Dumfries vieing with each other to do him honor and attract the tourist. The cottage in which he was born was an ale house up to a few years ago, when the citizens bought it and the fees of tourists keep it in repair. Here, very near the cottage we lodged with the gatekeeper of the vast estate of the millionaire thread maker, J. P. Coates, whose family is here twice a year, and for a stay of only two weeks. In his conservatories are specimens of every plant known, and twenty-seven servants had just been sent on to put the house in order for the expected family. This is only one of his eleven magnificent houses in London, England, Scotland.

The English Lake District is called a miniature Switzerland, the roads superb, and we cycled every mile of the way. On reaching Ullswater from Carlisle, we found it impossible to cross the Helvellyn Range with wheels, so we went up to

Keswick via Troutbeck. Most of the way we had coasting to satisfy the bravest. Three miles from Keswick, at the top of a hill, we faced the sunset and saw in the distance in a cup like hollow this exquisite city reflecting the coloring from its beautiful villas, lakes and mountain tops—in such a vision of beauty, I have never seen equalled except at Jerusalem from an abrupt turn in the road on the Mt. of Olives. Those three miles extended down a steep grade and away we coasted not turning a pedal until we slowed up in the center of the city. The beautiful lake of Derwentwater only three minutes walk, our lodgings overlooking the park, beautiful rooms thirty-six cents for two, and supper of scones butter, large pot of tea, home made jam, twenty-five cents for two.

Do not miss Keswick. The name of Ruskin is sacred through this Lake District, for he was instrumental in saving it from the invasion of railroads, hooting engines and smoke. You can travel here only by coach, motor or cycle, but the distance is very short. You can do it all in a day of you like, but I cared to spend a night at the foot of Helvellyn, taking an early dip in Lake Thirlmere. The road to Windemere is a continuous parkway, superb roads with a gradual descent. Sunday was spent between Grassmere and Bowness, whose beautiful chimes on this quiet night rang clear cut as silver bells in exquisite melody vastly different from the mad carol of bells from the Tower of Christ Church, Oxford.

We came via Preston and Litchfield to Kenilworth and Stratford, having a Sunday service at Litchfield. There is not a more exquisite gem than this among Cathedrals.

The heart of England is the Stratford district. It is also the heart of

England's magnificent and shaded roadways first beaten into shape by Roman Legions. Near Henley, forty-five miles from London, they are macadamized. They invite you on and on, your wheel rolling away seemingly without effort. At Stratford, the annual performance of Shakespeare's plays was taking place. One announcement card read, "Festival Season Prices," and confidently doubled its ordinary charges. One restaurant announced in large letters across its front "*Bacon-Shakespeare Restaurant*." The commercial spirit has become rampart here within the last few years and entrance fees in some instances doubled.

Oxford is always a delight, then to London via Windsor, Eton, Stoge Pogis. All looks easy now for the suburbs of London are near, the noise of traffic and the city's tumult grow upon us. There are a few old shrines to revisit and then across the Continent.

So far forty-five miles a day is my best record. Six hundred miles were traveled to London, and a long journey yet remains before I reach America, but my novitiate is passed. I shall never encounter more severe weather nor rougher hills. Men have undertaken such a trip around the world at great hazards, and in the beaten track of travel, but I have sought the hearts of the people in humble homes, in the byways and through country lanes, and yet not one famous pilgrimage neglected.

To lure you into the life with nature, I would tell you of our sleeping within her woods. At first not often possible on account of storm and cold, but now become a vital part of our journey.

At the close of a glorious day, we resolved to seek a bivouac for the night, and so were on the *qui vive*, scanning the country. At the bottom of a sloping meadow was a broad and rapid

stream, and on the far side up a steep brae was a dense wood. Here was to be our Hospice, water to cook our food and a bath at daybreak.

We walked our bikes cautiously down the steep incline, leaving them in a clump of trees for the night, then climbed the steep ascent into the dimly lighted wood, and sought protection under huge Scotch pines, the thick low branches shielding us from the wind. We broke heaps of pine branches and outlined oblong spaces three feet high with upright branches stuck into the ground, a thick layer for the bed and heaped high for pillows over which was laid our rain coats. For covering we had a steamer rug over which was piled a layer of soft branches. It was like a glimpse of Fairyland, the bewildering beauty of pine needles delicately penciled against the clear sky, the moonlight, the stars, the stillness, and at daybreak the early song birds. We wake refreshed, dip in the nearby stream, build a generous fire of our pine branches, and eat a breakfast of

home-made oat cakes, eggs, tea, figs. Ambrosia and nectar couldn't taste sweeter than our morning meal spiced as it was by the genuine sauce of hunger.

The morning and retiring hour are times of particular study and preparation for the work before us. We charge the subconscious at night with the purpose in view, and direct it to prepare the way for every detail of our life, and find in the morning that everything falls into the right place for the furtherance of our plans. And we pray! Thank God for this most precious kinship with creative power. And as children of the Most High, we ask and confidently expect food and shelter, and all things necessary for our immediate welfare, as an expression of co-operation in our pilgrimage.

The Continent affords fine tours, but certainly there is no cycle tour in the world so easy of access to compare with Scotland and England, and not even for a day would I be a table'd-hote victim for am I not—

“Land-lord, Sea-lord, Air-lord?”

Blinders.

BY FLORENS FOLSOM.

We can see no whit ahead;
Next breath, haply, we'll drop dead;
Cataclysmic change may come
In less time than tap of drum;
Forces abler far than we
Compass us invisibly:
What of that? Our duty's plain;
Forward! through the mist and rain.

Forward! through the snow and sleet—
Though abysses wait our feet.
If we saw the Danger here,
There the Sorrow, there the Fear,
Would we dare to still proceed?
If the Future we could read,
Who would face Tomorrow's threat?
We can't throw off Blinders yet.
Let's be thankful that we wear them.
Let's not seek to slit or tear them;
What they hide is for Tomorrow;
Strength is sent with every sorrow.

The Great Stone Face.

By A. A. LINDSAY, M. D.

PART 2.



"But, *why* are you not the fulfillment of the ideal, the Great Stone Face?" asked Ernest of the poet. "Are not those thoughts in your poems divine?"

"You can hear in them the far-

off echo of heavenly songs, Ernest, but my life has not corresponded with my thought. I have had grand dreams, but they were only dreams, because I have lived by my own choice among poor and mean realities. I lack faith in the grandeur, the beauty and the goodness which my own works are said to have made more evident in nature and in human life. Why then should thou hope to see me in yonder image of the divine?"

At the hour of sunset as had long been the custom of Ernest, he met with the people to whom he gave a discourse. Nature had erected a pulpit upon a small elevation of ground to which Ernest ascended.

As Ernest spoke, the poet realized that his was a nobler strain of poetry than he had ever written. His eyes glistening with tears, he gazed reverentially at the venerable man and said within himself that never was there an aspect so

worthy of a prophet and a sage as that sweet, mild, thoughtful countenance with the glory of white hair diffused about it.

At a distance, but distinctly to be seen, high up in the golden light of the setting sun, appeared the Great Stone Face. Its look of grand beneficence seemed to embrace the world. At the same instant in sympathy with a thought he was about to utter, the face of Ernest assumed a grandeur of expression so imbued with benevolence that the poet by an irresistible impulse threw his arms aloft exclaiming: "Behold! Behold! Ernest is himself the likeness of the Great Stone Face!"

All the people saw that for a fact the prophecy was fulfilled.

The psychological value of Hawthorne's allegory is to me inestimable. The Great Stone Face stands for the innate ideal in the human soul. The ideals are pictures in the soul's gallery. The purpose of life is to find the originals of these pictures. From our objective, finite choosing, we are constantly trying to compel a correspondence between a false real and a true ideal with the disaster, a disappointed life.

For instance, the gain of wealth as represented by and demonstrated in old "Gathergold" is pronounced by the masses of men to be the proper objectifying of an ideal purpose in human existence.

The utter selfishness and uselessness

and brevity of the life of the retired merchant fairly depicts to us the utter futility of our efforts to make our ideal approve of our making wealth, obtaining the purpose in our lives. There was no resemblance between old Gathergold and the Great Stone Face.

Many a life is just as completely at variance with true purpose, the great Stone Face, as is the wealth hoarder, in selecting fame as the chief end. With fame the goal, one can easily pay the price and get fame as did the great general of the sword who never lost a battle. And the masses bowed down to him; they heralded his name until they demanded acts that corresponded with the attributes that were in the Great Stone Face. The test of the ideal by the side of the real quickly demonstrated that acquiring fame is not the purpose of the innate ideal.

But a statesman—here is an emblem of power; one with power can do so much; surely to seek power is commendable? No, seeking power for power's sake has made a tyrant—not one to serve, but one to rule, in every instance. With the silvery tongue, the orator statesman benumbed human minds and made them easy victims to his command and the populace re-echoed his words and pronounced him Master, King, Prophet; they said this time we are not deceived. He is the image of the Great Stone Face. Ernest, the true life, can discern and discriminate, and knows the false, that it is not the ideal; that personification of the noble, the sympathetic, the beneficent never comes with violence nor deceit.

But there is that which comes so near the ideal to all appearances that we go the span and force a correspondence between a form and ideal and we often rest from all endeavor, deciding we have so far transcended the ordinary that we will make this little substitution. We

realize that we are in our facts and forms a few shades off of the ideal, but it is so near perfect that we can pass it off on the world as true. The poet in his masterful feeling and description surpassed mankind in such measure that Ernest who had lived eighty years in constant communion with the ideal; who breathed nothing else but the atmosphere of love; who radiated nothing but peace; saw nothing but beauty, could imagine nothing else but that the marvelous poet whose words stood all of these tests, would in physical form and countenance personify all of these things.

Then when his body did not correspond, Ernest's heart must be broken by the sad fact described in the poet's own words: "My thought and act have not corresponded with my words; I have chosen to live among poor realities."

I once knew a man about thirty-six years of age who probably knew and could recite every line of poetry and quote everything of prose ever written by Emerson. He was a teacher of Emerson. Anything one might say to him he could answer it from Emerson. Yet this young man wrote a letter to the world, saying, good bye; that his life was a failure; that he could not get on in the world; that every man's hand was against him. Then he tried to take his life with a sharp instrument, but not succeeding he later took poison.

Both the poet and my acquaintance could play so much like the ideal that the best of us would have believed in them, then Life (the Great Stone Face) came and said, no, these are not personifications of the ideal, their thoughts and acts were not as their words; and *thoughts*, not words, objectify; thought is the force, mind is the power that builds forms. The spirit of Emerson really taking hold of a man's life would make that life a glorious success; it

never could lead to inglorious failure.

There is a complete (not simply in a deceiving appearance) growing into likeness, the real of the ideal. It may not be something that the great mass of men care for or note, but being truth it needs not the glory at fellow man's hands.

The gradual shaping of Ernest's life and natural accompaniment, his body and countenance, consistent with his life, would cause no startling impression upon those who were constantly with him. Outbursts or any expressions of inharmony are unnatural and attract attention when harmony or naturalness is unnoted.

The poet could respond to the beautiful and was a discerner of truth even if he did not choose to live up to it. Hawthorne makes him declare, "Ernest is himself the likeness of the Great Stone Face."

Let us see now by the light of the New Psychology how Ernest obtained this likeness to that which he fondly admired, loved and trusted and interpreted all of his life.

Let us note that he did not obtain this likeness by lying, that is, affirming a thing to exist in kind or degree which did not exist. He did not concentrate his mind upon the Great Stone Face, determining that he would get to be in that image. He did live the life—the thought life and actions that were consistent with the attributes that he knew one with a countenance like that would have. Have we not been led erroneously upon this subject? For, have not many teachers said, "hold the thought" of the form you want; affirm you are that thing or that you have the thing?

The reason I say I am presenting my readers with the psychology of this subject is that I want you to know the scientific truth upon mind, body and character building.

You have that scientific truth right here. We have from some misconception been taught to deny and affirm in instances that one must lie to do so; again there is the broadcast teaching to think and think eternally of the thing you want, be that a form of body, a quality of mind or an attribute of character. My psychology now comes scientifically instructing us that we need never hold the image of what we might want, but just go right on and think the thoughts and do the deeds after the impulses of our ideals, the Great Stone Face, then we will get the body, the mind, the character that such thoughts, such ideals build.

Ernest dwelt on that face not to get a countenance like it, but to express a life that such a countenance bore witness to. He lived the attributes and obtained the countenance.

We all have a life to live. Every one has some daily program right where he is—let one discharge that program with perfect respect to the innate ideals, then beautiful harmonies of health, forms of body and features, and glorious mind and superb character will follow as effect must follow cause. Concentrate on the thing itself, though you do so day and night and always, yet live not the life—never will the body take the form of the image, nor the mind, nor the character come up to the fulfillment of the picture.

Ernest lived to love and to serve. He reclaimed the image of God, the Great Stone Face, and he himself became the personification of all of the attributes he interpreted in his Master. We all take on the image of our God. We tell in all of our involuntary phases just what are the attributes of our God.

Your voluntary, conscious mind has a free will to design, desire and aspire; your soul is the God that builds the ful-

fillment of the design; your soul in its innate department has supreme, perfect knowledge of what all of your designs should be—look therefore with your con-

scious mind towards your soul to prompt the designs. In this way, and in this way only, can one make real his innate ideal.

The Fine Art of Forgetting.

By GRENVILLE ATKINS.

One of the most valuable assets you can possess is a well trained memory. This does not mean one that retains everything, good and bad. It often happens that the memory retains too much, and one is hampered by the continual flashing on the mental screen of undesirable pictures.

If the day brings you a disagreeable incident, ponder it long enough to extract therefrom its lessons; all experiences have lessons attached to them. See if you have been at fault in any way for what happened, through passion, weakness, indecision, carelessness, or any other wrong attribute. Lay to heart the lesson, whatever it may be, as a safeguard against future mistakes; then resolutely shut the incident itself out of your mind, that its shadows may not obscure the path before you. Constant dwelling on past blunders will so sap your strength and confuse your judgment that you will constantly find yourself falling into error. In avoiding Scylla, you will run on Charybdis, and then, frightened by what you have done, you will rush so far the other way as to collide with Scylla again.


It is only when you are calm that you can exercise your judgment as you should, and if the mind is continually disturbed by discordant voices from the Hall of Memory any unexpected situation will have power to trip you up.

One of the best methods of training yourself to forget an unpleasant thing quickly is to turn your thoughts immediately to some subject of a totally dif-


ferent nature, so that no chance association of ideas may usher in again the unwelcome guest you are trying to bar out. Think of something so interesting that only an invitation is needed to make it rest content in your mind. This will discourage the intrusive thought, and its next attempt at gaining an entrance will be feebler, and the next feebler still, until at last it slinks away into the shadows to return no more.

The method of postponement is an excellent one also. When you feel that you simply *must* brood over some unpleasantness that has wrought up your feelings, forbid yourself to entertain the thought for a specified length of time—say half an hour. The idea that in a little while you will be free to fret yourself as much as you like will quiet your impatience. (This hint is for those who are just beginning to discipline their thoughts, and find the task a difficult one.) When the half hour is up, you will probably be so interested in something else that the desire to think of the unpleasant incident will be less keen; then postpone doing so for, say, an hour. Keep this up, lengthening the time of prohibition, and by and by the bugaboo will die a natural death, or else you will see that *you* were wrong, and not *it*, and that consequently all the trouble was a shadow cast by your own perturbed mind.

Keep a sieve over your memory, that it may allow only the finer things to find a resting place there, while the coarse dross is cast aside.



IEWS AND REVIEWS



—BY—

WILLIAM E. TOWNE

Enthusiastic Farmers.

Forrest Crissey in *Success Magazine* has been telling the interesting story of the Boys' Corn Clubs which are arousing the boys of the South to a high pitch of enthusiasm regarding the raising of big crops.

In 1909 the prize offered in the State of Arkansas for the best acre of corn raised by a boy of the Corn Clubs was a free trip to Washington.

The winner of the prize wanted to stay at home and use the money which the trip would cost to buy a horse. The bankers who furnished the money said "No, but you may have all that you can save out of the hundred dollars allowed to cover the expenses of the trip."

The boy traveled from Arkansas to Washington at an expense of 15c above the cost of his ticket. He sat up at night to save the cost of a sleeping car berth, and dined on a chicken hamburger, which he purchased in the station at Charlottesville, Va., for 15c.

When he returned to his home he carried with him \$55, which he had saved out of the \$100, and he was firm in the determination to become the owner of a horse.

It is hard to quench such enthusiasm as this. It is hard to convince the boys who have passed through such experiences as this that the field instruction work of the Agricultural Department and the Boys' Corn Clubs are not about the greatest institutions in the country.

In South Carolina there was one young lad, whose ambition had become fired to a high pitch by the Corn Club proposition. His father was disposed to treat the matter as a joke. Finally he told the boy that he might have the use of an acre of stump land, if he himself would clear away the stumps. The boy shouldered pickaxe and shovel, and day after day worked with grim determination until the acre was nearly cleared.

Then his father remarked casually that he had just got to have that acre for his own farming, and that if the boy wanted to enter the corn contest he must clear another acre for himself.

Just what the boy thought is not recorded, but what he *did* was to again shoulder his pickaxe and shovel and toil long hours every day until the second acre was cleared. He cultivated the acre according to the Government rules and raised eighty-four bushels of corn. His father's cornfield, which adjoined the test acre on three sides, produced only nine bushels per acre.

Even the father was aroused by this demonstration, and is now telling his neighbors that he wishes he had known twenty years ago what his boy has taught him about raising corn, and that if he had possessed this knowledge maybe he wouldn't now be about as poor and about as naked as a toad!

Over 46,000 boys are now enrolled in the Boys' Corn Club League. The reflex

effects of this army of united workers and scientific enthusiasts upon the agriculture of the South, and of the entire country can never be estimated.

One of the best features of the work is that it develops the co-operative spirit. Those who have the work in charge proceed to arouse interest by calling in the assistance of the public school system. The interest of the county superintendent is enlisted, and through him the teachers. Meetings are held in the schoolhouses and the names of boys who are willing to compete secured. Further meetings are held at which the necessary instruction for cultivation is given. Each boy receives regularly the bulletins from the Agricultural Department, which relate to corn raising.

The Agricultural Department has done no greater or more lasting work for the good of the American farmer than the demonstration field work in the South, which is largely responsible for the Boys' Corn Clubs.

It is becoming generally known that anyone in any part of the country may consult the Agricultural Department concerning his particular farming problem and receive expert instruction adapted to the particular needs of his soil. This instruction will tell him what to raise and how to raise it. In many instances the farmer is enabled to greatly increase the yield of his land, and at the same time reduce the cost of production.

Self Expression The Secret of Happiness.

A man is always happy when he is expressing his own ideals in activity. How happy is the child making mud pies. How happy is the boy in his first crude attempts at "making things" with tools. How happy is the artist as he sees his ideal of a landscape or a figure

growing under his brush. How happy is the inventor as he watches the successful working of some fine piece of machinery which had its origin in his own creative mind.

Self-expression gives us something to look forward to and this is the secret of all happiness. When we are creating something we are anticipating. We feel that we are of some use in the scheme of things, and we are anxious to see how it turns out.

Adult life is only an extension of the life that children lead with their building blocks and toys. The child exercises its inventiveness in building houses and castles and bridges with blocks. We grown-ups like to do the same thing on a larger scale.

The man or woman without an object, without any special work into which to put interest and imagination is a pitiful creature of circumstances. Those who live without an object are buffeted hither and thither, feeling aggrieved whenever they receive an unusually rough blow from Fate. They are constantly reaching out for their happiness to other people. When the props are withdrawn they are all at sea. Their activities are vitalized by sources outside themselves. Year by year they find their joy in life is slipping from them. They try to hold and hoard the things and experiences which come to them. They live in past experiences. They cling to the life of the past, ignoring the life that is now. Their mentalities are bowed down with the dead weight of remembrances. They push away from them the new impulses and experiences which, if welcomed and accepted, would mean new life.

Life itself is never-ending, but the manifestations of life change daily and hourly.

The first essential to a sane enjoyment

of living is to accept this fact, to identify ourselves with the universal life and not to set up our individual desires and affections and ideals and selfishly hug them forever. We might as well expect the sun to stand still to please us.

Many rebel at the death of friends. When our friends have completed their work here they pass on. Their well-being and their development demand it. The great law of evolution by which the race was created demands it. Why should we selfishly desire to hinder it? Why should we cling to the past when our friends were in another stage of their development?

The relationships of life are constantly changing. The friend of today may be replaced by the new friend of tomorrow. The changes which take place within ourselves and within our friends make new combinations and relationships necessary.

All these changes work for the betterment and increase of wisdom and experience of each one concerned. Why then should we not be content to accept such changes without resisting the course of evolution?

Express yourself and you will not need to worry about how others express themselves. You will be so busy with your own creations that your happiness will not depend upon trying to make evolution stand still for your private and personal happiness.

Forward to the Simple Life.

Current fiction is full of "Simple Life" stories. Stories which picture the solid comfort and the satisfaction which comes from living outside the great crowded centers of civilization.

I am now reading two serials, each appearing in a prominent magazine. Both describe the delights and successes of young people who engage in scien-

tific farming. The authors make their characters students of scientific farming. In one of the stories it is city folks who do the work. They buy a country place and start in in dead earnest to make farming pay them an actual profit in dollars and cents.

Incidentally it comes to them with all the freshness of a new discovery that the rising and the setting sun is a beautiful thing in the country; that there is a personal joy in successfully growing vegetables; that to have your yard filled with flowers of your own cultivation is a never-ending source of happiness and amusement, and that over all this outdoor life hovers the spirit of health, renewed strength, and energy that comes fresh from the fountain of nature.

True, the hard work which always goes with farming is kept somewhat in the background in these stories. The rewards of country life are gilded somewhat as becomes a romantic interpretation of the life. But it all goes to show that people are realizing that the rush and struggle of competitive existence in the large cities doesn't give one a chance to really live. The limit in this direction has about been reached. There are simple ways of living which bring far more of health and joy, and there are thousands of hard-working people who would find more prosperity even in the country if they would proceed cautiously and consult the Department of Agriculture often.

What does it avail to give so much strenuous effort to keeping up appearances? Yet that is what nine-tenths of the dwellers in the cities are attempting to do.

Of course if the city dweller were to be suddenly transported to a remote country place he would really suffer from the lack of society and some of the

conveniences of city life. But in the present age of free rural deliveries, reasonable priced automobiles, and trolley cars, it is possible for the city family seeking a country location to find a place where the conveniences of the city are not completely out of reach, and where the lonesomeness of the country will soon be forgotten.

Keeping Up Appearances.

What a tremendous waste of energy is involved in the mere keeping up of appearances. It is like an endless race. It is a race in which men and women grow old, sacrifice their health, their good looks, their enjoyment in life even—and still the mad scramble goes on.

A pride which is too silly to receive serious consideration it would seem, relentlessly drives men on into debt and untold sacrifice, and lucky is the man who escapes dishonor.

For practical utility, plated silverware is almost as serviceable as the solid article, yet to make a good appearance everyone who can approach the price of solid silver must have it.

Silk petticoats have a charming rustle. They indicate comfortable circumstances. Therefore, every woman whose husband earns even a modest salary must have a silk petticoat to impress her friends and acquaintances and the public. And yet a petticoat could be purchased at half the price which would be just as good, from a utility standpoint.

And someone pays in work for every cent that is wasted in keeping up appearances. Someone is giving his strength, his energies, the precious hours of his life in exchange for every article which is used primarily for keeping up appearances.

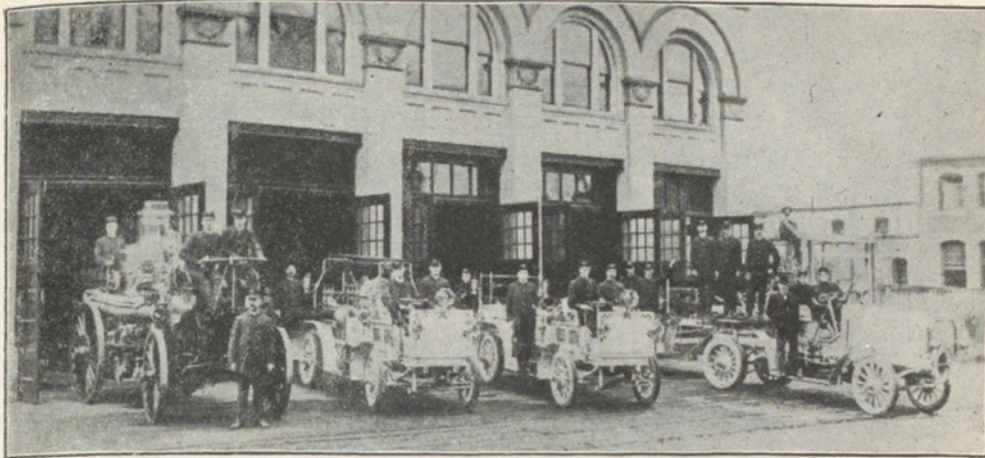
If ever simple utility becomes really fashionable here in America we shall become so wealthy that we will hardly know what to do with our money.



By WILLIAM E. TOWNE.

* * * Universal peace doesn't seem so far away as it did. England is enthusiastic over President Taft's arbitration plan. France is considering it favorably. Even Germany isn't altogether indifferent. If England, France and the United States sign an agreement to submit all their differences to arbitration it will be a good nucleus for a world-wide agreement. If Germany and Japan should also unite, a firm and broad foundation will have already been laid.

* * * Mr. Roosevelt has expressed the opinion that questions of national honor and integrity should not be submitted to arbitration. He maintains that if we were to agree to such arbitration, circumstances might easily arise which would cause us to smash the agreement into smithereens. He thinks that some outside nation might hit the United States a slap in the face which would need to be revenged forthwith, without waiting for the formalities of arbitration. Among the civilized nations of the world it would seem that such a possibility is too remote to require serious consideration. One individual is liable to make a sudden and hot-blooded assault upon another, which would require drastic action. But in the case of two great nations, especially the powerful, civilized nations, there is little possibility of such an occurrence. Nations are more remote from each other than individuals. They are more impersonal. They do not act with the same precipitancy. Their responsibility is not so easily fixed.



AUTO FIRE BRIGADE OF VANCOUVER, B. C.

The Single Tax.

By JOSEPH FELS.

Here are two statements that should make every honest man and woman think:

1. Science and invention have so greatly increased the product of labor that one man can in the same time today accomplish four times the amount of work possible half a century ago.

2. The struggle to make a living is just as keen, just as difficult as it was fifty years ago.

There is inspiration in the first of these statements. It quickens the pulse and has an "All's well" ring about it. But the second brings us to a halt, and the common sense, logical mind naturally asks, why? Why is it that the average man has not four times the comfort; a quarter of the worry and anxiety about the loss of health or employment; less of a struggle for his little home and family.

Henry George was one day riding along the foothills on the Californian side of the Sierra Nevada Mountains. The great fertile plains of California stretched to the Pacific Ocean away to the west. The fresh breezes from the hills mingled with those from the sea and swept over the vast expanse of sunlit, but vacant land. Out there on the plains was health, life and opportunity. But George's mind flew to the huddled city poverty of even so small a city as San Francisco, where men

crowded and jostled and jeered at each other in their struggle for life.

"Why is this?" he asked himself. "Why is it that the most palatial residences overlooking the Golden Gate are owned, not by the men who work, who produce wealth, but by the land owners, and the landlords?" This questioning led his mind to the great truth—the foundation of the Single Tax Philosophy—that these landlords, who neither toil nor spin, control their fellowmen and extort from them tribute money, because access to the land, the great source of natural opportunity, is denied to the people.

The Single Tax idea is this: We believe that the land values should be taxed and nothing else. Land is a gift from the Creator, and the man who holds it should pay for the special privilege he enjoys. All other taxes are merely taxes on industry, taxes on the things produced by labor.

We do not object to a man holding just as much land as he desires, but we do ask, however, that he pay the community taxes on the value of the land he holds. These taxes paid by the landholder goes, not to any man, any landlord, but to the community for revenue purposes. It is only just to make the dog in the manger pay for the manger. But justice, alas, is rare.

The abolition of our personal property tax



HOMES IN SUNNY VANCOUVER WHERE THEY TAX HIGHEST WHAT THEY DON'T WANT—VACANT LOTS FOR INSTANCE.

system would free industry and encourage thrift. If, under the present system, a man builds a fine house and makes a beautiful garden, his taxes immediately increase. Our twentieth century Christianity and sense of justice demand that he should pay for being a good citizen! The industrious farmer, who improves his land, fences his fields and renovates his out-houses is taxed more heavily than his lazy and incompetent neighbor; more heavily than the speculator who owns an adjoining lot and holds it for a rise—until the industry of others in the district has increased the value of it.

Every man has a right to that which his labor produces. Every community has a right to the increase in the land values that it produces. Under the present system, the land speculator reaps all the benefit from the presence and work of the community. As the population grows, the value of his sections increases enormously.

Study the growth and development of any rising town. You will see innumerable instances of this. Manhattan Island, for instance, was originally bought from the Indians for \$24.00. It is now worth over \$4,000,000,000. To whom does this wealth belong? To the metropolitan millionaires or to the people? Whose industry caused the increase?

The Single Tax will solve our housing problem. Rents will decrease. Those who have possession of the land will have to make good use of it, or they will not be able to pay their taxes. This will inevitably throw on the market a lot of unused land, which the speculator will find it unprofitable to hold idle

owing to the demands of the tax. It is obvious that the housing problem will cease to be a problem where land can be obtained at a reasonable figure. In a just state of society the tenement houses of New York would not be allowed to exist for one minute while four-fifths of the metropolitan area remains not built upon. In the metropolitan area of London there are 10,000 acres of unoccupied land. While holding this fact in the mind, think of the veritable sea of slums, the slimy filth and the human wreckage on the south side of the Thames.

The taxation of land values will benefit the farmer enormously. In this and in every walk of life it will open the way for every individual to do the best that he is capable of. Every man will then be the architect of his own future. We cannot under this new system of taxation prevent any man from meeting obstacles caused by his own errors, but what we can do—and what we will do—is to establish a system which will make it impossible for the great body of men to be exploited by the few.

The farmer's taxes will be reduced to less than half. Now he pays taxes on practically all he eats, practically everything he uses in the way of material and tools. Though he (like the rest of us) receives few or no bills for the customs duties, still he pays them. Also, with the rest of us again, he pays the salaries of the horde of tax collectors that are now employed.

The next-section speculator, who trips to the Continent or runs south for the winter, will have to pay the same taxes as the farmer



SECOND BEACH, STANLEY PARK, VANCOUVER, B. C.

who, by years of labor, and the use of good brains, in time builds up one of those beautiful homesteads and farms that are the glory of our American countryside. But the greatest benefit that will come to the farmer under the Single Tax system will be the increased market for his products. Everyone who works will be prosperous and will have money to spend. All this will re-act on the business life.

It follows, too, that unemployment will simply vanish. The freeing from taxation all improvements and products of labor will bring general prosperity and employment for all at an equitable wage. While there is employment in plenty wages are always fair, for no sane man will work for an employer who pays "bread and butter" wages when he can do better for himself or in other positions. Why an employer should feel he is a particularly good fellow and a benefactor to the race just because he employs a number of workmen, has never been clear to me. If, in an equitable labor exchange, any man is considered to be doing a special favor, surely it is the man who does the work; he, it seems to me, is the valuable member of the community.

All that I have said is being proved in the Canadian northwest. Vancouver, B. C., raises all her taxes from the taxation of land values, and the citizens find that they can obtain adequate local public revenue without taxing the personal property of individuals or real estate improvements. Let me show you what the result has been. In 1909 the number of building permits issued in Vancouver was 2,054, and the value of the buildings, \$7,258,565; in 1910,

last year, the number of permits was 2,260, and the value of the buildings \$13,150,365. The bank clearings in the city in 1909 were \$287,000,000; last year, \$445,000,000. Does this not bear out our commonsense contention that if taxes on products of industry and improvements are abolished that improvements will increase and industry flourish?

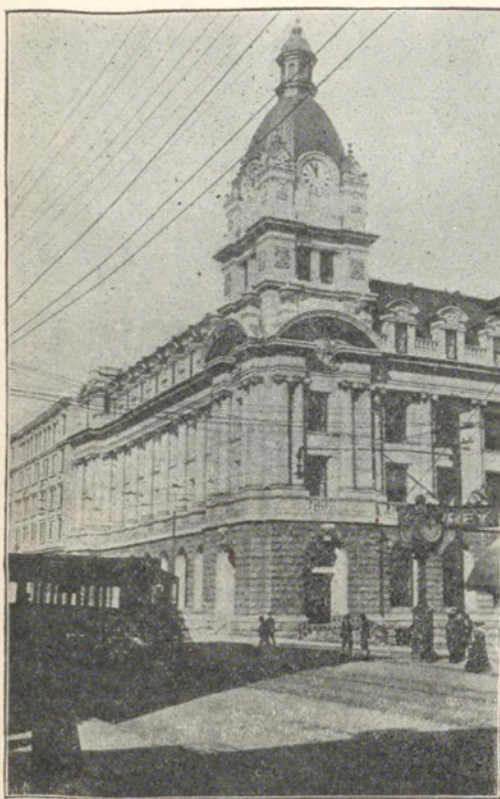
Now compare Vancouver, the Single Tax city, with Seattle, Wash. Seattle has twice the population of Vancouver, but in 1910 her building permits did not exceed those of her Canadian neighbor. Vancouver booms, and it is not surprising.

There is the same advance towards commonsense taxation throughout the great Canadian northwest. Not one of the farmers of Manitoba, Saskatchewan, or Alberta pays one cent of taxes on improvements on personal property. These three states cover an area of 577,922 square miles, more than the total area of Minnesota, Iowa, Wisconsin, Michigan, Illinois, Indiana, Ohio, Maryland, Pennsylvania, Delaware, New Jersey, New York and all the New England States.

"Fools," said Greeley, "do not emigrate." Certainly fools have not emigrated to the great northwest.

In our own country Oregon is moving towards democracy. In 1912 it is going to win the Single Tax, and one Single Tax state in the Union will soon cause others to fall into line. Good example is always the best argument. Oregon has already the Initiative, Referendum and Recall, and with this it is possible for the people to express their opinion, to show their power.

Those of *The Nautilus* readers who want to



POST OFFICE, VANCOUVER, B. C.

help in the fight for justice, should all work for the adoption of the Initiative, Referendum and Recall in every state. Since the people are the wealth of the country, they should hold the power which is now in the hands of the "Interests."

I want every reader of this magazine to study this question. Write to Daniel Kiefer, of Cincinnati, O., for literature on it, and once you have gotten a grounding in the truths that the Single Tax stands for, I know what cause you will advocate.

What is there for which life gives us opportunity, that can be compared with the effort to do what we may—be it ever so little—to improve social conditions—and enable other lives to reach fuller, nobler development?—Henry George.

A City Under the Single Tax.

By B. S. SPAULDING.

Vancouver is probably the best example of what the Single Tax will do for a city. Not that Vancouver has an undiluted form of the new system. It hasn't. But out there in the Canadian northwest they have shown what can be done by shifting the tax burden from the industrious and enterprising on to those whose wealth comes, not from their own exertions, but from the industry of the community.

Mayor L. D. Taylor was elected in 1910 on a straight-out Single Tax program and flying the same anti-monopoly colors, was elected again this year.

The Single Tax principle was gradually brought into operation. In 1895, the city council reduced the tax on improvements by twenty-five per cent; eleven years later a further reduction was made, and last year the tax on improvement was entirely eliminated. All revenue is now raised from the Single Tax—the taxation of ground values.

Meantime, Vancouver booms. It is not surprising that it should. If we don't want a thing we tax it. When we don't want English shoes and clothing we tax them, and the same law holds good with regard to vacant land held by the speculators, until the industry of others increases its value.

There's nothing complicated about the matter, provided it is faced in a straightforward way. Given the power to levy its own taxes, a City Council (or a State Legislature) has merely to decide on the things that it wants to flourish, to increase; then relieve them of the burden of taxation. That's what the Vancouver City Council has done. And having decided that vacant sections are worse than useless to a community it taxes them just as much as it does the lots that carry best buildings.

Alfred J. Nock, writing in the American Magazine for May, on Vancouver, quotes many instances to show how the system works. Here is one:

"The Dunsmuir Hotel," he writes, "occupies half a block. David Gibb & Son own it, and also own the vacant block adjacent. The

vacant block is more valuable of the two, being situated on a better cross street and nearer Granville street, which is a business thoroughfare. The hotel half of this block is assessed at \$32,000, the vacant half at \$38,500. Short and simple. David Gibb & Son pay \$6,500 higher valuation on their vacant lot than they do on the lot that carries the hotel.

The new system of taxation is making Vancouver "a city of free industry and free homes." Twenty-six thousand people moved there last year, and this in spite of the fact that the two neighboring cities, Spokane and Seattle, are losing rather than gaining in population.

Vancouver is barely twenty-five years old. The value of realty in the city at the time of the first assessment was estimated at \$2,456,842; \$13,000,869 was the estimate ten years later. Skip another ten years and we find it has risen to \$38,346,335, and the latest returns give the value of realty as \$98,720,345. No immediate sign of disaster you see.

Now notice the growth in the value of improvements. In 1895, when they were partially exempt from taxation, they were assessed at \$4,317,660. Ten years later the figures stood at \$11,804,240. This is a satisfactory increase, but from 1906, when a further impetus to building industries was given, the growth in the value of residences, offices and all kinds of business buildings, was phenomenal. Here are figures:

In 1906 they were \$14,087,640; 1907, \$16,381,475; 1908, \$20,127,035; 1909, \$24,405,210; 1910, \$29,644,720. This takes us to the beginning of 1910, when it was decided to raise all revenue from the taxation of land values, and improvements were allowed to go scot free. With industry and enterprise not handicapped by taxation the value of improvements rose in less than twelve months to \$37,858,660. The value of the building permits tells the same story.

Twenty mills on the dollar is the tax now levied on land values. While this is a stimulant to industry and tends to cause the owners of vacant lots to build, to make them revenue producing, it is only a moderate application of the Single Tax. It is not high enough to check speculation in land, and where land speculation is there will be want and crime.

While Single Taxers do not claim Vancouver as a straight-out demonstration of the Henry George idea, it is apparent to all that from small beginnings in the right direction



THE LIONS, FROM CAPILANO,
VANCOUVER, B. C.

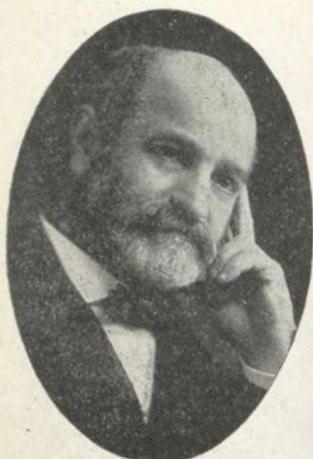
this city is developing along lines that will bring relief from our present unfair economic inequalities.

In one sense, this movement is not modern. The single tax question is at bottom the land question, and the land question is as old as the Gracchi. Even in our own new country it dates as far back as to the middle of the last century, when Duganne sang:

And the soil is teeming o'er all the earth,
And the earth has numberless lands;
Yet millions of hands want acres
While millions of acres want hands.

Who hath ordained that a parchment scroll
Shall fence round miles of lands,
When millions of hands want acres,
And millions of acres want hands?

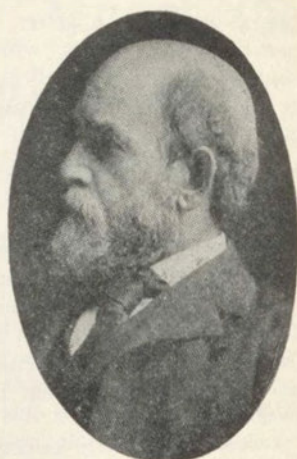
In no such connection, however, is the single tax movement usually thought of. It is regarded as having originated with Henry George, who was born in 1839 and died in 1897. Nor is this idea much amiss. For George, though he did not discover the land question nor invent the single tax, did propose the single tax as the just and expedient method of solving the land question in harmony with the normal tendencies of civilization.—ANON.



JOSEPH FELS.

Two Single Tax Exponents.

By STANLEY
BOWMAR.



HENRY GEORGE.

JOSEPH FELS.

Mr. Joseph Fels is one of the most energetic and enthusiastic reformers in this country. His influence, it is safe to say, is wider, more potent; his circle of co-workers larger than that of any other philanthropist, irrespective of nationality.

Fels is a philanthropist in the true sense of the word. He abhors charity and is giving his millions (made in the manufacture of Fels Naphtha soap), his wonderful executive ability, and his untiring enthusiasm to fighting special (therefore unfair) privileges and monopoly. These, he knows, make involuntary poverty inevitable for the many and automobiles and continental tours possible only for the few.

He lives on the "Limiteds" and fast expresses, steamboats and in hotels. His restless nervous energy keeps him ever on the move. He'll go anywhere to expound the teachings of Henry George, to a church meeting or a theatre, or he'll cheerfully "stump it" at the corner of a street.

He is in no sense an orator, but somehow his talks are never dull. It is something new to hear a man of millions calling down the rich, protection and all the various forms "of the fruit of the tree of monopoly." He does it, too, with such force, fearlessness and explosive energy that everyone must and does sit up and take notice.

Although his money goes out to New Zealand, Australia, England, France, Germany, Denmark, Sweden and other countries of Europe, where there are Henry George Associations, and even to China (the land-

lord-ridden country of the Far East), Fels will go off like a brand new Maxim if too much stress is given to the \$1,000 a day he gives to the cause. "I want credit," he said recently, "for what I am able to do as an individual, not for the money I give, and when I go into the ground to enrich the daisies I want to have something else engraved on my tombstone than 'here lies Fels Naphtha' or 'Here lies the man who gave his ill-gotten money to the poor.'"

Impelled by the spirit of fundamental reform, and hating all shams and charity which merely whitewash, he works unceasingly for the taxation of land values—the Single Tax—and presses into the service a host of friends.

Speaking before the California University a few months ago, he closed his speech by saying:

"With the help of that Great Power to which all must bow, I want to have it said when I leave my work here below that I have done something for my fellow men. I want to have it said that I earned the right to live and work, and that I earned the right to rest. I want to do my duty to myself and my fellow men by helping to bring about conditions better than now exist. I would have it so that little children would no longer starve, and no mothers weep and fathers groan under the burdens caused by land monopoly. Now, who will help me?"

And in that paragraph you get the spirit and the purpose of the little five-foot Jew, known to the world as Joseph Fels.

HENRY GEORGE.

Life's experiences taught Henry George his philosophy. No array of professors nor extensive paraphernalia of learning had a hand in his development. Starting out with an open, adventurous, logical mind, he blossomed into a friend, a leader and a prophet of the people.

And the process? The stages in his thrilling life journey? That were a long, long story—a story of a year or more's life at sea, the story of years of "subbing" as a printer in California, gold mining, and the launching out into married life on money borrowed from friends. And all this was only a preface to many chapters of poverty and privation.

He was born in Philadelphia in 1839. Up to 1871 when he became editor of the *San Francisco Evening Post*, the first one cent paper in the west and the first real people's paper in California, his life was one of almost unbroken hardship and uncertainty, and he had good reason to say that he had seen "the rich thief honored, while honest poverty was despised."

Thinkers on the coast, however, began to recognize him as a leader. His articles in the dailies and magazines, particularly one in the *New York Tribune*, on Chinese Immigration, attracted wide attention, and his pamphlet on the Land Question dealt with the matter in a way that was new, almost startling. In it (the pamphlet is long since out of print) there was the germ which expanded into "Progress and Poverty." It contained the Single Tax idea that all public revenue should be raised from the taxation of land values since the value of land is made by the community. He pointed out that the value of a vacant section does not come from the industry of the owner, but from the growth of population and its industry and enterprise. This steadily increasing value should, therefore, be taxed for the benefit of the people, to pay for the cost of local and national government, instead of, as at present, taxing the improvements on land and other products of labor, and the raising of huge tariff walls which in the ultimate do nothing but enable the big manufacturer to plunder the public.

Speaking in later years of the genesis of his thought, George said that in 1858, when he was a mere youth, the remark of an old miner that the wages in California would go down, and that some day the white man would be glad to get the diggings that the Chinamen were then working, made a great impression on him. The idea that as the country grew

in all that we were hoping it might grow, the condition of those who had to work for their living must become not better but worse, set him to thinking.

The thought-stifling argument that all things happen by divine will and providence did not appeal to him. "If a man," he wrote, "were to give a feast and provide so little food that nine-tenths of his guests must be sent away hungry, we should call him a fool or worse. Yet so accustomed are we to poverty that even the preachers of what passes for Christianity tell us that the great Architect of the Universe to whose infinite wisdom all nature testifies has made such a botch-job of this world, that the vast majority of human creatures He has called into it are destined by the conditions he has imposed, to want and brutalizing toil that gives no opportunity for the development of mental powers—must pass their lives in hard struggle to merely live!" George knew that at the bottom of every Social problem, there is a Social wrong.

Some time after the publication of his pamphlet on the Land Question he was invited to address the students and faculty of the University of California. There was some talk of a political economy class and George's name was mentioned as the prospective professor—mentioned before the lecture never afterwards. He told the students that for the correct study of Political Economy professors were not absolutely necessary, and a student should take nobody's opinion for granted; "Try all things, hold fast to all that are good." "A monkey with a microscope, a mule packing a library are fit emblems of the men—and unfortunately there are many—who pass through the whole educational machinery and come out but learned fools, crammed with knowledge which they cannot use—all the more pitiable, all the more contemptible, all the more in the way of real progress because they pass with themselves and others, as educated men." He did not get the professorship of Political Economy. The faculty shied.

"Progress and Poverty," his greatest work, was written in 1880. His former pamphlet on the Land Question had brought him a letter of praise and encouragement from John Stewart Mill, but with the publication of "Progress and Poverty," his name became world-wide, and he started a career as a lecturer, writer and thinker of international reputation.

Unfortunately for himself and for the cause

his friends induced him to become a candidate at the mayoralty election in New York in 1860, and again in 1897.

Following a long strenuous lecture tour, the last political campaign proved too much for him and he died suddenly in the midst of the

fight—died fighting for the great policies (all hinging on the land question) which when adopted in the not far distant future will insure to every man just return for his labor, and bring in a condition of things under which the idle alone shall starve.

“As’ A Grain of Mustard Seed.”

A SEQUEL TO THE SERIAL STORY BY WALLACE D. WATTLES THAT ENDED IN MAY NAUTILUS.

By KATHERINE QUINN.

When Fred and Billy left the bank, Jason Packett sat staring at the bills before him with mingled rage and disappointment. His suggestion that the money was spurious was a mere bluff. In his heart he knew it was genuine. More than that he realized it had come to him by a means little short of miraculous. To his mind it represented the materialization of Marcia Stewart's faith. It was as if she had struck the rock and this rich flood had poured forth.

Jason Packett was not a bad man, or perhaps it would be better to say he was not bad except in so far as materialism had blinded him to the beauty of unselfish love. He was a materialist of materialists. His creed might be summed up in the words he had spoken to Mrs. Stewart on the day previous: "Divine love may be all right so far as it goes, but in case of need I have found bank notes more trustworthy." He was neither vicious nor depraved. He was not a miser, since he loved money, not so much for its own sake as for the scope it gave to his power-loving nature. Gladly would he have forgiven Nellie's debt if Mrs. Stewart had consented to marry him; indeed, he would have thought \$10,000 but a small sum to give in exchange for a comely woman. But all his life long, he had placed his faith in bank notes. Whatever he wanted money had procured for him. It had given him place and power in the little town in which he lived; it had purchased the creature comforts dear to his soul; it had not given him love, it is true, but it had brought him the flattery and adulation which men of undiscerning nature are willing to accept in lieu of love. Money was the only god at whose shrine he had ever worshipped and hitherto it had not turned a deaf ear to his request.

In his youth he had loved Marcia Stewart, but it was a mere boy's love he felt for her, and when she was married to Billy's father he was disappointed, but not sorely grieved. She was the prettiest, most vivacious girl in the circle of his acquaintance and because of that he desired her for his wife. To have the finest house in town, the prettiest wife, the most attractive children had been his youthful ambition. But even then he had gained a footing in the business world, and had felt the fascination of money making, and when he was disappointed of Marcia, he turned back to its pursuit with a feverish anxiety. He had almost forgotten her in his mad struggle for wealth till her husband's death brought her once more before his notice. He saw her again and complacent liking flamed into passionate love. He wondered what influence had been at work in her, making her a hundred fold more attractive as a woman than she had been as a girl. She aroused in him the pang of desire, and at the same time piqued him with the hopelessness of realization. He was rich and she was poor, yet he did not dare to offer her his hand. He seemed to feel himself shrivel into insignificance beside her queenly poise and self-assurance.

Then suddenly came the robbery at the bank and Nellie's confession. Surely Fortune was playing into his hands. His god had not failed him after all. His vaunted wealth would buy him his heart's desire. He had but to bide his time and Marcia Stewart would be his.

He was not deterred by the thought that she did not love him, that she would scorn and hate him for the means by which he sought to gain her. He thought of nothing except that the incomparable woman was to be his.

Do not think too hardly of him. He knew but little of hearts or souls. As men buy fine pictures and costly statuary to adorn their dwellings, so he reasoned he would buy this woman and set her in his home. If he would have held her "but something better than his dog, a little dearer than his horse," yet do him the justice to believe that his dogs and horses were better cared for than those belonging to most men. To all that was outward and visible in Mrs Stewart, he paid ample homage. Her beauty, her intelligence, her unruffled serenity, her almost unerring judgment were duly appreciated by him. It was her soul he did not understand. That it was soul development which gave her her peculiar charm he did not fathom. How could he sense the god in her, who knew no god but money?

When she rejected his proposal he was furious. She had no visible means at hand, yet she had talked of obtaining \$10,000. She was poor, yet she mocked him with the wealth of the illimitable. Still the very faith that he derided had touched him with awe and admiration and made him more than ever determined to bring her to his terms.

But he had lost and she had won. He put out his hand and ran his fingers through the bills before him. Billy's were neatly piled and carefully smoothed; Gaylor's were carelessly bunched together and wrapped with a string. In them the East and West had met. They had come from the farthestmost ends of the earth in answer to a woman's need. He viewed them as the symbol of his defeat. All his life he had worshipped them and they had betrayed him at the end.

There was a force in the universe of which he had not been aware, a mightier force than any with which he had reckoned. Weak women called on It and It answered them. Marcia Stewart looked to It with the love and confidence with which a child might regard an indulgent parent. And it was an omnipotent force, having power over all things visible and invisible, spiritual and material. It led men hither and thither in furtherance of its decrees. It had inspired Billy in the writing of his play and strengthened Gaylor as he struggled through the desert with Moqui Jim on his back. It had identified these men's purposes when they were a continent apart and at the appointed time It had brought them together and realized their desires.

Jason Packett had always laughed to scorn the miracles of the early ages, but when he himself was made party to a miraculous oc-

currence his cynicism gave way. For the thing was surely miraculous. If \$10,000 had fallen from the sky, bearing an order from the Most High that it was to be used in liquidation of Nellie's debt, the occurrence would have seemed no more wonderful.

Do you remember Mrs. Towne's description of the awakening of a materialist?

"The material one reckons without his Unseen Host. By and by the Unseen begins to juggle with him. His beautiful plans, every step of which he could plainly see, are blown away. He can't see why. The things in which he had such faith begin to totter and tumble about his ears! He can't see why. Reluctantly he begins to see that there are mighty forces he can't see. His faiths are torn loose from their material moorings and go feeling out into the Unseen for new things to cling to."

Jason Packett's faith in material things had begun to weaken with his renewed acquaintance with Mrs. Stewart. He sensed the working of a Higher Power in her, though he could not understand it. He realized that her standards are different from his. But what impressed him most forcibly was the presence of peace in her, a peace of mind wholly incompatible with the ups and downs of life as the materialist views it, and an all-embracing love impossible to a dweller on the competitive plane. Little by little he had begun to mistrust his old principles and ideals and to hanker after those more beautiful ideals which he glimpsed in Mrs. Stewart. He really wanted to live on a higher plane, but he made the mistake of thinking he could buy his way into the kingdom of heaven as he had bought his way in the kingdoms of earth. He forgot "Tis only Heaven is given away, 'tis only God may be had for the asking."

The miraculous termination of the day's adventure had jerked loose the tendrils of his faith from material things, and in his heart was born the wish to understand the workings of that wonderful Law whose operations had baffled and defeated him.

There was a happy party in the parlor of the Stewart home that evening when Mr. Packett rang the bell. Esther was seated at the piano with Billy hanging adoringly over her. On a settee on the opposite side of the room Nellie and Gaylor were engaged in earnest conversation. Mrs. Stewart sat between them, now listening smilingly to Esther's theatrical gossip, and now lending an ear to Gaylor's story of his Western adventures. An angry flush rose to Billy's face when he saw

the banker's countenance at the door, and Gaylor rose quickly from his seat, but Mrs. Stewart, restraining them with a smiling gesture, went herself to the door. A glance convinced her of what she had previously suspected, that a change had come over Packett, and her heart always quickly touched by the sight of suffering, softened toward him when she beheld his altered expression. Leaving the young people to themselves, she led him into a little sitting room at the back of the parlor, where she courteously asked him to be seated.

"No doubt it is unpardonable of me to intrude upon you this evening," he began, in a faltering voice, but with the light of purpose shining in his eyes, "but the suspense of the last few hours has been too great to be endured. Your faith in the Divine has been justified, and I have come to see if you will tell me something more of the working of the Law by which your desire was accomplished."

Mrs. Stewart smiled at his intrepidity. He had been a veritable Paul of Tarsus, and with apostolic zeal she longed to convert him from an enemy of truth into an ardent spreader of the gospel.

"I am but a disciple as yet, Jason," she answered, "but I shall be glad to share my meager knowledge with you."

"If a disciple can work such wonders, I am more than ever eager to know what is possible to a master."

Then Mrs. Stewart told him, as she had long ago told Billy, of her faith in the Infinite. She explained to him as clearly as she could her belief that all things in the beginning came from one eternal, original and perfectly fluid substance, into which they are continually being resolved and from which they are continually re-issuing in new forms. She told him that by consciously connecting ourselves with this formless substance, or the Infinite, we can enter into its limitless power and wealth and cause all things to be brought to us as we need them. But most of all she talked of the necessity of faith, faith in God, faith in ourselves and faith in faith.

"Many people have a great deal of faith, but do not believe that faith is omnipotent. Other people believe in the power of faith, but declare that they themselves cannot believe. It is those blessed souls who have faith and realize that in having that they are in potential possession of all things, who never fail to get what they want."

"I have seen that you do not fail to get what

you want," said Mr. Packett smilingly. "I am deeply interested in this new science which you have so logically expounded, but I confess I am not immediately able to grasp it. Do you wish to heap coals of fire on my head by letting me come and talk with you about it some other day, or do you feel that your pearls would be but cast before swine?"

"I feel nothing of the sort, Jason; I have long ago learned the folly of personal enmity, and I shall be glad to heap as many coals of fire on your head as you will endure."

"I do not wish to apply this new philosophy to money making. I have already more money than is sufficient for my needs. What I want to know is whether I can obtain spiritual treasures from the Infinite, as Billy obtained material treasure. Charity, joy, peace, patience, kindness,—are these to be found in the Infinite?"

"Where, indeed, if not the Infinite? You have but to seek them there to find them."

They passed into the outer room where the young people sat about a table at cards. Mrs. Stewart crossed the room and then turned back.

"Mr. Packett wants to shake hands with you, and to wish you success and happiness in the way you are to walk together," she said.

The effect on the group was electrical. Mr. Packett was too dazed to speak. He was willing enough to make peace with them, but would not have brooked an advance. Hardly had her mother finished speaking, however, when Nellie reached out her hand.

"My heart is too full of joy to hold a grudge," she said smilingly.

"Sin and sorrow have taught me sympathy," said Gaylor, following her example. "I would refuse the hand of fellowship to no one who wished to have it."

"It was you sent Billy to me," said Esther, advancing with grace of manner which quite charmed the banker, "but since you did it unintentionally, I'll forgive you."

Billy had been a little uncertain how to act. He did not find it easy to forgive the man who had treated him so unkindly, but as the little play went on his dramatic instinct led him to take part in it.

"Since Esther has forgiven you for the evil you have brought upon her, I should surely be able to forgive you for the great blessing you have been instrumental in bringing to me. Shake hands."

And Mrs. Stewart, who had the quoting habit, smiled upon them as she repeated softly,

"Evil and good are God's right hand and left."

Then she dismissed the banker and when he had gone she stood a moment at the door. Everywhere were harbingers of spring, noises that whispered of her coming, fragrances that foretold her sweetness. Inside the young people, with the proneness of youth to take all

things lightly, had already returned to their game. She watched them a moment and then she looked again down the quiet street where Jason Packett's form was still discernible in the moonlight, and in her heart was the joy known to the angels of heaven, "who rejoice over a sinner that repenteth."

The Meal and the Man.

By MARIELLA JOHN LADD.

NO. 4.

Mutton is found to be a lighter food than beef; two ounces of mutton containing on an average 16 grammes of proteid as against 18 grammes contained in beef. The following recipes are so made that each section or cutlet contains about 16 grammes of proteid. Where the portion of meat is divided into sixteen sections, each two cutlets contains 16 grammes.

If time is too precious to spend in deep fat frying, the whole portion can be put into a baking dish, covered over with a layer of mashed potatoes or breadcrumbs and baked in a quick oven. Do not forget to add the small pieces of butter necessary to produce a crisp brown surface. Be careful to have the oven hot enough and not too hot. It can be tested in the same way as the frying fat was tested—by means of a piece of bread. If the oven is too hot or too cold the same ill effects described in connection with the fat bath may be expected. So important is this question of fat temperature in healthful cookery that a thermometer seems to be one of the best investments that can be made. It is possible to get very convenient ones that stand up like a step ladder and have the exact temperature necessary for all the most common culinary operations printed on it in a way that one cannot help seeing.

As some of the following recipes contain pulses—i. e., peas, beans, lentils, etc.,—which take up much water in cooking and have therefore sometimes a very deceiving effect on the eater of them, it may be as well to mention that in each case the value of the pulse in a properly cooked condition has been taken. To properly cook pulses it is necessary

to allow them to absorb only their own weight in water. They should therefore be cooked slowly. The fireless cooker is the best invention ever known for perfect pulse cooking.

FIRST RECIPE.

Ingredients. 4 oz. of butter beans weighed after being cooked in their own weight of water, 4 oz. cheese, 2 oz. breadcrumbs, a dozen capers or picked nasturtium seeds, 4 yolks of eggs, chopped carrot, turnip, onion and parsley to flavor. Seasoning of white pepper and celery salt.

Method. Pass the beans through a nut mill and cook the vegetables in very hot but not browned butter. Mix dry ingredients together, add flavoring, breadcrumbs, and eggs to bind.

Divide the whole into eight sections each of which will contain about 15 grammes of proteid. Serve on a bed of mashed turnip with a rich white cream gravy having chopped capers or parsley in it.

SECOND RECIPE.

Ingredients. 4 oz. brown beans, 4 oz. salted peanuts, 2 oz. breadcrumbs, 2 oz. cheese, two large tomatoes, a tablespoonful each of chopped onion, and parsley, seasoning of cayenne and celery salt, 3 eggs and a good piece of butter.

Method. Cook the beans in their own weight of water, put them through the mill with the cheese and salted peanuts; add the pulp of the tomatoes, onion, parsley and breadcrumbs. Mix in the butter and eggs with the seasoning. Divide into eight cutlets, mold and fry in the usual way.

Serve on a mound of mashed potato with a rich brown gravy flavored with tomato catsup.

THIRD RECIPE.

Ingredients. Half a pint of corn, half a pint of lima beans, an ounce of shredded wheat crumbs, a tablespoonful of cream, two eggs, white pepper and celery salt.

Method. Cook the corn and beans together slowly only giving them a pint of water and covering them down tightly in the inner pan of a double cooker. Add the cream and bread-crumbs, seasoning and eggs. Mold into little cork-shaped rolls and fry like the cutlets. Serve on a mound of green peas or beans with plenty of nut wafers to eat with them to increase their proteid value.

FOURTH RECIPE.

Ingredients. 4 oz. cheese, $\frac{1}{2}$ oz. butter, $\frac{1}{4}$ pt. milk, a small onion, red pepper and celery salt, toasted breadcrumbs, 2 eggs.

Method. Mill the cheese and place it in a shallow baking dish, mince the onion and sprinkle it over the cheese with some pepper and salt. Beat the eggs, pour the milk on them and turn the whole into the dish. Bake till it sets in a hot oven. Sprinkle toasted bread-crumbs over the dish, warm again and serve.

FIFTH RECIPE.

Ingredients. 3 oz. shredded wheat crumbs, 3 oz. grated cheese, 1 oz. grated horseradish, a quarter of a pint of milk, 3 eggs, a teaspoonful of French mustard.

Method. Boil the milk and pour it over the dry ingredients. Add the eggs well beaten and mold into cutlets.

Fry in deep fat and serve hot with brown gravy and red currant jelly.

SIXTH RECIPE.

Ingredients. 4 oz. lentils, weighed after being cooked in their own weight of water, 4 oz. cheese, 2 oz. salted peanuts, 2 oz. toasted bread-crumbs, 1 oz. butter, 2 tablespoonfuls of tomato catsup, 1 tablespoonful of Tabasco and an egg or two. Season to taste with red pepper and celery salt.

Method. Cook the lentils in a double pan cooker adding to them a piece of butter, an onion stuck with two cloves and a sprig of fresh mint. When cooked they should be soft but not pappy. Add the dry ingredients, mix well, stir in the liquids and flavorings and mold into eight cutlets.

Serve on a bank of spinach with a brown gravy and mint jelly made as follows:

Mint Jelly.

Ingredients. A handful of freshly gathered young mint leaves, a pint of water, a cupful of vinegar, a cupful of white sugar, a fourth teaspoon of salt and the same of paprika. One-fourth package of gelatine.

Method. Boil the mint with the other ingredients until its flavor has been extracted. Add the gelatine, previously dissolved in cold water, strain and mold. Tiny cube moulds or cones look pretty.

SEVENTH RECIPE.

Ingredients. 2 oz. salted nuts (mixed), 2 oz. toasted breadcrumbs, 2 oz. cheese, 1 oz. butter, 2 teaspoonsful Hunter's Sauce, two tablespoonfuls tomato catsup, cayenne and celery salt to taste, a tablespoonful each of fried onion and parsley, an egg.

Method. Mix and mold into eight cutlets and fry in deep fat.

Serve on a mound of peas or spinach with plenty of good brown gravy having a dash of tomato catsup in it.

EIGHTH RECIPE.

Ingredients. 1 pound cold mashed potatoes, 1 ounce butter, 3 ounces milled cheese, 1 oz. salted peanuts, 1 tablespoonful mushroom catsup, and enough milk to make into the right consistency for molding, white pepper, celery salt and mace to taste.

Method. Put the nuts through the mill and add to them the other dry ingredients: Mix well. Put the butter into a pan to melt and pour it into the mass, adding the milk gradually and mixing very thoroughly. Beat it for five minutes. Place the mixture in a baking dish, cover it with finely chopped parsley, add a little butter and bake in a quick oven for a few minutes.

Serve with a cheese sauce made by adding a tablespoonful of grated cheese and a little French mustard to a good white gravy.

NINTH RECIPE.

Ingredients. 4 oz. rice, 6 oz. cheese, a pint and a half of milk, red pepper, celery salt, a little nutmeg, fresh tomatoes, a bay leaf.

Method. Wash the rice well and put it into a double pan boiler with the milk and a bay leaf. Simmer until the milk is all absorbed: then add the cheese, milled, and let it stand until the cheese is melted. Turn the mixture into a baking dish, slice the tomatoes and lay them all over the top; add small pieces of butter and bake crisp for a few moments in a quick oven.

Love Song.

By T. B. ATHERTON.

Love taketh down the shutters
And showeth us the true;
Love taketh down the shutters
And maketh all things new.

Love's gateway is always open
We'll look to find the way;
Her land is flowing with honey
And pure as new mown hay.



Friends, the Wind Blows toward the new heaven on earth! We are all waiting 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.

A woman asks an interesting question: "What kind of a magazine could you give us," is her inquiry, "if you had no advertisements at all?" We had never thought of this, so we did some figuring. At the present price of ten cents a copy, or one dollar and a half a year, we could give the reader a magazine of thirty-two pages without an advertisement. But that is figured on the basis that the circulation would remain as it is. And may I ask any woman who reads this: how long would she be content to pay us her ten cents, or her dollar and a half, for a magazine that would feel as thin and be as inadequate in its contents as a thirty-two page magazine would necessarily be? Not one woman in a thousand would be satisfied with it. And this dissatisfaction would naturally lead to a discontinuance of subscriptions and sales; and just in proportion, of course, as the circulation decreased, the income would decrease and the number of pages would decrease. Then the thirty-two-page magazine without advertisements—as a return for what the reader pays for it—leaves the owners of the magazine entirely out of the question. It would leave the Curtis Publishing Company not a penny's profit for its investment or work. Then would come up the question: what would be a fair profit for the owners, and, of course, again would the number of pages come down. As a matter of fact, in a short time there would be no magazine at all, and that is the final answer to our correspondent's question: it isn't what kind of a magazine we could make without the advertising income as much as that we couldn't make any kind at all. It is the advertiser who has

made possible the American magazine of today: without him it could scarcely exist.—EDWARD BOK in *Ladies' Home Journal*.

The Century for June is a special Anglo-American Number and two of the articles in it ought to be read by every American parent and educator. One is "The Training of English Children," by Lady St. Helier and the other is "The Flavor of Life at Oxford," by Tertius Van Dyke. Re outdoor education for girls read, "The Girl and the Camp," a delightful illustrated article in *The Outlook* for May 27. If you are interested in architecture—and if you're not, you ought to be—don't overlook "The American Renaissance," in the same number. And read "Young China at School" in June *Everybody's*; and those interested in flowers shouldn't miss "The Quest of the Perfect Rose," in the same number. "Hospital Social Service," by Robert Bruere, in *Harper's* for June, will give you an idea of the good things that are being done in this line in America, and the still better ones that are being done in Germany. If you want to know how to use the milk diet for health without going to a sanitarium read, "The Milk Diet and How to Use It," by Bernarr MacFadden in *Physical Culture* for June. And you might give careful consideration to another article in the same number, "Anti-toxin: Another Exploded Scientific Fallacy." Have you seen the new *National Post*? If the third number is as much better than the second, as the second is better than the first, it will be a corker. Get the number for May 20th, and read, "Ironical Humor of a Serious Governor," and "Woodrow Wilson, the College Professor Who Woke Up." Then if you are a man, go to your Board of Trade and whoop 'er up for some more efficient laws in your own vicinity. If you are a woman, join the Votes-For-Women movement, and help the good things along.—E. T.

At the graduation exercises of Washington Irving High School in New York, two hundred and forty-three girls wore dresses costing from seventy-two cents to one dollar each. It is said that the audience was unable to tell which of the girls wore these inexpensive clothes—at any rate the mere men were no doubt puzzled. The dollar dress idea is creditable to the teachers who planned and carried it out. Graduation exercises, both high school and college, have too long been the occasion of elaborate display on the part of girls who can afford it, and either extravagance or unhappiness on the part of the girls who cannot.—*Success*.

CHICAGO, August 29. A course in plumbing is an innovation announced for the approaching new school term by Superintendent Ella Flagg Young yesterday. "So many girls know no more about the water and gas used in kitchens than turn the faucet and the water flows, or the gas is ready to light," said Mrs. Young in telling of the new course. "We want them to know more about this matter from a sanitary point of view." The course

is to be known as that of sanitary science. Pupils will be required to master such details as how the water and gas are distributed through mains to houses, then to kitchens, how connections are made, and similar things.—*New York Tribune*.

A bill passed the Missouri House of Representatives Saturday by a five to one vote that makes it unlawful to "treat" in any saloon or hotel in the state. It is a body blow aimed at one of the worst features of intemperance. Any person "treating" is liable to a fine of not less than \$10 nor more than \$25.—*Holyoke Transcript*.

"Ever since the people of America began to huddle in the big cities there has been an appalling increase in the proportion of the population in prisons, hospitals, asylums and other eleemosynary institutions." The time to build up worth-while citizens is from babyhood onward. The city child must have pure air, enough pure food and water, proper housing, warm clothing, attractive and decent play, or at his starveling majority he will be a burden or a detriment to society. "Don't call it philanthropy," said one of the promoters. "It isn't philanthropy. It's just racial common sense."—*Harper's Weekly*.

The recent forced resignation of the Mayor of Tokio, Mr. Yukio Ozaki, should not be overlooked by the socialist press of Europe and America. The Mayor was invited by a higher power to vacate his office because, in a public address, he had advocated the establishment of a socialist republic in Japan. To advocate a republic was not exactly safe; to advocate a republic based on socialism was certainly hazardous, and Tokio's Mayor paid the penalty for his remarkable radicalism. The fact that such a Japanese official should have joined the socialist movement is a fresh revelation of Japan's ability to get into close touch with Western thought and systems. A socialist republic may be established in Japan before one is in Europe, America or Australasia. The orientals go some when they get started.—*New York Tribune*.

Socrates, Aristotle and Plato, Kant and Hegel, Hamilton and Locke, and a multitude of other famous names in mental science, philosophized and psychologized marvelously, but not one of them did so much to make the mind dominate the body as has a woman in New England, and druggists have had to look to the soda fountain, cigar case, candy counter, and toothbrushes for a livelihood.—A. E. WINSHIP.

In the woman's department in the Woman's Home Companion are some sensible remarks on the home training of children: "One object I have very much at heart in bringing up my children—to make them harmonious members of a household, comfortable people to live with. Many mothers leave this aspect out as completely as if their children were about to em-

brace the calling of hermits. Personally, I dislike exceedingly to live in the same house with people who notice small discomforts, who complain, whether it be of the heat or the cold or the mosquitoes or the food or the noise or any of the other thousand annoyances that are always right there to be complained of. Very early I began to teach the lesson of "never mind." If one of the children complained of some discomfort, I always asked: "Do you really mind it? Can't you forget it?" If the child insisted that it was too annoying to overlook, I then did everything in my power to remedy it. I am always very sympathetic to a grievance that is insisted upon. Often, however, the last thing a child wants is to be bothered with having a complaint attended to. My children have come to realize that complaining of cold means that extra garments will be forced upon them; that if they declare themselves tired, they have to rest; that they cannot complain as an outlet for a vague dissatisfaction with life and then expect to hear nothing more about it when their mood has changed."

It was fitting and not at all surprising that the mistake concerning the popular taste for music in a Western city should be made by a Socialist. We are told that Mr. Seidel, the Mayor of Milwaukee, directed that the programs of the Sunday afternoon concerts which that city maintains should be composed largely of what he regarded as "popular" music, meaning the cheap and vulgar stuff familiarly known as "ragtime," rather than of the more classical compositions, which he doubtless held to be unpleasing to the multitude. His dictum was challenged, however, and the judgment of the public was sought, with the result that nearly nine-tenths of the people heard from declared themselves in favor of the higher class of music.—*New York Tribune*.

For World Peace.

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

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

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

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

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

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this End.

Elizabeth Towne.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

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

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

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

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

EDITORS.

Success Letter No. 330.

In order to succeed in life don't fret and cry for the high positions, but be faithful to the work at hand. Some of us often get discouraged because we think that the positions we are filling are too humble, and that we are not given an opportunity to display our talent and worth to the world at large.

The foundation of success lies in doing the little things well. No matter how humble a position may be, if the right kind of man gets into it he will make it a dignified one. People will see in that job things that they never saw before. The attention of his employers will be called to the fact that the man is too big for the position, and something better will follow. He will gain thrice as much as the man who sits supinely down and wonders when the world is going to recognize his greatness.—W. V. GARRETT, Jefferson City, Mo.

Success Letter No. 331.

I hesitate some when it comes to writing a success letter, and yet I feel so well satisfied with the good I have derived from New Thought teachings that I feel rather worked up to the "pint," and if I don't say something I'll bust!

My first declaration will, I presume, be somewhat astonishing, and yet it is the whole truth—I don't know what New Thought is—I can't understand it—and yet in two years it has made of me a happy man and a fairly

healthy one, and I can say without fear of contradiction from those that know me, that I was about the worst pessimist on this earth.

In addition to this I was an asthmatic and was troubled with acute bronchitis and extreme nervousness, almost down and out with the last. Pretty good bunch of trouble wasn't it?

Now comes the question: What am I today? Answer: I haven't a cough—I haven't a wheeze—and I haven't a grouch, for which last I thank the powers that be from the bottom of my heart, for I consider that it was the worst ailment of the bunch.

Want to know what cured me? I'll tell you, FRESH AIR! and that part of New Thought teachings that teaches us to SMILE. SMILE at adversity—SMILE at death—SMILE in the face of any old thing that comes up—and then to just keep on a-smiling until the whole world looks like it's a smiling with you, and it's bound to do it if you THINK so!

Listen! I haven't a dollar more than I had two years ago—I haven't riches—I haven't diamonds—I haven't an auto, BUT I HAVE that which is more precious than all the gold in the world—CONTENTMENT—and I have the faculty of seeing sunshine where formerly I saw only clouds—I can find roses where formerly I could find only thorns—I can see folks' virtues instead of their faults—and last, but not least, I can see my own faults and try to cast them out—and

"When the spring winds is softly a-blowin',

When the brook in witching play goes laugh-
ing on and on—

With the lull song o' the locust, an' the drone
'o the busy bee around and about me.

Oh! the world's so full of beauty, and I'd
rather hear the birds sing than shoot
them any day."

Oh! what's the use of looking for the bad and dwelling on it when there's so much of good and love in the world—But you know how I feel—you fortunate folks who can put your thoughts and feelings into words—I'm like one of Bartly Campbell's grand old characters—"I caint tell ye how I feel, what's in my heart 'cause I haint got the book larnin,

but if I can just make ye understand that's all I ask."

There, now, if it's any good—print it! If you do I'll be glad—if you don't I'll be glad just the same, 'cause what's to be—WILL BE (if it's for the best), and when I'm happy I radiate happiness, and somebody 'round me is bound to get the habit, too.—RALPH GARNIER COOLE, San Bernardino, Cal.

Success Letter No. 332.

The command "Think no evil for a bird of the air shall carry the voice," had its formative influence in all the writer's acts. He desired to render right tribute to truth as it unfolded in physio-chemic studies in the drug business, or on the higher plane of psychical research work. With satisfaction it was found that substance manifests itself (in the universal) in attitudes of thought and extension. It was also discovered that in field of thought we realize psychic phenomena. In field of extension corporeality becomes apparent as individual manifestation, or activities, of substances.

From this was deduced the fact that matter (retarded motion) is qualified as to state of being, not only by "trinity of extension," but also by a series of vibration not recognized by the ordinary sense perceptions. These vibrations not only react on the unit, but due to their radio-activity they make the "I am" realize itself as a part of the nobler and grander universal "we are."

Matter of limited extension now becomes, in spirit, a manifestation of the "Fourth dimension." Hence love of all, as thought, is sent on wings of the morning to farthest extremities, an extension beyond visible form—the great hyper space its field for action. Here we find not so much of the same thing as a lack of *something better*; transmutation has been effected; we range from pole to pole, creating mentally today what in physical form we obtain on the morrow. Glad are made the waste places, where thorns once choked the path now are seen flowers in bloom and heard is the caroling of birds. Now the soul rests in sunshine and all wild winds are stilled.

In the past we dwelt within the environments God created for man; today man, not a mere result, becomes an ancestor in the making, expressing self in terms of the universal. It has been scientifically demonstrated that this Love-power is in inverse ratio to density of the body. So it is the quality of

life and not the manner of death that we shall consider. Unlike Micawber we shall create opportunity, working while waiting, hoping while holding, knowing, willing, daring in silence, seizing the winged messengers of heavenly harmony. We well up, expand, increase in volume till all hearts beat in sympathetic unison. Enthuse, become as Gods of Divine Love.

These fragments chipped from off the ledge that fringes the vast abyss or ocean of cosmic thought, only show one of the many ways of attainment for the real seeker of success. Old thought applied, put to practical use, is New Thought. It works. It is natural law spiritualized. Its bearing is more on sincerity of expression than on sin of repression. As mind is identity and differs only as it is a result of levitation or of gravitation, two parts of one whole, so does the higher rate of vibration, of levitation, enact the part of the soul of New Thought in its aim to raise all to higher levels, where all is good and good is all.

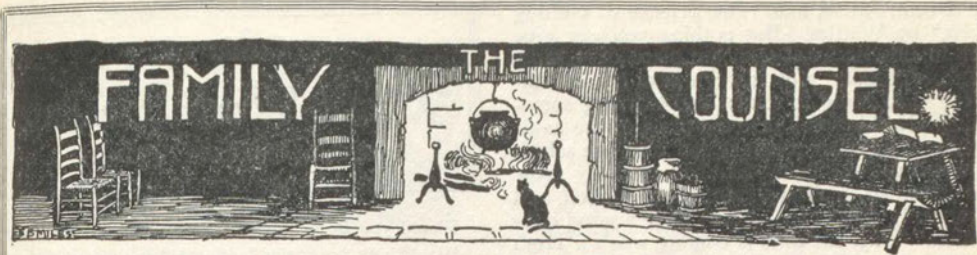
So in the Silence we ask and receive—"Oh, mighty one, who art Thou, that Thy glance can circumvent heredity, great chance, and conquer nature? What Thine occult law? Art Thou incarnate force—the over soul? From Silence comes "I am Self-Control."—H. S. LE VALLEY, Kankakee, Ill.

Success Letter No. 333.

Once upon a time there lived a king who, through his vanity and weak will was persuaded to pass a law throwing all those who prayed in public into a lion's den. The king's most valued friend, Daniel, did this constantly, and continued to do so in spite of the pleadings of the king, who would not break his kingly word, but who was loath to see his friend injured. When Daniel proved to him that his God would deliver him from such a fate he became converted and declared Him the God to be revered by all nations.

Let our motto be "*God has not given us the spirit of fear, but of power and love and a strong mind.*" With that motto and a New Thought working plan, we will be able to meet each new day and its duties with joy, and to accomplish all things.—Z. Z. P., Denver, Col.

THE PRIZE WINNER in June was Letter No. 326, written by M. A. Hala, and we shall gladly send the prize of two subscriptions wherever the winner may direct.



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

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

In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps, and Madge will mail you a copy of my dictated answer. Do not write subscription orders or other matters on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest?

ELIZABETH TOWNE.

A SUBSCRIBER: If you want a little prayer for a child, how will it do to paraphrase the good old one something like this:

"Now I lay me down to sleep

I know that Love my soul will keep.

If I should die before I wake,

I know that Love my soul will take."

Can somebody send us a little first prayer that will be better than this?

M. W. B.—Did you ever notice that the Bible in no place says God had to be reconciled to us? The New Testament plainly says that "God was in Christ Jesus reconciling the world unto Himself." Jesus was the great exponent of the Father. He showed forth more of the love which is God than any other person in history, so it seems to me. He embodied or expressed more of God. He realized more of God. By His life, which was so beautiful, He has directed other men to Himself and to God. Other men being made of the same stuff that Jesus was, the same stuff of which all creation is made, could appreciate Jesus, and be drawn to Him, and inspired by Him, to express more of love. You cannot appreciate Jesus too highly. You cannot love Him too much. But if you do not get from Him the idea that we are all members one of another, the Spiritual wellspring is in every one of us, then you miss the main point in His teaching. "As I am in this world so are Ye," said Jesus. That is, in just the same way that He came into this world and by the same power that He lived in this world, you and I come into this world, and live in this world. If we are like Him we can be inspired by Him. If He was a God different from us, made of some other sort of stuff, then we could never hope to be anything like Him. The time shall come,

you know, when "We shall be like Him, for we shall see Him as He is." Don't make the mistake of pulling Jesus off his pedestal and dragging Him down to a common level with the ordinary "sinner." No. Just take yourself and all humans right up on to that same pedestal with Jesus. Realize your oneness with Him, and with the one God. See Him as He is and you cannot help trying to be like Him. The man who says Jesus was no better, no different from the rest of us is mistaken. There is all the difference in the world between Him and the ordinary self-confessed sinner. The difference lies in this: That Jesus knew Himself as one with the Divine, and the "sinner" imagines himself as one with the Evil and earth. To dwell in spirit with Jesus enables us to hitch our spiritual realization to His star, who soars away through the world, in the world, but not of it; in the world to transform the world by the realization of the Spirit. Dwell in the Spirit of love and let your imagination soar. Then it will come to you how to use Bible stories, many of them, and other stories, to illustrate spiritual truths to your child. Meditate in the Silence upon the stories that you cannot get beautiful lessons from now. You will find glorious ideas in every one of them. Skip the ones you don't understand, and later come back to them when your spiritual consciousness has unfolded a little further. But for myself, I see no reason to discredit the story of The Loaves and The Fishes. To me there is no limit to what can be done through faith, through belief in the One Power. The fact that up to the present time we have not seen the thing demonstrated, is no reason whatever for believing it impossible; any more than the fact that you and I have not seen an airship is any reason for us doubting that there are such. Never throw out any beautiful story as impossible, whereas it is simply "not proven." Have faith, believe, and you may yet see it proven! Remember that "this" life is but a day in your eternity of life. There are many things yet to learn.

K. M. N.—Give the girl a copy of "Jewel," by Clara Louise Burnham (\$1.50), along with a copy of "Just How to Wake the Solar Plexus," 25c. Then follow them up with a copy of Orison Swett Marden's "Pushing to

the Front," \$1.50, and "The Science of Getting Rich," by Wattles. But nothing you can give her in this line will take the place of a thorough education. For mercy's sake get her interested in going to school and learning something. Nothing will take the place of the association with other people of her own age which she will get at school. She will certainly grow up lop-sided, a disappointment to herself and everybody else if she doesn't have a good education. Why, the time is coming when a High School education will be demanded of people who work even in the mills. *Don't let her get behind the procession so badly.* Get after her guardian and see that she is sent to school before it is too late. Perhaps he has good intentions but is stupid or lazy—poke him up with a sharp stick. Accuse him of his neglect and tell him to brace up and do something for the girl! There is no other way! Somebody has to do the spurring up in this world—why not you when you can see so plainly that it is needed.

H. D.—For mercy's sake don't spoil that long sweet dream by trying to make your husband over in the matter of church-going! Let him observe the Sabbath exactly as he pleases—his own spirit is a better guide of what he ought to do than yours is! But if you still want him to go with you why not make a proposition to him—you spend Sunday as he likes twice every month, he to spend the other two Sundays as you like? But, before you make this proposition, be sure that you can command yourself to the extent of entering into his way of observing the Sabbath just as heartily as he does. If you go with him, you must go the whole way—if a man would have you go with him a mile, go two miles! Do it with all your heart and soul and conscience and will. Get interested in the things he is interested in, and learn from him of the things he loves.

E. P.—It is natural for you to remember the cross words spoken to your mother who has now passed beyond your sight. But the only thing you can do is to *forgive yourself* as you would forgive your mother if she had been in your place. She certainly has forgiven you freely and with a full heart, if she ever felt she had anything to forgive. And if it is true that departed souls can know what is going on here on the earth, she has not gone beyond the reach of your loving and forgiving thought. Mayhap your forgiving and loving thoughts will help her on her new plane of existence. It is worth doing your best just on the chances, isn't it? As to the spells when you become depressed and irritable, you will have to treat them as based on a purely physical condition. The only thing you can do is to let go and rest at such periods, just be still and know that all things are working in you and through you to will and to do God's good pleasure. Make a business of resting through these periods, and you will find yourself afterward better and stronger than ever. In due time, you will cease to have such fits of depression and irritability.

Circle of Whole-World Healing

Conducted by THE EDITORS.

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

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

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

Including yourself.

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

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

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

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

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

**Trust thyself! Every
heart vibrates to that iron
string.—Emerson.**



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

Condolence and a Prophecy:—

And now Dr. Latson is gone! Great heavens! What are we going to do about it? The Big Man with the scythe seems to be mowing down our ranks rapidly. Wattles and Latson—able, hygienic writers—generous souls, large minded men.

By the way, Editor Elizabeth, there is no danger of your going out until you are one hundred. I will tell you why. I have your horoscope before me, set up very accurately—all aspects calculated to the minute—with progressed places of all the planets for the year of our Lord 1911.

I notice you have the great and good Jupiter, giver of royal gifts, preserver of life and health, in the eighth house, strong and imperial in his own. Sign Sagittarius. This means a very long life—that you will be able to successfully resist and overcome all the ordinary attacks of adverse fate, and to live anyway—by the decree of the Lords of Karma. Jupiter is also sextile to Saturn in house 6! Then consider the tremendous vital power you have, the sublime strength of your constitution—TAURUS RISING with sun; Venus, the ruler, and Mercury rising in Taurus, and the moon in Scorpio. What a tower of strength you are! What immense and unconquerable energy and vim and endurance and persistence! What genius you have! And practical common sense! And good nature and kind heartedness!—E. M. CHESLEY, Boston Mass.

How could I fail to live long and usefully with the heavens helping me like that! As Mr. Chesley's predictions for me are all good, I swallow them whole and do my best to prove him a true prophet. (If he had predicted anything unpleasant for me I would have snapped my fingers at it and dropped his letter into the waste basket!) I believe in accepting and living up to all the good prophecies and living down all the poor ones.

Yes, Dr. Latson has gone. And if you had met him personally, as we did once, and if you had heard from him the story of what he was born into, and how he worked to bring power out of impotence, you would wonder that he didn't give up the battle years ago. Dr. Latson was a wonderful man—in spite of some of the nonsense that was said about him in the daily papers. His beginnings were several shades worse than those of Theodore Roosevelt. What he accomplished in the way of physical and mental self-development was almost marvelous. He was a prolific and ver-

satile writer, editor of *Health Culture* and contributor to many magazines under his own name, and known to millions of other people under various noms de plume. The good he did in this world will follow him long after the circumstances of his death, and even his name, will have been forgotten. Dr. Latson was at work on more articles and a book for *Nautilus* publication.—E. T.

The Hartford New Thought Society:—

My attention has been called to the interesting letters from Mrs. La Vake in the last *Nautilus*, concerning my report of the Hartford New Thought Society given in Worcester at the gathering of the New Thought Federation in March, and I hasten to make an important correction. It is true that the first Metaphysical Club in this country was established in Hartford in 1888, but not by my efforts, as stated in the letter to which I referred, but was founded by Mrs. Elizabeth Stuart of Hyde Park. With your kind permission, I will give you some extracts from my report, for it is but just that a proper tribute should be given to one of the first and truest teachers in our New Thought ranks.

Edmond Leander Whipple introduced us to Mrs. Elizabeth Stuart, who taught a number of classes in Hartford, and in 1888 she formed a club which she called the Life, Love and Truth Society. Recently the name of this society has been changed to the Hartford New Thought Society, as more significant of the work which it is doing—MRS. MINNIE S. DAVIS, 192 High street, Hartford, Conn.

Our New Thought Neighbors:—

The busy days of spring have passed so rapidly I could hardly realize when I looked at the calendar it was again time for another little chat over the teacups in this lovely cosy corner.

We are spending so many hours with Nature nowadays, weeding the pretty pansy beds, sewing garden seeds, etc., etc., that we excuse ourselves in all sorts of ways from indoor work until the "orderly" calls attention.

How I wish I could send you all a snapshot of my glorious wisteria vine, which extends from our house across the lawn, reaching over to my neighbor's house, forming a regal canopy of purple blooms that are the pride of our neighborhood and the admiration of all passersby.

But this is not giving you a bit of New Thought News, so I will drop a period here before I am obliged to change my head lines to "what I know about gardening."

I will tell you today about your fraternal friends in Portland, Me., who represent a namesake of the Boston Center, which was organized in 1898 with forty charter members, under the name of the Metaphysical Club. They did not adopt a constitution and By-laws until last year.

A beautiful expression of personal interest and the true spirit of hospitality is expressed in this center, which you will quickly appreciate when you know that all these years its

members have thrown open their homes for these meetings. But now they are taking steps to secure permanent headquarters in a public building where they can be better known to the general public.

Mrs. Elbra G. Carr, president of the Portland Center, was elected first vice-president of our New England Federation of New Thought Clubs.

As a delegate from her center to the Worcester conference, she gave us an interesting outline of the Portland work.

She also expressed a desire for her club to invite the next convention of the Federation to her city, but wished to confer with its members regarding the convenience of our next date of meeting which will be in November.

It is now vacation time and in our wanderings we will meet many friends who know but little of this uplifting thought. So let us remember to slip in their hands a *Nautilus* to read that they may enjoy with us its many columns glowing with life and truth.—SARA G. M. LAVAKE, *President New England New Thought Federation, Thorndike street, Brookline, Mass.*

From a Single Tax Man:—

I am glad to know you are going to bring out a Single Tax Number. It may interest you to know that Henry George was my most personal friend, and that I formed the first Single Tax Club ever organized south of the Mason and Dixon Line.

I endowed or started the Firemen's Circulating Library in Atlanta, Georgia, on a reform basis, by donating all of the Single Tax books of Henry George and the great French School of Physiocrats.

I congratulate you folks up there on having a whole lot of good hard sense. It is just about time now for the cycle of reform to sweep Single Tax into notice. It must come along with other advanced thought.—EUGENE CHRISTIAN, Food Scientist, 38 W. 32nd street, New York City.

To Mrs. L. H. Russell and Others:—

I read the account of your condition and efforts in September *Nautilus*. "Faith without works is dead," and as you are working for relief I am sure you are not dead yet. I take time in my busy life to give you the benefit of the best I have. It has been proven and you can prove to yourself; that to dispel anything from one's self both physically and spiritually one must suggest the opposite or constructive and just keep affirming it.

Sow a thought, we reap an act. Sow an act we reap a habit. Sow a habit, we reap a destiny.

So commence sowing health thoughts. The more one's mind rests on a thing the deeper it is carved on memory, so quit thinking ill-health, but think health, think health! Think! Act! And make a habit of health thought, and your destiny will be health. Affirm to yourself the things you desire. Do not try to dispel a thing by affirming to yourself to do it, for that simply carves the thought

deeper on your mind which you want to rid yourself from. You no doubt have heard the quotation, "As a man thinketh so is he."—Mrs. R. A. Livezey, Fitchburg, Mass.

A Kind Word from a Shut-In:—

I think you know what one kind word can do, When you're feeling out of sorts and rather blue;

Or a smile,
Will make you feel like trying,
And give up useless sighing
For awhile.

Then always try to say a pleasant word,
Where pleasant words are very seldom heard;
And you'll find
More blessings will be sent you;
For you know our Father meant you
To be kind.

—MATHILDE LISSAUER, 885 West End avenue, New York.

The New Thought Message of the Roses:—

A year ago I was in a hospital with small chance for recovery, according to the doctors, and one day the nurse brought in some large red roses that were wilted and faded, having come some distance. I looked at them with a feeling of pity. "Poor roses," I said, "withered and dead," and turned my head away. Half an hour later, lo, the roses were fresh and beautiful again, having revived after being placed in water. Like a message from above, came the thought, a promise it seemed to be, just as your life seems to be withered and dying, like the roses, you will revive and bloom into health again. This promise remained with me every time I looked at the roses which brightened my room for days and I commenced to gain at once for the will to get well, and the feeling of security in the belief that I would surely recover were tonics in their way. Every day I said to myself, just as those roses revived, so you will gain and be useful and well again.

The doctors were surprised at my rapid gain and in four weeks I returned home quite well. The mental attitude of hopefulness and faith—the optimistic outlook will make anyone gain twice as fast and probably there are many chronic invalids who could entirely recover if they could adopt the beautiful New Thought idea of hopefulness and health.—B. A. P.

Food for Thought:—

I have been reading your editorials on boycotting breakfasts and think I have a still better plan.

I have eaten no suppers for thirty years (except a very light and occasional one), and have never known a sick day. Aches, pains, or dreams are almost unknown to me.

No one can take perfect mental and physical rest and repair the brain and body in sleep, with an overloaded stomach. I have also increased my thought force wonderfully by this practice.—F. R. SIMONS, Wogansport, N. D.

Children Old and Young:—

"In the July magazine what is said of the Silence cure seems to come right home to me. I have four children, the dearest in the world, of course, but nevertheless they do get 'onto my nerves' at times, but more trying—a thousand times so—are the two *old* children we have with us, both over eighty, but who unfortunately have seemed to learn little of the right sort during their long lives. The old lady is a consummate scold and faultfinder, and the old gentleman spends his time alternately between long-winded prayers and whining under his wife's tongue lashes. This is the dark side of our life. The continued annoyance in our minds caused by these two old children keeps us from the calm tranquility which we need to do the right thing by our little ones. So often I answer them impatiently and am then ashamed. They are such dear children, such helpful, bright, sweet children that I want life to be all sunshine for them."—A. B.

Greetings and Good Will! You are on the right track—ask all those questions of yourself, and follow the suggestions you are attracted to.

It seems to me the only thing you can do is to overcome the annoyance, since you cannot change the conditions! Try the silence cure to the limit. Try it on the old children, if you can. Take your children out of the room if they nag! When you come back come with a smile and a cheerful word. Get a copy of my little 25c book, "How To Train Parents and Children," and see that the old folks get a chance to read it. Then just practice the silence cure all round, and command your own thoughts and deny your unpleasant feelings. See?—E. T.

Finds It Valuable:—

Just that "Be still and know"—or even, "Be still," is worth so much more than one is likely to think at first.

There is so much useless wondering and worrying over things that apparently and for the time being *actually* are beyond our comprehension.

At such times, how comforting comes the advice, "Be still and know."

Why just the penning of the words is quieting. Try it.—MRS. ANN POWERS, Angola, Ind.

How Shall I Build?—

"How shall I build my house for 'my own'?" Why, of *material*. "Thoughts are things." Use the things at your command. You want the very best, don't you? Then do something like this:

Say to yourself, "I will build my house, and it shall be so beautiful that the one for whom my soul longs will enter and find rest."

Choose your view in beauty. Imagine the loveliest setting ever house had and choose your site. Lay the foundation in Strength and Power, raise the walls in Faith, cover the roof with Hope. Build around it a broad veranda of Content and place lovely blossoms and graceful vines there, and set in place the chairs and tables. Set wide the entrance door to your

house, and above it carve deeply, "The Door of Welcome." Build the hall, with its depth and height, its hangings, rare woods, paintings, rugs, inviting chairs, its fireplace with its ever-leaping flames, for you want your Guest to feel the welcome carved above the threshold; and you name it "Love." Half shaded by their silken hangings open doors to the rooms. The principal room, with its beauty, its richness, build next, and over its door is "Charm." The library, deep, wonderful, with "Truth" above its door. The music room, where "Harmony" smiles its welcome, and where sweet music's self reigns all the hours long. The dining room, where you serve your royal guest with the administrations of the loving heart. The kitchen, where you mix your foods with joy and garnish them with love's own treasures.

Now, up the winding staircase of "Inspiration" to the hall of "Joy," we go to the chambers. All the doors stand ajar, and above them we find the names "Friendship," "Companionship," "Trust," whatever you will, for while you prepare for the Guest, you will find many others who will gladly give you the delight and help of their presence. But here, in the very best place of all, is the chamber called "Peace." Here is the heart of this home reared for the Guest. Place here your rarest blossoms, your daintiest hangings, your choicest books, your chiefest treasures. Open it to the sunshine, let in the sweet fresh air, make it a veritable bower of beauty and of rest. Let the Spirit hover here. In a crystal casket place your deepest love thoughts, and let the incense of their fragrance waft softly through the room and through the house. Then, no matter where the Guest may be, the spirit will crave for its "House Beautiful" and its "Room of Peace," and no power of earth or heaven can *or will* keep it from entering there, *and bringing its body with it*.

Now, don't say "I can't have any such house as that." Why not? If you build for the very best, and can offer that dear companion such a mental dwelling as this will be, can you not be happy in a cottage, or even in two rooms, if need be? What is happiness but a state of mind?

So build for the best that is in you, keep your faith fires bright, and—don't wait. Believe that you have it now, and keep right on believing. But above all

"Keep your heart sweet;

Love comes with happy feet

To where love lives."

—LILLA BERTENE GLEASON, St. Charles, Minn.

Living One's Own Life:—

The world is a stage, and the stage presents a continuous panorama of scenes whose actors illustrate life and existence; but few discriminate the vast amount of difference between the two, although a great majority know the effects unconsciously. Life is the true mental poise, *i. e.*, the correct understanding of all things whatsoever, but existence is simply a state of being which has many unhappy conditions.

There are millions of rubies at home, but how many hunt them or see them? Yet all

blindly grope for them, for each one in a more or less degree seeks for happiness.

As many steps as we take to life above existence, just so many steps nearer we are brought to heaven, for what is heaven but a state of felicity? As a miser, Silas Marner existed. But when Eppie, the waif, entered his home the Weaver of Ravelo began to live. Work is either pleasure or drudgery. In Jack London's late story, "Martin Eden," in the *Pacific Monthly*, the hero finds the exceedingly long hours and hard work in the laundry not only drudgery but soul crushing as well. It was hell to him, to use emphatic but plain language. Picture a farmer lad following the profession of a doctor, the musician the life of a blacksmith, the blacksmith the lawyer's bench. Are their life occupations a pleasure? No, it is existence, which at times seems unbearable because they have not followed their natural talents or perhaps have been coerced by relatives or some arising cause to go against the dictates of their nature. How much happier would be that doctor, seemingly having all that life could ask for, if he was living in an unpretentious dwelling on a small ranch in a rural district! Likewise with numerous other incidents, which we will not stop to consider.

We oftentimes hear, "I am just bored to death with such and such a thing, but custom demands it, you know," or "we do it just for diplomacy's sake!" After living the rounds of a number of years in the "smart set" some of them come to realize what their life is. Nonentity! Vain pursuit of enjoyment! Monotony! So many bores! Indefinite life-aims which always result in discontent with one's own lot. Infelicity under any arising conditions! Yet would not some of these elite gladly stretch forth their hands for the rubies of genuine enjoyment, congenial companionship, the sweet communion with nature, and the same quiet peace of soul as nature sometimes spreads over her beauteous scenery? Ah, yes! But if we were all non-conformists, lived our own life, according to our own inner consciousness and allowed ourselves to dictate our course of business, our manner of conduct, etc., we would live and be happy. Hence some enjoy society, theaters, dances, music, excursions, etc., because they need recreation in order more cheerfully again to take up the daily burdens of life.

A man of my acquaintance, when he drinks in new and beautiful scenery or admires some work of nature in wandering along out in the places away from civilization, hates civilization but stands "spellbound" in such a place. His face is fairly beaming with a certain kind of awe and admiration for such attractions. He feels inspired to a higher life then. If we mould our lives after the plans of what others or what our friends would have it, our life will be a failure. That is sometimes the reason of so much mediocrity!

Those who die rather than yield what they themselves deem right, who have the stamina to not flinch an inch from their own true convictions in spite of circumstances, derisions, results, have more magnetic attraction than those who fawn to every turn of the wind or

are twisted hither and yon according to the fluctuating ideas of others. Therefore we call all those who do or dare think divergently from ourselves, cranks, crazy people, fanatics, eccentrics, heretics. Doubtless, a number of you say, "Tolstoi is eccentric," because he lives his own life according to his own original ideas. On account of this Russia has talked sometimes of exiling him. But they have not. On account of this Tolstoi's idea-germs differentiate his writings from those of many novelists. On account of this the Russian peasants and persecuted Kishinef Jews have a staunch friend in Tolstoi. Because Joan of Arc believed herself to have heard supernatural voices, commanding her to liberate her country, she became the commander of an army, subdued the English and because she delivered France from oppression, she is known as their national heroine. Yet this heroine was burned at the stake as a heretic.

The self-made men and women do not know "How far that little candle beams that lights the world," but their influence is in proportion to the amount of stamina shown in adhering to their own principles. Just so much as we pursue principles of others, non-corresponding with ours, just so much we lose that magnetism which draws all men to us, which all desire. So let us all obey our own principle ideality of soul and life here.

Seek to know thyself so that you can more fully live your own life.—MRS. ALLEN L. HUGHES, Watsonville, Cal.

New Thought in a Hospital:—

I have been reading your little chats in the "Cosy Corner" department in the May number of the *Nautilus* and beg for just a little space to tell you the great inspiration I felt in reading several of your magazines during the time I had to be quiet after an operation. Perhaps I might say here, that I have not held the right thoughts in years gone by or it would not have had to be performed. Be that as it may, I wish to state that, before I went to the operating table, I kept fear out by writing a little poem called "Our Birth." The last thought I had before taking the anaesthetic was, "God is Love," and as my senses grew dimmer the sweet echo, "God is Love—is Love," as I was wafted away. I felt my God was Love on other planes as well as this, so what difference could it make to me? Then in less than a week to the great astonishment of the doctor and nurses, I wrote another poem called, "How to Pray," and between times I read and re-read *Nautilus*. It gives me such comfort. I can write encouraging letters to my loved ones, and that is why I am writing you these few lines while yet in bed. I wish to encourage some dear soul, and let others know that it is possible to realize at all times that "God is Love."—MRS. LILLIE C. CLARK, Spokane, Wash.

Give Her a Chance:—

As you have entered the field of politics in the columns of your magazine (which I think is quite right and inevitable, if you wish to

touch upon current topics), what do you think of woman suffrage?

Do you not think woman is man's equal? I do not think so. I know it. I know she is man's equal in mind and morals. Give her a chance and she will prove it.—E. L. LOVE, Klamath Falls, Ore.

On Being Contented:—

Some years ago a millionaire of New York city, advertised a house and ground of great value to any one perfectly contented. One man applied. The question then was if he were perfectly contented, why want the house and ground?

Is not discontent the greatest trial we have? Would we not be happier if we owned our neighbor's house or had our neighbor's ground? The first step in overcoming this trial is to think and see more of those less fortunate than we, a little bit of this and we begin to sit up and take notice.

This is just the beginning. We will soon just feel a little happy for what we really have. Can we not improve our surroundings a little? If we have no fine china and cut glass, let us have our cloth spotless white. We can polish our dishes till china and cut glass stand in awe. Our dress can be neat and clean, soap and water is within reach of all of us. When we see everything nice and dainty, we can not help but feel we are gaining. Can we not feel more happy now?—just say it before you go to sleep. Say it in the morning when you wake, before you have time to think of old troubles or trials. You will soon begin to feel you are really happy.

After you have gained this much begin to like everything and everybody, even your worst enemy can be liked a little. After awhile you will not find it so hard to love them just a little. When you begin to love everybody and everything you can truly say, I am wonderfully happy; all this can be found, as I have found it.

The first thing I found was *Nautilus*, the next happiness and health, with Success sure to follow.—MRS. KUHN, Waynesboro, Pa.

Theosophists and Others:—

When I was in great need of light and help your valuable magazine with others teaching New Thought ideas came to me, and through them I found priceless treasures. Among others was the knowledge that "Thoughts are Things." Afterwards I heard Mrs. Annie Besant's illustrated lecture on "Thought Forms," which further helped me to understand that of necessity we must "give an account of every idle word." The thought being the father of the word. As in New Thought I found treasures so also have I in Theosophy (Divine wisdom). I have been helped and am responsible for the passing on of help to others. As you speak of Theosophists in connection with your editorial "Poly-Gods" I would like to call your attention to an article by Mrs. Annie Besant in the August, 1910, number of Bibby's Annual, reprinted in Theosophic Messenger, September, 1910, "The

Masters." Also on page 45 of "The Changing World" the same author uses these significant words: "As man is divine there is nothing too great for him to imagine or too exquisite for him to achieve. Think highly of yourselves, of your divine possibilities; realize that you are Gods in the making, and that you can build anything to which you can aspire. Thought is the mightiest power; the thought-image first and then its materialization in the physical world."

Of course there are Theosophists and Theosophists—various societies—but I am speaking of the one of which Annie Besant is president. It may not be advisable to publish all one knows but if the editor has the facts of a given case in his mind he can refrain from publishing error.

I am delighted with your Circle of Whole-World Healing. It's grand. In His name, cordially yours.—JULIA M. HYDE, Chicago.

Where Was I?:—

I went into a foreign city, and they called me a foreigner. Many months I stopped there, where every one spoke complimentary to and of each other. When I traveled on I told people of this place, and that I should always call it home, even if I should never see it again.

Near this city was a valley filled with orange trees and American Beauty roses. During their season of bloom I seemed to find something new to admire each time I drove there, and my heart was filled with happiness and love for all these things and for the people in the city.

The last day of my stay I met an old acquaintance (from another city). He said, "What has kept you here among these heathen so long? The orange blossoms are not perfect, the frost has damaged them, and the oranges will be tasteless. There is a blight among those roses. I do not see a perfect one. Here and there is one worth gathering, and I never saw as many thorns on bushes before."

We were standing on the same ground, but how different our views! I had heaven in my heart all the time, and had never even suspected I had been in hell.—MRS. CLARA E. WAGNER, Columbus, Ohio.

Communal Thought:—

I think our own pleasure is in a large measure derived from giving pleasure, rather than primarily seeking our own. It is a boomerang that comes straight back to the giver. I think our happiness and success in life are influenced to a large extent by these streams of thought and feeling (each after its kind) which flow into us from other hearts, which are the deputies of God's love, which, like the heart's blood, surges in and through us all, and is the very life of our life.

They say we must lose ourselves before we can find ourselves. We give away ourselves only to find ourselves returned with compound interest. This is a gift which ever increases with the giving. Swedenborg illus-

(Continued on Page 64.)

Wanted to Sleep.

Curious That a Tired Preacher Should Have Such Desire.

A minister speaks of the curious effect of Grape-Nuts food on him and how it has relieved him.

"You will doubtless understand how the suffering from indigestion with which I used to be troubled made my work an almost unendurable burden; and why it was that after my Sabbath duties had been performed, sleep was a stranger to my pillow till nearly daylight.

"I had to be very careful as to what I ate, and even with all my care I experienced poignant physical distress after meals, and my food never satisfied me.

"Since I began to use Grape-Nuts the benefits I have derived from it are very definite. I no longer suffer from indigestion, and I began to improve from the time Grape-Nuts appeared on our table.

"I find that by eating a dish of this food after my Sabbath work is done (and I always do so now), my nerves are quieted and rest and refreshing sleep are ensured me.

"I feel that I could not possibly do without Grape-Nuts food, now that I know its value. It is invariably on our table—we feel that we need it to make the meal complete—and our children will eat Grape-Nuts when they cannot be persuaded to touch anything else." Name given by Postum Co., Battle Creek, Michigan.

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

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

(Continued from Page 63.)

trates this influx of communal thought by a certain spirit who believed that he thought from himself without extension of thought or communication from other intelligences. To prove the falsity of his persuasion all communication from others was cut off, when he was not only deprived of thought, but fell down as if lifeless, and tossed his arms about like a new-born babe. As communication was restored he returned into the state of his thought, and confessed that all thought and affection was by influx, or communication. And as with thought and affection so is it with life, for man's life consists in the fact that he can think and be affected. Which goes to prove how helpless we would be if

deprived of the communion, fellowship, and love of our fellow beings. Man cannot live to or by himself alone, but is a pensioner of the most high, without whose bounty he would be shorn of all his strength. We are all of one blood, brothers and sisters, sons and daughters of God, in whom we live and move and have our being.

As Emerson says, "Take a book in your two hands and read your eyes out, and you will never see what I see?"

The same is true of life—we see only what we bring to bear upon it, or the sum total of our experiences, for our lives are built up of our experiences, which are the matrix in which our opinions are formed or the data upon which our judgments are based. And as no two ever had the same experience, thus the diversity of opinion and the impossibility of seeing with other's eyes. A little touch of the divine afflatus opens the heart and makes us see the good in all men and all things, and that sin and evil are caducous, just a kind of excrescence or abnormality of the soul's growth, which falls away like Christian's pack when touched by the hand of the mighty magician. They say curses recoil on the head of the curser, then why not blessings, so here goes a whole bunch which you can return at your earliest convenience.—*Wheeler E. Smith, Pueblo, Colo.*

A Little Visit to Chinatown:—

I visited Chinatown here (New York) a few days ago. One of its "sights" is the Mission, in which services are held each evening at about 10 o'clock. I am sorry that the little it pleased me was spoiled by the displeasure of two sayings that were painted in large letters on the walls. These two sayings were, "The Wages of Sin is Death" and "One Life; It Will Soon Be Past." The insidiousness of these is apparent when one sees the men who frequent the Mission. They are without question the worst imaginable. They are sodden "bums"—it's the only word that pictures them. They come here and sleep "sitting up" in the benches. If there were no bread line at 1 o'clock, and they did not want this warm place to come to, to spend the intervening hours, very few of them would come. If the Mission fulfilled its "mission" it would be a place of cheer and comfort and hope. What hope do those two sayings give a man who is old or worn out, or both?—*S. J. KAUFMAN, New York.*

Clipped from a Literary Man's Letter:—

I don't feel much more than a beginner, yet. The world of things to achieve is so tremendous and wonderful ahead of me; and some new meaning comes to me every day—every hour. While I've not yet made financial success my own, yet I can feel the current of success vibrations, and understand what has been holding me from it, and what I need to overcome in myself.

And I no longer waste my energies worrying about the tomorrows that never come.

The grandest thing in New Thought is the way it lifts one up to wider sympathies and intellectual grasp. All my books mean more than ever before. I can scarcely ever take up the old favorites without finding some splendid new meaning that had never before come to me. And—will you laugh!—one of the queerest things is to go back over the things—poems especially—that I wrote ten years ago and see that something inside of me *knew*, and craved expression, even when I did not! Do you know that I had always an odd fashion of turning desperately and plunging into the writing of optimistic verses when I felt the darkest hours on me! But in those days it was as if the real *me* stood in gloomy isolation piteously singing the songs of what ought to be, with very little faith in what was! Now I know that the light and joy were all around, even when my eyes were withheld from seeing. My nature *had* to learn by that experience how to reach the perceptions of them. And it ought to mean wonderful things to my literary work. It shall!

Do you often get outpourings like this? For I've not told a thousandth part of the self-confidence and knowledge that the opening of that door made mine, once and for all! I've lost fear out of my life! I've put behind me forever any creed that has "bugaboos" in it from M. A. M. to "us miserable offenders" and "crafts and assaults of the devil, Thy wrath, and everlasting damnation!" I *do* wish that I could evolve a good definition of New Thought to use when friends ask me for it, in a few words. I say "Love and sunshine and common sense—mental, spiritual, and physical," but it ought to be better said.

Please forgive this volume. At least it carries with it my heartfelt gratitude, which goes out to you every day of this my new life.—ALDIS DUNBAR.

A Demonstration:—

The following experience made me think of you and your spicy advice about living the child-life so I thought it might possibly interest you. This is the way I "made believe." I assumed my sub-self to be a servant of mine—a new one. I explained to him that I was a person of great importance, quite as much as any queen. I told him he was to be in charge of a very important department of my affairs, and that I expected great things of him. Assured him that I would give him careful instructions and supervision for a few days, but emphasized the fact that he would be entirely responsible for results after that time. I was very high and mighty and commanded royally but my instructions were not well carried out.

Then I had a confidential chat with my servant, admitting I might be expecting too much of him, considering the bad habits I knew him to have formed while with his former mistress (my abandoned self) and promising to be very patient with him while his new habits were forming. All in vain. Results were not satisfactory.

Comes a Time

When Coffee Shows What It Has Been Doing.

"Of late years coffee has disagreed with me," writes a matron from Rome, N. Y.

"Its lightest punishment being to make me 'logy' and dizzy, and it seemed to thicken up my blood.

"The heaviest was when it upset my stomach completely, destroying my appetite and making me nervous and irritable, and sent me to my bed. After one of these attacks, in which I nearly lost my life, I concluded to quit the coffee and try Postum.

"It went right to the spot! I found it not only a most palatable and refreshing beverage, but a food as well.

"All my ailments, the 'loginess' and dizziness, the unsatisfactory condition of my blood, my nervousness and irritability disappeared in short order and my sorely afflicted stomach began quickly to recover. I began to rebuild and have steadily continued until now. Have a good appetite and am rejoicing in sound health which I owe to the use of Postum." Name given by Postum Co., Battle Creek, Mich.

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

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

(All this over the prosy matter of bowel movement.) So one day I threw myself down on the bed and shut my eyes, determined to keep my mind right on that matter and insist on obedience with less future tense. I commanded and insisted till I worked up a great excitement. Then a queer thing happened. My sub-self "sassed" back and said: "Why don't you let go if you want me to do anything? How do you expect I can move your bowels with you hanging on like that?"

Well, sure enough, I did have a terrible grip on my abdomen, and I was holding my breath hard.

It was so absurd and unexpected, I laughed a little, relaxing the tension. Then I got up and "went outdoors to play" and forget, to see how that would work. It did work in due time and the wise servant was next morning rewarded with: "Well done, good and faithful," and all the rest of the complimentaries.

Moral—Take good advice from whatever source.

Tell this *absolutely true* story to some of your classes or patients if you like it.—CLARA MANUEL, Minneapolis.



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 New Thought Summer School and Rest Home at New Thought City, Oscawana-on-the-Hudson, N. Y., is to open its third season on June 24th, and close October 1st. Julia Seton Sears, M. D., is at the head of this Summer School and Ella Wheeler Wilcox is to be guest of honor on the opening days. Information may be secured by addressing Dr. Sears at Oscawana.—E. T.

—Here is a copy of *The Literary Bureau* a handsome new magazine for the writing craft, and the newest thing in high-grade periodicals. Success to it! It is published from 809-812 Stephen Girard Building, Philadelphia, and edited by persons who know.

—A book which contains many new and original views is "Temperamental Harmony in Health," by An Engineer; 100 pages, paper covers, no price mentioned. Published by Anna Oline Horn, Pittsburg, Pa.—D. N.

—Bernard Stahl has made a translation of "Wise-Knut" from the Norwegian of Bjornstjerne Bjornson which follows closely the sweet and simple style of the original. The work was published about forty years ago, and tells of the miraculous doings of Wise-Knut, a peasant seer and healer. The translator raises the question whether, after all, the apparent mysteries of spiritualism may not be solved when we have solved the mysteries of the human nervous system, about which we now know so little. Published by Brandu's, 767 Lexington avenue, New York, N. Y. Cloth, 126 pages, price, \$1.08, postpaid.—D. N.

—"A Forward Step for the Democracy of Tomorrow" by William Thum proposes a plan of establishing public utility works where young men and young women by working five hours a day may earn enough to pay for a three to five hours a day high school course, the money to establish these public utility works and furnish the necessarily increased high school capacity to be raised by taxation. Mr. Thum contends that it is the right of every human being to have his mind developed to its highest capacity, and that by a general system of high school education the evils now engendered by ignorance will be eliminated. The author points out how church people by exerting their influence can help to bring about these changed conditions. The Twentieth Century Company, Boston, Mass., 235 pages, cloth, \$1.50.—D. E. N.

—Everyone who wishes to be well-informed should read "Twentieth Century Socialism" by Edmond Kelly, M. A., F. G. S., late lecturer at Columbia University. By birth, breeding, and education the author belonged to what is called the "Capitalist Class." He was not at first a socialist, but became one by a gradual evolutionary process. In the closing years of his life he allied himself with the socialist party, thus cutting himself off from many of his life-long friends and associates. The book was written with the last flickering strength of the man, but bears no evidence of this, and is a clear, concise statement of just what the author believes capitalism is, just what socialism is, and how the latter may be put in force. He believes that this will come about by the enlightening of all classes and the peaceful means of the ballot. Longmans, Green & Co., Fourth avenue, New York; 446 pages, cloth, \$1.75 net.—D. E. N.

—"Dominion and Power"; or, "The Science of Life and Living," by Charles Brodie Patterson, is a seventh edition, enlarged and revised, of a work which has been in increasing demand since its first publication. It now contains half a dozen new chapters on such timely topics as Mental and Physical Healing, Self-Control, The Right Use of the Breath, and Psychic Development. Price \$1.31 postpaid, Funk & Wagnalls Co., New York.—W. E. T.

—A book for hypochondriacs or those suffering with imaginary ailments is "The Hygiene of the Soul," translated by Gustav Pollak from the German of Ernst von Feuchtersleben. The book was written out of Feuchtersleben's own inner gropings, and aside from its therapeutic value has that direct personal appeal which every "human document" makes. Cloth binding, 209 pages. Published by Dodd, Mead & Co., New York, N. Y. No price given.

—Herbert Wescott Fisher preaches a cheerful philosophy of life in his book, "Making Life Worth While." Rules of hygiene are laid down which, if practiced, might make everyone healthy. In the chapter entitled "Souls," he says: "What the body can do to kill the soul has been found out. What it can do both to preserve and evolve the soul has never yet been tried." The concluding chapters show how a beginning may be made toward a new and better life for all. Cloth binding, 318 pages. Price, \$1.32, postpaid. Doubleday, Page & Co., New York, N. Y.—D. N.

—To the many who delight in delving into the deeper mysteries of our psychic evolution, "The Dimensional Idea as an Aid to Religion" will give pleasure. The author, W. F. Tyler, holds that altruism, which is the prime mover in the world today, is a natural outcome of evolution, which in turn is but a manifestation of the "Infinite Dimensional," or what we call God. Cloth binding, 76 pages. Price, 50 cents. R. F. Fenno & Co., 18 East Seventeenth street, New York, N. Y.—D. N.

(Continued on Page 74.)

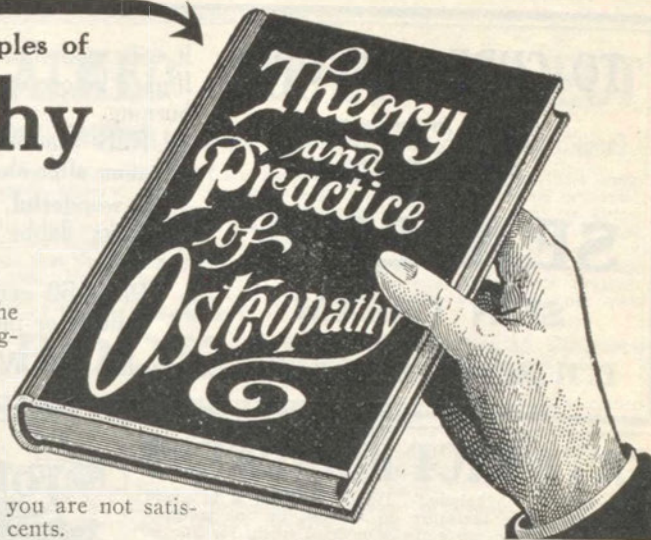
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This is what **EACH OF THE TWELVE** sections of the book contains (one for each month of the year).

(1.) A complete character delineation based on month of birth. (Every month in the year is included in the complete volume.)

(2.) The good points, the faults, the personal appearance of those born for that month.

(3.) The companions, occupations, gems, colors, sentiment, flower and musical composers which belong to them by affinity.

(4.) A chapter of special advice by Elizabeth Towne, on How to Make the Most of That Sign.

(5.) Beautiful character-building Great Thoughts from four famous people born in the sign—one for each week of the month.

(6.) A page for autographs of your own friends born in the same sign.

(7.) The volume contains eleven special, concise paragraphs by Elizabeth Towne, explaining the nature of the principles by which the book delineates character, and how it may be used to build character, health, happiness and success.

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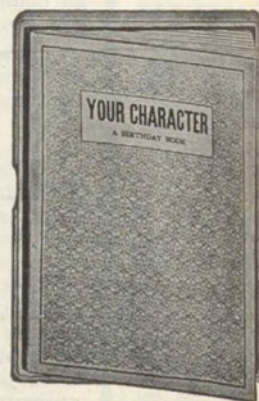
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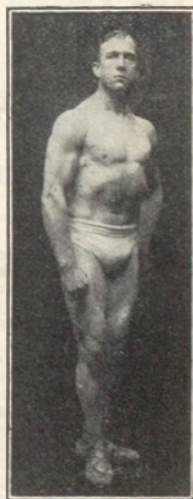
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Nautilus News.

(Continued from Page 2.)

The Pulpit.

Come and meet us at Atlantic City! I am to give an address there at three o'clock, Saturday afternoon, July 22, at the Greek Temple on Young's Million Dollar Pier. And you know Bishop Oliver C. Sabin will be there. The Greek Temple is his pulpit for a whole month in July and August. He will speak on Friday afternoon at three o'clock. There is no charge for admission to either Bishop Sabin's addresses or mine—it is all done out of the purest missionary good will on Bishop Sabin's part. He lives to spread the teachings of his Evangelical Christian Science Church. It is as his guest that I am afforded this opportunity to present *The Nautilus* brand of New Thought.

Hymen Busy Again!

Our Helen Rhodes has been abroad for almost a year. She has visited many lands and had many delightful experiences, and some wonderful ones.

These she has put into a series of six charming articles which are to appear in the *Nautilus* beginning with the June number. "Afoot and

(Continued on Page 72.)

THE MESSAGE

OF THE

NEW THOUGHT

By William Walker Atkinson.

Hundreds of intelligent, cultured people are asking:
Just what is the New Thought?
Where and how did it originate?
How does it help one?

Your friends have probably asked you this question many times.

William Walker Atkinson has just written a book—"THE MESSAGE OF THE NEW THOUGHT"—which answers all these questions. Answers them authoritatively and without any beating about the bush.

The book shows that New Thought had its origin away back in some of the wisest minds of the race.

That it is closely related to that strange revival of Transcendentalism, lead by Emerson, which took place in America about 1800 to 1825.

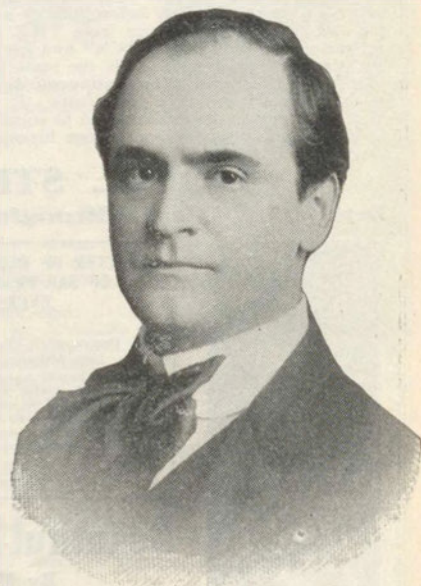
That the Mental Healing feature, or the psychology of the New Thought, grew side by side with this Transcendentalism.

That the two streams finally converged into one common channel, and united in one mighty spiritual movement, now known as the New Thought, and which includes Christian Science, the Emmanuel Movement and all similar systems of healing.

When sending us the manuscript of this book Mr. Atkinson wrote: "I consider this one of the best things that I have ever written along the lines of New Thought, and those to whom I have read it agree with me—and some of them are my severest critics, too."

Elizabeth Towne says: "William Walker Atkinson has just written a new book that will certainly become THE authority on the history and principles of New Thought. I predict that none of Mr. Atkinson's works will do more to make him famous."

EXTRA SPECIAL OFFER: We will give a copy of this new book FREE with one NEW 6 months' subscription to *Nautilus* at 50c. Book and magazine may go to separate addresses if desired. Why not get YOUR copy NOW? **THE ELIZABETH TOWNE CO., Holyoke, Mass.**



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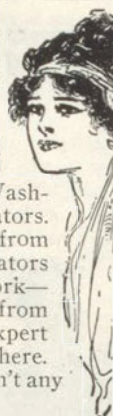
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Nautilus News.

(Continued from Page 70.)

Awheel in Many Lands" commences in a wonderful old castle in Scotland.

Along with her travels afoot and awheel there developed a beautiful romance of which I can give you only a hint. Here it is:

In the Chapel of the Union Theological Seminary in New York early in April Helen Rhodes was married to Robert Wallace, Dr. Brown officiating. Mr. and Mrs. Wallace are associated together in the conduct of the London Book Concern, 366 Fifth Avenue, New York City.

Mr. Wallace has recently secured his retirement from the British Government. He was for many years chemical analyst in the Government Laboratories of London, and he was connected with the Royal School of Mines, London, and the School of Technology.

A few years ago I had subscribed for your magazine for three months. I was busy day and night over my patents, but took time to glance over a little of your writing. You were then warning me unconsciously in your saying, "I mean you," to rest before it is too late. I thought at the time it was splendid advice to apply to lots of our business men, but I had health and strength enough to turn a mountain upside down. Shortly thereafter, I commenced to get those terrible pains in my heart, and I have suffered nearly two years the most terrible agony. I presume it may be called acute indigestion. Then instead of taking your advice when this came on I sold a large amount of property, was financially easy and I could have rested, but I didn't. I have kept on plunging. Now I am considering taking three months in California, so as to give my nerves an opportunity for the future. I have rushed to saloons, eating houses, hotels and private homes hundreds of times for cups of boiling water to alleviate my pain. I am not so bad now. I am improving, but I think I will take the advice you gave at that time.—N. C. NEWERF, Buffalo, N. Y.

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Madam Florence Printz, Beauty Artist, Reading, Pa.

Save Your Boys And Your Girls.

"This book," writes Dr. Louis Long, Rockaway, N. J., referring to H. Wettstein's new volume,

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"WILL SAVE THOUSANDS OF BOYS AND GIRLS INTO WHOSE HANDS IT IS PLACED." The doctor alluded in particular to Parts VI, VII and VIII entitled: "THE ETHICAL SIGNIFICANCE OF PROCREATION," "THE EVOLUTION OF THE HUMAN MOTHER", and "THE EVOLUTION OF THE HUMAN FATHER". Also to those chapters which treat of the prevention and cure of diseases by the most modern methods.

Thus Dr. A. M. Wilton, Alexandria, Minn., writes: "The chapters pertaining to our profession, such, for instance, as those which explain the cause of malformations and how to avoid them (not found in any other medical work), and those which treat of the prevention and cure of appendicitis, smallpox and other febrile diseases, are of inestimable value to every one."

Editor W. E. Towne, of THE NAUTILUS, Holyoke, Mass., "advises those who are interested in solving the problems of human life, to read this book."

Mrs. Velzora P. Andrews, Dorothy Q. House, Quincy, Mass., writes: "Am reading THE TELEO-MECHANICS OF NATURE the second time. It is grand and worth its

weight in gold. The elevating tone which pervades the entire volume, and wise counsel contained in its concluding Parts, cannot fail to have a beneficial effect upon old and young alike."

President J. F. Rinn, of the Brooklyn Philosophical Association, one of the wealthiest and most influential educational institutions of this country, writes: "Never have the vital problems affecting the moral and physical welfare of our race been so thoroughly analyzed and so ably elucidated as in H. Wettstein's new medical work, 'THE TELEO-MECHANICS OF NATURE.'"

Dr. D. A. Alberti, 2014 Fillmore street, San Francisco, states that "From medical viewpoints alone, not to say anything of its other admirable features, Wettstein's new volume is of incalculable value."

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(Continued from Page 66.)

*—"My Motor Maid" is a new song by one of our good *Nautilus* friends, Blanche Buck Swartz. She wrote the words and the music, too, and she is her own publisher. The price of the song is 35 cents and her address is 914 North Ballinger street, Ft. Worth, Texas. Send your Good Will to Blanche when you sing, "My Motor Maid."—E. T.

—A story which deserves to be handed down as a classic for future generations is "John Gilley," from the book of essays, "The Durable Satisfaction of Life," by Charles W. Eliot. This is the simple and true narrative of a man, and his efforts to wrest a living for himself and his family from the scanty and rocky soil of an island off the Maine coast. The last essay in the book is "The Religion of the Future" which has been the occasion of so much comment from press and pulpit throughout the country; 198 pages, cloth. Price, \$1.10, postpaid. Thomas Y. Crowell & Co., New York, N. Y.—D. N.

—"Timely Aid," by Delia H. Horn, is a clear and forceful argument in favor of spiritualism, and, what is surprising in a work of this kind, there is a charming romance and a vein of genuine humor which is very refreshing; 188 pages, cloth. Price, \$1.00. The book may be had by applying to Delia H. Horn, Wellsville, N. Y.—D. N.

—"Straight Goods in Philosophy," by Paul Karishka is exactly what the name implies, *straight goods*, in the larger and broader meaning, not the slang expression. The book has much deep thought and is written in simple language that isn't above the heads of ordinary readers. 209 pages, cloth. No price given. Publishers, Roger Bros., New York.—D. E. N.

—Sara Van Alen Murray in a new book entitled "Flesh and Matter," takes issue with Mrs. Eddy in the latter's statement that flesh and matter are identical, and claims that Mrs. Eddy's "Key" has failed to unlock the scriptures. The book is well written and interesting. Cloth. 169 pages. No price given. Published by Roger Bros., 426 Sixth Ave., New York City.—D. E. N.

—A new edition of "The Mother of the Living" has been issued by the author, C. Josephine Barton, of 3332 Troost avenue, Kansas City, Mo. Mothers and prospective mothers will find this book of great practical value. Paper covers, 79 pages. No price mentioned.—D. N.

(Continued on Page 76.)

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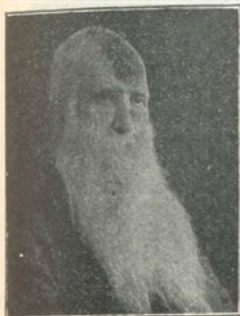
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(Continued from Page 74.)

—New Thought readers will find many helpful suggestions in the latest book by Aaron Martin Crane, entitled "A Search After Ultimate Truth." There is an interesting discussion of the non-reality of materiality and error, and the chapters on freedom predict an ideal world, "where every man is himself free and leaves all others free also, where the Golden Rule and the non-resistance of evil are the practical methods of all actions, where every man loves his neighbor as he loves himself, and all are one family, is to become an actual reality." Cloth. 497 pages. Published by Lothrop, Lee & Shepard Company, Boston, Mass. Price, \$1.60, postpaid.—D. N.

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(Continued on Page 78.)

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

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

NEW THOUGHT is published on the following ideal principles:—

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

The leading articles in NEW THOUGHT for April are: Sympathy That Moves to Action; The M. A. M. Devil; Chronic Constipation; How to Cure Sprees; When Your Husband is Beneath You.

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

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

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

Among the articles for the July Number of NEW THOUGHT will be:

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To Tame a Shrew.
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(Continued from Page 76.)

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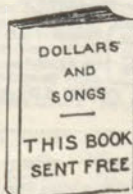
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You may know some of these people or know somebody who knows them. We will send you their full address if you wish, so that you can find out about **Sargol** and the wonders it has wrought.

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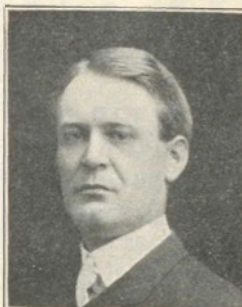
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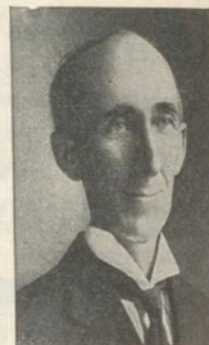
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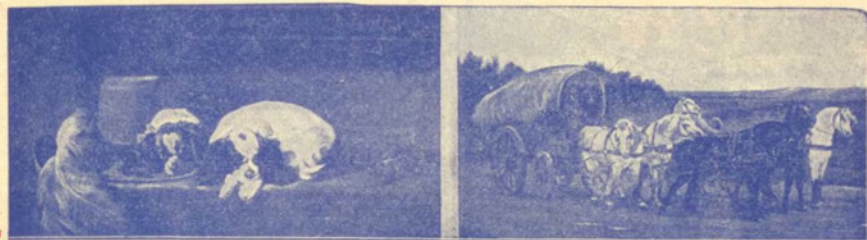
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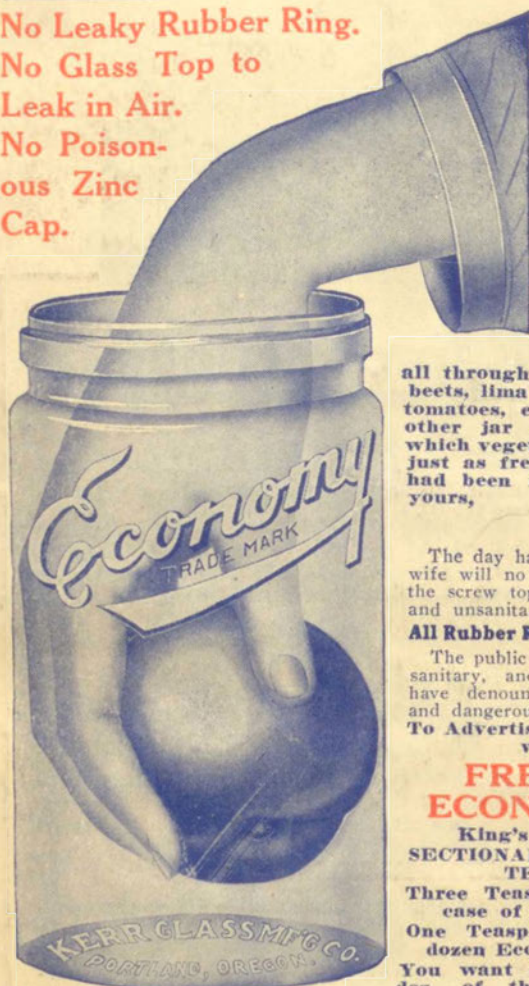
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TRANSCRIPT HOLYOKE, MASS.

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