

AUG 23 1912

33

Scientific Management of the Home

NAUTILUS MAGAZINE

September, 1912

GET interested in what
you CAN do, instead
of fussing away mind and
heart on what you CAN'T
do. It is not so much
what you do as how Good-
Willingly you do it, that
counts for conquest and
character.

—Elizabeth Towne.

EDITED BY
ELIZABETH TOWNE

MIND AND BODY

By William Walker Atkinson



PARTIAL LIST OF SUBJECTS COVERED IN "MIND AND BODY."

To understand the influence of the mind upon the body you must know something of that wonderful field of activity known as the sub-conscious mind.

The sub-conscious mind has full charge and control of all the activities of the body.

All authorities agree upon this fact, even though they cannot say WHAT the sub-conscious mind IS.

The unconscious will and how it acts. The silent, hidden partner.

The key to the whole question as to the "why" of mental healing.

Suggestion the connecting link between mind and body.

A fact not generally recognized regarding the sub-conscious mind.

The sympathetic system and the sub-conscious mind.

The solar plexus or abdominal brain.

By some authorities the solar plexus is regarded as the great center of the sympathetic system and the main seat of the sub-conscious mind.

Dr. Brighton Robinson said of the solar plexus: "I mean to convey the idea that it is endowed with the high powers and phenomena of a great nervous center, that it can organize, multiply and diminish forces."

A most interesting fact is the connection by two filaments between the solar plexus and the cerebro-spinal system, indicating reciprocal action between them.

A wonderful truth which the reader should bear in mind concerning the creative power of the sub-conscious mind.

The great light which illuminates the principle of mental healing.

The cell minds. Wonderful work of the cells.

Groups of cells and their special work. The repairer cells. The soldier and police cells.

The wonderful natural power of recovery which the body possesses, and what famous physicians have said of this natural healing and recuperative power.

There is no dividing line, says Hudson, between Life and Mind.

Why mental healing has a sound biological as well as mental basis of truth.

A new method of mental healing by direct treatment to the organs concerned.

This treatment is based upon the knowledge that mind is present in every or-

gan and part of the body. This method very successful.

The marvelous way in which the cells accomplish healing.

All methods of healing are but suggestions offered to the cell, the real worker and healer.

Thomson Jay Hudson says it must be a mental organism upon which all healing agencies act.

The history of mental healing. One fundamental principle operating under a thousand names. This principle operates in every race, nation and clime in all ages.

The literature of ancient Egypt, Greece, Rome, Persia, India and China reveals a widespread knowledge of healing by hypnotic methods.

Laying on of hands practiced in Egypt 1352 B. C. The Priests of Chaldea practiced the same methods.

The strange ancient Temples of Health with their "sleeping chambers" for healing.

The Magnetism cure of the middle ages.

The "Royal Touch" or the "King's Touch" used in the cure of scrofula.

Wonderful success of a 17th century healer by laying-on-of hands.

The most notable figure in the European history of mental healing—Mesmer.

Mesmer's theories of healing. The universal magnetic force. How he applied this force to the cure of disease. Most interesting account of scenes surrounding his treatment. The King of France offered Mesmer a large pension if he would make public the secret of his healing.

The Abbe Farla (1815) and his theories regarding the mesmeric phenomena.

The birth of hypnotism. The birth of suggestion. The famous School of Nancy.

Elias Perkins of Connecticut and his queer method of healing. In Europe it is said over 1,500,000 cures were wrought by this method. The real principle behind the Perkinism craze.

Quimby, the first of the modern mental healers. His experiments in healing and the philosophy which he evolved.

Strange incidents showing the almost unbelievable power of faith and suggestion both in healing and causing disease.

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—Elizabeth Towne.

EDITED BY
ELIZABETH TOWNE

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

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- BOSTON, Mass.**—Miss Leonora Hsley Joslyn, Suite 616, 59 Temple Place.
- BOSTON, MASS.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
- BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.
- BUFFALO, N. Y.**—Mrs. Candis J. Hall, 528 Delaware avenue.
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- CALGARY, Alberta, Canada.**—Mrs. M. Mason, 23d Eighth avenue, West.
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- CHICAGO, Ill.**—The Progressive Thinker, 40 Loomis street.
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- SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
- SEATTLE, Wash.**—Mrs. Agnes J. Galer, 516-518 Crary building.
- SPOKANE, Wash.**—Spokane Book and Stationery Company, 114 South Post street.
- TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.
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Nautilus News

BY THE EDITORS.

Our Made-In-Holyoke Number.

Our October Number of *Nautilus* will be a special Holyoke Number. We are rather proud of this little city of nearly 70,000 inhabitants, and we asked Mrs. William G. Dwight to write us a special article for *Nautilus*, telling some of the good and unique features of Holyoke beautiful. Mrs. Dwight is the wife of the owner of our very creditable and interesting local daily *Transcript*, one of the few really independent newspapers in New England. No "plutocrat's" money backs the *Transcript*, so its editors, Mr. and Mrs. Dwight, dare to say what they think. And they say it clearly and well. Mrs. Dwight is an interesting and forceful writer and I think our readers will enjoy her story of "Holyoke: A City Forward Facing."

A Notable New Story.

We have secured for *Nautilus* a new serial story that I think our readers will pronounce a classic of its kind. It is called "The Practice of the Presence" and the author is Gertrude Capen Whitney, with whose New Thought novelettes most of our readers are familiar. This new serial, "The Practice of the Presence," is really a sequel to Mrs. Whitney's most popular story, "I Choose," which is published by the *Hibbert's Journal* people of Boston. A certain school teacher of Boston writes that she read the class the book, "I Choose," in the course of the year's reading, and when the time came for the choice of the class motto, "I Choose" was unanimously declared for. This instance was duplicated in the case of the New England Conservatory. The matron of one of the dormitories, with some eighty girls in her care, reports that after reading the book "I Choose," the girls unanimously selected "I Choose" for the year's motto.

The new sequel, "The Practice of the Presence," presents the heroine of "I Choose" as a mature woman, and her way of meeting the experiences of life in the true spirit of New Thought is most illuminating and unusual. The heroine has evidently read that little book, "The Practice of the Presence of God," written by two French noblemen out of their acquaintance with a very humble Catholic priest called Brother Lawrence—one of the classics of devout literature.

This splendid new serial story, which we think will prove helpful as well as fascinating to all our readers, old and young, men and women alike—for there is a masculine villain in it whose repentance and salvation is unique—is to begin in the October Number of *Nautilus*.

(Continued on Page 2.)

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(Continued from Page 1.)

**New Thought
Specials.**

Among the special New Thought articles for the October Number are these:

"The Dynamic Ideal,"

by William Walker Atkinson, showing how to turn your ideals into actual working forces.

"The Power of the Spirit," an illuminating exposition by Horatio W. Dresser.

"Our Mental Radiation; or Human Wireless Stations," a splendid study of human life, by Orison Swett Marden.

The third of those Practical Psychology lessons by Edward B. Warman, A. M., this one dealing with the psychology of business.

The conclusion of Benjamin Fay Mills' answer to that conundrum he propounded in the last number, "Are We to Have Another French Revolution?" William takes issue with some of Mr. Mills' conclusions and he may tell you what he thinks about it.

Among the poems for that number will be another from the eccentric genius of Florens Folsom, called "Samson Agonistes."

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**Speaking of
Journeys.**

William and I were in Atlantic City the week of July 14th, and on Saturday afternoon, July 20th, I gave my

address on "How to Make the Best of Life" in the Greek Temple on Young's million-dollar pier, to a "large and enthusiastic audience." Comparatively it was the largest audience I have had at Atlantic City. And I think that this third annual address was the best I have given at Atlantic City. There were numbers of people who came again this year just to hear me lecture, and there were a number who have come all three years for my lecture. It was well worth the trip to me to meet all those earnest and interested people.

Speaking of trips—*The Nautilus* is to be well represented at the first convention of the new National Progressive Party. William and I are leaving tomorrow, August 3rd, on the special Boston train bound for the Progressive Party Convention at Chicago. If possible we shall get something into this number about the doings of the Convention, and if it is too late you will see something next month. And of course we shall see as many New Thought friends as we can in Chicago.

I go to school to God every day and NAUTILUS is one of my most valued text-books. Each month as soon as I have read NAUTILUS and absorbed the message it always brings, I send it to my son in Shawnee, Oklahoma, who awaits its coming with almost as much eagerness as his mother. I have two friends here and one in Fort Worth, Texas, all invalids, whom I am helping little by little as my own strength grows, and am urging them to subscribe for NAUTILUS, as I know of no better help to a beginner in this glorious and joy-giving search for the TRUTH. NAUTILUS is both a tonic and an appetizer, and every sick or discouraged soul needs it.—MRS. IDA C. CRANE, Shreveport, La.

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THE NAUTILUS.

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THE NAUTILUS

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These are
Some of
The Nautilus
Contributors
for 1912-13.
Others
Coming.

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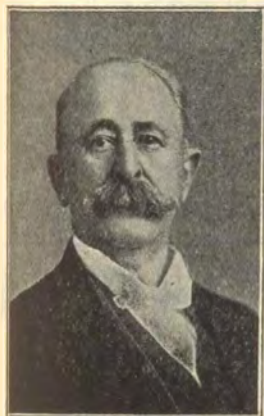
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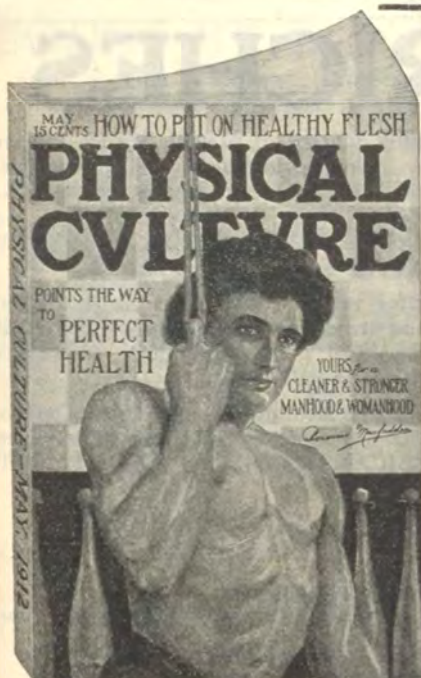
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"I am sure I have been greatly benefited by Sanatogen. My sleep is fifty per cent. better than it was one year ago, and my mind and strength are much improved."

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the well-known research chemist of Stevens Institute, writes: "The chemical union of the constituents of Sanatogen is a true one, representative of the highest skill in the formation of a product containing Phosphorus in the organic phosphate condition, and so combined that digestion and assimilation of Sanatogen are rendered complete with the greatest ease."

Lady Henry Somerset,

the prominent social reform advocate, writes:

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

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

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EDITORIALS

BY ELIZABETH TOWNE

The One Will for Every One.

THE only "better will" that can over-ride yours at any time and anywhere, is GOD'S WILL. And the only reason God's will ever over-rides yours is because God can see you and everybody else *in your relations to each other*, and He knows just how to manage you all so as to bring the highest good and the highest realization of desire to each and every one.

So if it appears to you that somebody else is over-riding your will at any time just remember that it is not the other person's will that is over-riding yours but GOD'S WILL.

Be still and know the I AM working through each and every individual.

Let Patience have her perfect work, and who knows but *your* will may be God's will another day? Or God's will yours.

To Mix Without Being Mixed.

THE way to learn to be a good mixer is to practice it. Join a club or

a church or both, and be in on everything.

In order to be a good mixer you must be:

1. A good listener and sympathizer with other people's points of view.
2. A radiator of Good Will and a *moderate* amount of interesting conversation.
3. With plenty of give and take.

The reason we mix with others is because we need to get their point of view. We can only do this by being silent about our own point of view and DRAWING OUT the other person.

But if we did nothing but receive ideas from others there would be no reciprocity and no real mixing. The mixing would be all on one side. So we have to let the other fellow draw all sorts of good things out of us, good ideas, Good Will, the right sort of sympathy and suggestion.

To be a good mixer remember always that when a man would have you go with



him a mile you are to go two miles, with all Good Will. Go *his* way. Except of course in the very rare instances when his way is distinctly wrong.

If you are generous in helping the other fellow to work out his desires you may depend that when you have a bright idea about a particular mile which you would like to go and have others go, the other fellow will be very pleased to go two miles with you in all Good Will and helpfulness.



The Spirit of the Good Mixer.

AT the bottom of all good mixing there must be the democratic spirit. The true democratic spirit, not the pseudo-democratic. The real democratic spirit is THE ONE spirit, which recognizes that all men are *in essence* good and great, that only in outward circumstances is there any high and low, and that outward circumstances are temporal, temporary, changing, *evoluting*. The truly democratic person respects all men alike, believes in all men alike; and he places no undue value upon possessions or lack of possessions of any man. In other words, he doesn't judge unrighteous judgment through looking upon the outward appearance but he sees through the outward appearance to the real man who is one with himself in God.

To *know* yourself as the equal of every man from the lowest to the highest; and to respect every man as a God in the making is to live in the true democratic spirit.

The man who lives in this spirit is

never arrogant to the lowly nor abashed before the great. He is *HIMSELF*, a god among gods. "Said I not unto you: Ye are gods," said the greatest of democrats, the most accomplished of good mixers, who mixed with high and low without being mixed. He was in the world fully and wholly, without being *of* the world. This was the source of His sympathy and His power.



Do Unto Others.

EVERY once in a while I get letters from persons complaining over the way the world in general treats them. They are bitter and resentful, and they vent this bitterness on those around them, excusing themselves by saying that the treatment they have received is the cause of their unhappy dispositions.

My dear "misunderstood" friends, the bitterness is at the bottom of all your troubles and it began when you began. It comes from brooding over the selfish point of view. I am certain that you misunderstand yourself when you say that you were not bitter until people were mean to you. If you look back far enough and HONESTLY enough you will find that all your life long you have expected kindness from people and that every time they failed to be kind you brooded over it and made yourself generally disagreeable and repellant. Inside, if not outside.

And all your life long people have vented things on you, just as you vented your ill temper on others. If you had *thrown off* the unkind action of others



and let your own light shine, your own Solar Plexus Sun shine, you would have got plenty of kindness in reparation for every unkindness that was vented upon you.

I myself forget an unkindness almost as soon as it is perpetrated, simply because I am so interested in other things that I cannot harbor resentment. Life is rosy to me! I have been this way all my life. Years ago I used to think that I was "weak" some way because I couldn't hold a grudge against persons who had been unkind or done mean things.

Later when I got hold of New Thought I saw the reason why. I kept right on being radiant—the unkindness only made a little cloud pass over the face of my sun—and because I kept on being radiant I kept attracting good things from other people. I soon found that the next time I came around into conjunction with the one who had been unkind to me he had got all over his unkind feeling and was ready to put himself out to do nice things for me. You can always transmute evil with Good Will. You can always turn away harshness with the soft answer. You can always overcome evil with good. You can always *thaw out* other people's iciness and acidness by *letting* your own sun shine.

You can always cleanse your mind of bitterness by denying the power of unkindness to affect you, and by turning your mind immediately to beautiful things.

You can always cut off your sins (shortcomings, falling-short-of-the-

mark-nesses) by rightness—by right thinking, by right interest, by LOVING KINDNESS.

The Human Ink Fish.

WHENEVER an unkind thing comes your way you can always remember that at heart every human being earnestly desires to express all good and all love; that he is loving-kind; that the only reason he fails to express kindness is because of some kink in his thinking at the present moment; due to the bitterness exuding within him on account of recent actions of somebody else. In other words he is passing his bitterness on to you, and his bitterness was caused by the actions of someone outside, just as your bitterness is.

And underneath it all, in him, is the GREAT URGE which makes him love righteousness and crave it and long for it with all his heart.

That same God-urge, working through an unenlightened intellect makes him criticize and resent the world because it doesn't always *express* loving kindness and righteousness toward him.

In other words, your bitterness biases you so that you misconstrue the intentions and actions of other people and blind yourself to the good which is always trying to reach you through others. You are a human ink fish, fooling yourself with clouds of your own bitterness.

Your bitterness repels the things you desire because it is God's law that it shall do so.

Loving kindness and spiritual radiance attract the things you desire be-

cause it is God's Will that it shall be so.

Your bitterness is entirely misplaced—the world treats you BETTER than you deserve. This is so with us all. I am more and more impressed with it the longer I live.

You are the only one to blame for all the unhappiness that has come into your life so far. You have received exactly what you attracted. Or rather, you *repelled* exactly what you *wanted*. And you are doing it right along every day.

And yet while you are to blame for it all, you are not to blame. For the trouble in you was so deep seated that you could not recognize it.

Hereafter, attribute only good to every human being. Let your soft answer to yourself dissolve bitterness and turn away the wrath within. So shall you grow in wisdom and in knowledge and in soul-radiance.



Socialism by Direct Action.

CONGRATULATIONS are due to the Socialist convention at Baltimore, that had the good sense to repudiate syndicalism and endorse the Victor Berger brand of Socialism.

The only fair way to bring about socialization is through legislation. The only people who are not willing to work it out that way are the ones who are *too impatient* to get there. They simply excuse themselves for using the same old methods of force and injustice that the *world* is trying to get rid of. They go in for all those things which eventuate in destruction of property and of human life.

Syndicalism may have its place, but it is a place that will always be odious, even in history. The strike and the boycott are as far as syndicalism should ever go, but the pessimistic and lawless claims of the syndicalists are bound to eventuate in actions ten thousand times worse than boycotts and strikes.

Let us believe in "direct action" *within the law*. And let us have direct action in *changing the law*, wherever it is necessary.

But above everything let us know that the voice of the majority of the people is the voice of God, and that until the *majority* can be bought to espouse the principles and practice of Socialism, the passing of socialistic measures would be an evil and not a good. Just as the imposition of a prohibition law upon a town full of saloon keepers would be an evil and not a good. Until at least fifty-one per cent of the inhabitants of a community are positively agreed upon a measure it is useless to try to force that measure through.

Syndicalists, direct actionists, are determined to take by force what they are not entitled to by the consent of the majority of the people. By so doing they prejudice the people and defer their own ends.

Direct action should mean direct education, direct legislation.



The Great American Opera.

THIS year of 1912 has been made notable by the production of two creditable American operas. The first was "Mona," composed by Prof. Hora-

tio Parker of Yale, the book by Brian Hooker. This opera took the \$10,000 prize offered by the Metropolitan Opera House Management for the best American opera.

The second notable American opera of the year is "Narcissa," the music by Mary Carr Moore, the libretto by her mother Sarah Pratt Carr. The opera was produced in Seattle, and Mrs. Carr's story of its writing and production you will find in the Little Visits department of this number of *Nautilus*.

To these two American operas we point with pride. They are sign posts on the road to the Great American Opera which will surely arrive.



Two Good Plays.

OUT OF all the successful plays produced in New York last season there are just two to be seen now, both presented by William A. Brady. One is that significant little sex psychology play of George Broadhurst's, "Bought and Paid For." The other is that clever little play by Moffett, "Bunty Pulls the Strings," presented by a delightful and thoroughly trained company from Scotland. This play might have been appropriately named, "What Every Woman Does," but not every woman does it so charmingly and tactfully as the dainty little Bunty. Don't miss these two plays when they come to your town, as they are sure to do.

There has been another Scotch company imported to put Bunty on the road, and I understand that the original company is to play in New York another season. This is one of the

sweetheart plays that leaves you feeling happy and lenient toward everybody's shortcomings. It makes you feel that everybody is intrinsically good. Go to see Bunty and take all the young folks.



The People's New Party.

ROOSEVELT & JOHNSON

New York and California

Hands Across the Continent.

*For there is neither East nor West,
Border, nor breed, nor birth,
When two strong men stand face
to face,
Though they come from the ends of
the earth.*

—Kipling.

THIS was the announcement on the great banner unfurled before 15,000 people at the Chicago coliseum when the first national Progressive party convention completed its work August 7, 1912. Through the kindness of the secretary of the Massachusetts Progressives, the two editors of this magazine sat in that history-making convention as regular delegates from the state of Massachusetts. Their votes helped name the first nominees of the first political party that really stands for the New Thought in politics; the New Thought of honest government of the people *by* all the people *for* all the people HERE AND NOW.



The Progressive Party.

THIS is the ideal party and the party of ideals.

No man can afford to vote with the

effete parties, whatever his opinion of the personality of Theodore Roosevelt. It is the truly progressive party sprung from the ideals of the people—as no sane person can doubt after sitting in that convention. The wonderful earnestness of those party makers to do the square thing, to make the *right* decision on every question that came up, was thrilling. It was awe-inspiring. It was confidence-evoking.

Truly, "We stand for the square deal and *this time we know the dealers.*"

A few spectators may have come believing that the new party is all T. R., but if they did not go away knowing it to be the party of principles not personalities they were either densely stupid or self-willfully deceived.

The new party is the party of principles sprung full-armed from the highest thoughts and emotions of the common people—full armed with the greatest personalities of this nation to do battle for it.

Greatest and most dynamic of all is Theodore Roosevelt. I can't imagine a sane man hearing that man speak for even one hour without being convinced of his absolute rightness of aim and steadfastness of purpose. And his ability has never been questioned. Roosevelt is the greatest man in the world today, if not the greatest in all history. The secret of his power is devotion. He is devotion incarnate, devotion to what he himself recognizes as the call of God in the people.

But Roosevelt was only one of many great personalities working in that convention, every one of whom showed a marvelous purpose to serve principles

at whatever cost to personal position or opinion. Truly, "We stand at Armageddon and we battle for the Lord."

To sit in that Progressive party convention was to be born again into cosmic consciousness made dynamic. It was to realize the spirit of '76.

The people's new Progressive party platform is its 1912 Declaration of Independence against the rule of the Sullivan - Taggart-Lorimer-Barnes-Penrose-Murphy-Crane beast of the political jungle.

We are for the square deal with prosperity passed around, and THIS time we KNOW THE DEALERS. The Progressive party's ONLY chance of living lies in making good that platform.

Its interests are the people's interests. The new party is fresh made and well made to serve the common people; while the republican-democratic machine is corruptly made to serve the Beast of the Politico-Business Jungle.

Don't let the old machine fool us again—work and vote for the one new party whose ONLY CHANCE of future success lies in serving the masses against the powers that prey.

Don't let your jungle-owned newspapers steal the truth from you—get acquainted with the facts of this battle for the Lord. Read and pray over and inwardly digest these things:

1. The full Progressive party platform.
2. Senator Beveridge's keynote speech.
3. Roosevelt's great speech before the convention, and his and Johnson's acceptance speeches.

4. The seconding speeches of Henry Allen of Kansas, Ben Lindsey of Denver, and Jane Addams of Hull House, Chicago.

Make a careful and prayerful *study* of these statements and you will certainly vote on the right side November 5.

"This is not a campaign but a crusade." "It is not politics. It is religion." In fifty years from now your grandchildren will be in the social swim or out of it according to whether or not you fought with T. R. at Armageddon. The D. A. R. will take a back seat for the D. A. A.!

Notice: The Chicago *Tribune* gave the best and fullest report of the convention. The Boston *Post* had a special reporter with our delegation. The Kansas City *Star*, the Philadelphia *North American* and Arthur Capper's *Topeka Capitol* give reliable news of the work. Aside from newspapers BE SURE to read *Collier's Weekly*. And the *Outlook*. And I understand the *Christian Science Monitor* stands for Roosevelt.

This is Prophecy.

ROOSEVELT will be the next president. I say it calmly, coldly, the morning after. I have inside information—information from the spirit within—that Armageddon will be pulled off November 5 and that the people are getting ready to speak with the voice of God for T. R. and Hiram Johnson of California.

Progressive Measures.

ONE of the measures of the new party is the recognition of women, on equal terms with men. This is the first

time in our history that a woman has had a voice in making a party platform. Miss Alice Carpenter of Cambridge represented Massachusetts on the resolutions committee, which worked night and day to make the platform.

Jane Addams made a seconding speech for Roosevelt. This speech will be published in the next issue of *Nautilus*.

Several states sent women delegates and many others would have done so if there had been time. New York's delegation of two hundred included six women, and Massachusetts seated six women with its forty men delegates. Several women served as secretaries of their delegations. And the women were treated, not as equals but as superiors. Talk about the chivalry of the past—it isn't in it with the chivalry of the present based upon a sense of the strength of women. You should have been with our delegation on the Boston special train and watched the New England Solons sit at the feet of Gamaliels in shirt waists.

We were told that for the first time in political history delegations traveled without liquor. And the telephone girl on the tenth floor of the La Salle hotel where the Massachusetts delegation was quartered, told us that not a single order for liquor was served on that floor; an unheard of thing, in her long experience with delegations.

The credit for this is not due entirely to feminine influence. *It is significant of the class of men who are following Roosevelt in this crusade.*

"FEAR makes pygmies,
Gizzard makes giants."

THREE SOULS

By ELLA WHEELER WILCOX



THREE Souls there were that reached the
Heavenly Gate

And gained permission of the Guard to wait.
Barred from the bliss of Paradise by sin,
They did not ask, or hope, to enter in.
"We loved one woman" (thus their story ran),
"We lost her for she chose another man.
So great our love, it brought us to this door.
We only ask to see her face once more.

Then will we go, to realms where we belong,
Any pay our penalty for doing wrong."

"And wert thou friends on earth?" (the Guard spake thus).

"Nay, we were foes; but Death made friends of us.

The dominating thought within each Soul

Brought us together, comrades, to this goal.

To see her face and in its radiance bask

For one great moment—that is all we ask,

And, having seen her, we must journey back

The path we came; a hard and dangerous track."

"Wait, then," the Angel said, "beside me here.

But do not strive within God's Gate to peer.

Nor converse hold with Spirits clothed in light

Who pass this way; thou hast not earned the right.

They waited year on year. Then like a flame,
News of the woman's death from earth-land came.
The eager lovers scanned with hungry eyes
Each soul that passed the Gates of Paradise.
The well-beloved face in vain they sought,
Until one day the Guardian Angel brought
A message to them. "She has gone," he said,
"Down to the lower regions of the dead;
Her chosen mate went first; so great her love
She has resigned the joys that wait above
To dwell with him, until perchance some day,
Absolved from sin, he seeks the Better Way."

Silent the lovers turned. The pitying Guard
Said, "Stay;" (the while his hand the door unbarred);
"There lies for thee no darker grief or woe;
Enter the Gates, and all God's glories know.
But, to be ready for so great a bliss,
Pause for a moment, and take heed of this:
The dearest treasure by each mortal lost,
Waits yonder, when the Threshold has been crossed.
And thou shalt find within that sacred Place
The shining wonder of her worshipped face.
All that is past is but a troubled dream;
Go forward now, and claim the Fact Supreme."

Then clothed like Angels, fitting their estate,
Three Souls went singing, singing through God's Gate.



Written for The Nautilus.



HUMAN ENERGY: ITS TRUE SOURCE

By

WILLIAM WALKER ATKINSON



What Human Energy Is—How It is Generated—Physics and Philosophy Prove the Need of a Universal Energy—The Human Will and Personality—In Tune With Universal Energy—What Prof. James Said of Human Energy—The Will the Opener of Deeps of Energy.



No. 1.

THE MENTAL atmosphere of our time and place is filled with the idea and ideal of "Efficiency." The word itself is used with a new and more forceful meaning. We conjure with it. Many regard it in the light of a fetish, able to work magic in human affairs. The added significance of the term, and its frequent and persistent repetition in the popular vocabulary, has given to it a mighty suggestive value. The very mention of the word causes men to throw back their shoulders, and to manifest new energy.

What is the meaning of the term

"Efficient"? The dictionaries define it as "causing effects; producing results; actively operative or capable." From this term arises the popular term, "Efficiency," which is defined as: "quality of being efficient; the ratio of useful work to energy expended." So we see that there are two phases to the idea of efficiency, viz: (1) the energy producing effects or causing results; and (2) the intelligent and economical application of efficient energy, so that we may get the maximum of work from a given amount of energy.

In this article I shall have very little to say regarding the second phase of the idea of efficiency. Many books have been written on the subject, and the magazine of the day which has not had something to say on the subject is behind the times. So I shall hold my peace, and not add another preachment to the many you have read on the subject. I leave to others, for the time being, the task of instructing you how to use your mental and spiritual steam. In this paper I shall rather speak of the question of *generating the mental and spiritual steam itself*.

What is human energy? The authorities differ in their definitions. They agree that it is bound up with the question of life and living—beyond that they begin to differ. But one thing the reason reports positively to us, i. e., that the source of human energy must be found in some deeper and more fundamental energy. Modern scientific thought is agreed upon one point, namely that *energy is never created from nothing*. From Nothing, no energy ever came. Energy transforms its forms, but it never is created nor destroyed in its original essence and spirit. And when physics blends into philosophy, it is but a step to assert and maintain that all forms of energy must have their origin and basic existence in

some great, underlying, universal energy, beyond the realm of physics, in the realm of metaphysics. Herbert Spencer bridged the chasm between physics and metaphysics with his famous declaration of "That Infinite and Eternal Energy from which all things proceed." I prefer to use the term "Spirit" in thinking of that Ultimate Energy. Others prefer the term "Primal Energy."

Whatever the Ultimate Energy may be in its inmost essence, it is apparent that it is an *active* energy, manifesting ever in "causing effects and producing results," which is equivalent to saying that it is *efficient*. It is eternally at work doing things. And moreover, when the human being "does things" he does so by applying that self-same energy through the agency of his mental and spiritual engines, and his physical machinery. Men have sought to express this basic human energy by the term "will," but they often make the mistake of supposing that the human will is something belonging to personality, whereas it is really but a center of activity in the great Will, Spirit, or Energy of the Universe.

Men make a great mistake when they think they can develop or increase their mental and spiritual energy by creating it within themselves. What they really do, when they succeed, is to bring their mental and spiritual organism into tune with the vibrations of the universal energy. Like the trolley-car, they receive their energy from above, rather than manufacture it. The individual who has learned to raise the mental trolley-pole so as to come in contact with the universal current of energy, has solved the problem. And all the really efficient individuals have done this, even though they do not realize it. No, I am not leading you into the realm of metaphysics. I am keeping your feet

right here on earth, and not asking you to lift yourself by your own boot-straps. Let us consider the ideas of William James, regarding one of his favorite subjects, i. e., "The Energies of Men" in the light of what has been said in the foregoing paragraphs.

Professor James states his fundamental proposition in these words: "*As a rule men habitually use only a small part of the powers which they actually possess and which they might use under appropriate conditions.*" He speaks of tapping hidden layers of energy in oneself—of developing the "second wind" of human energy, and perhaps the third, or fourth, or still deeper strata of human energy. His writings on the subjects are most inspiring—the very reading of them tends to inspire one with "second wind," so "dynamogenic" is his presentation of the subject. Let us travel along with him a little way.

James begins his consideration on the subject by reminding us of the familiar experience of one becoming fatigued by mental or physical activity, at which point one usually desists. He then reminds us of the curious fact that, if an unusual necessity arises, the fatigue seems to pass away and we find ourself in possession of a fresh supply of energy—a level of new energy—a "second wind," so to speak. In like manner, several successive layers or strata of energy are tapped. He says: "Mental activity shows this phenomenon as well as physical, and in exceptional cases we may find, beyond the very extreme of fatigue-distress, amounts of ease and power that we never dreamed ourselves to own,—sources of strength habitually not taxed at all, because habitually we never push through the obstruction, never pass those critical points."

He then proceeds to a consideration

of the fact that one placed under new habitual pressure, or new necessities of environment, soon establishes a new "efficiency-equilibrium"—a new plane of habitual power. This new standard once reached, one may maintain it with no greater fatigue than he experienced under the old standard when the efficiency was not nearly so great. As he says: "The busiest man needs no more hours of rest than the idler." He wisely reminds us that the new standard of energizing does not necessarily mean merely an increased *quantity* of energy—it applies equally well to increased *quality*. Moreover, he reminds us of the broader application of the term "energy," as follows: "the sum total of activities, some outer and some inner, some muscular, some emotional, some moral, some spiritual." He then sums up the immediate stimuli to the increased faculty of energizing, as follows: "Either some unusual stimulus fills them with emotional excitement, or some unusual idea of necessity induces them to make an extra effort of will. *Excitements, ideas, and efforts*, in a word, are what carry us over the dam."

Very few of us will fail to recall instances of this strange increase of energy in his or her own personal experience, or that of friends or associates. New environment, new necessities, new circumstances, sudden loss, falling in love, new responsibilities, pride, change of heart, religious conversion, etc., have awakened many to a vivid realization of the new Power Within. Many of us have witnessed the "dynamogenic" stimulus of new conditions and responsibilities. We have seen weak, shrinking, inefficient little women rise to wonderful planes of power by having the support of a family of small children thrust upon them. We have seen men like General Grant and other historical characters rise to unsuspected heights

of power by the opening of unexpected opportunities. Some men have rebounded from a terrible "throw down" to wonderful heights of achievement. As James says: "We find that the stimuli that carry us over the usually effective dam, are most often the classic emotional ones: love, anger, crowd-contagion or despair. Despair lames most people, but it wakes others fully up."

As I write these words, the newspapers are filled with the recital of the heroism of some of the men who were lost on the steamship "Titanic"—the sudden stimulus made heroes of hundreds of quite ordinary men. History is filled with incidents of this kind. Read the stories of successful men, and you will see instance after instance of this wonderful increase of energy reported. The San Francisco earthquake caused many bed-ridden persons to walk forth strong and active men and women. The recent case of a deaf mute emigrant made whole by threatened deportation is but another instance. But, as James truly tells us: "The normal opener of deeper and deeper levels of energy, is the *will*. The difficulty is to use it, to make the effort which the word volition implies. But if we *do* make it, it will act dynamogenically on us for a month. It is notorious that a single successful effort of moral volition, such as saying 'no' to some habitual temptation, or performing some courageous act, will launch a man on a higher lever of energy for days and weeks, will give him a new range of power."

But it is needless to multiply instances of this power of increasing human energy. Every inspiring idea—every uplifting ideal—every strong insistent desire—every active effort of will—brings into evidence this wonderful manifestation of reserve energy. The phenomenon is undisputed—the facts are in plain evidence. But, do

psychologists understand the real cause—have they the right theory? Perhaps not! We know that energy cannot be created, and we have no evidence that there exists such great quantities of stored energy within the nervous system of the average person. If the reserve energy is always there, why the effort to tap on to it at first, and the ease afterward. Does it not seem far more reasonable to suppose that in some perfectly natural, though little understood way, we attune our mental and spiritual mechanism to register and use the higher vibrations of the Universal Energy in which we live, and move, and have our being? At least, is it not worthy of being used as a working hypothesis? Has it not a strong pragmatic value? Has it not a high degree of “dynamogenic” stimulus in it? Does it not aid us in “tapping on” to the source of energy? Does it not help us to work out the problem in actual life? I think so.

If there exists an “infinite and eternal energy, from which all things proceed,” are we not necessarily centers of energizing activity in that infinite energy? If that infinite is the only source of power that there is or can be, does it not follow that all the energy there is must necessarily flow from it? There is no other source of energy—no other energy to be. Is it unreasonable to hold that if we can raise our mental or spiritual organism or machinery so as to catch the higher vibrations of the infinite energy, then will that organism or machinery function on a higher plane of efficiency? If we admit this, then the term “in tune with the infinite” takes on a new and intensely practical meaning. Is it beyond reason to hope that, just as man has harnessed the ethereal waves to carry his messages and (before long) to run his machinery

for him, so may he be able to harness the power flowing from the universal spiritual energy and use it to energize his mental and spiritual machinery? Nay, more, are not the great people of the race already doing this? Is not this the secret of the “second wind” of mental activity; and the third, the fourth, and the seventh as well? If man can manage to catch these higher vibrations of mental and spiritual energy, what may he not hope to accomplish in the future?

In many old words are often to be found strange hints and great secrets of life lying hidden and unsuspected until some one stumbles upon the key. In the word “enthusiasm” (used to indicate a high degree of mental and spiritual “dynamogenic” force and energy), we find an instance of this kind. We find that this word, in the original Greek, meant: “inspired by the gods.” And, as this term “enthusiasm” runs along with any of the great mental, emotional, and spiritual uplifts by means of which men accomplish great works, may it not give us the hidden key to the manner in which we attune ourselves to the higher vibrations of infinite energy? Do we not really thus get in tune with the infinite vibrations? Are we not, as it were, really inspired by the energy of the gods?

For, mark ye well this truth, the infinite and eternal energy is no mere mechanical force or power—it lies far deeper than that, for it is more nearly defined as a living, mental conative energy—a GREAT WILL-POWER. Is it too daring a hazard to assert that in this great universal energy—the source of all power, and activity, and work—is to be found that which in hushed tones we may speak of as THE WILL-POWER OF ALMIGHTY GOD, manifesting phenomenal life, forms, and ac-

tivities? May this "enthusiasm"—this "dynamogenic" energy registered by, and caught up from, the infinite source, become the possession of all the race.

Then, indeed, will the idea of "Efficiency" be something by which man shall work miracles of activity and achievement.



THE RESULTS OF PEACE

By

HORATIO W. DRESSER



*The Decisive Changes Which Insure
Peace Take Place Within—Poise and
Control Necessary—Peace is Itself a
Generator of Power—Peace Unites
Us With the Eternally Real and Per-
manent—The Power of the Will to
be Employed Constructively, Not
Destructively.*



A GREAT change comes over the human mind with the discovery that peace cannot be found in the true sense until found within. We may not at once be at peace. Indeed, we may be very far from inner peace when we learn, much to our dislike, that we are to blame for conditions and troubles for which we have hitherto blamed God and

man. Yet the realization that the decisive changes must take place in us leads to a radical alteration of our attitude. The battle is half won when we cease to rebel and complain. For when the decisive idea dawns upon us we forthwith begin to make changes and hence prepare the way for genuine inner peace. If lonely, we begin to seek the companionship of others, first of all by serving those who are in need, drawing nearer in sympathy to those who are heart-hungry. If ill, we begin to observe the inner and outer conditions that foster health, we stop worrying, we conquer our fears, and begin to expect the best. If unhappy, we consider under what conditions happiness is likely to be added while we are pursuing an end other than happiness. If desirous of converting others to our faith, we see plainly that we must begin by living what we preach. Naturally we cease to proselytize, well aware that it is useless to argue with people until their lives are touched. As a matter of course, we make less noise in the world, although we may be no less zealous in a quiet way; for we are now endeavoring to do that which is really worth while. Again, we pray less frequently for those things that are out of relation with our present state. Indeed, we are more likely to realize that what is our own we need not pray for, but that it is at hand. We also realize that what we have to give to the world that is most worth while we need hardly advertise, since it will speak for itself. Hence we depend more on the silent, tireless forces that bring what we deserve and what we earn. We are no

longer troubled lest some one deprive us of our rights, lest some more enterprising person express our thought before we have opportunity.

Beginning to experience the sweet spirit of peace in place of the worries and anxieties that once consumed us, we seek to gain real influence in the world by first-hand contact with life's realities, no longer content with what other men have said about them. Thus we see that individual experience is what puts the fire of conviction into one's words. Hence we depend less on attitudes assumed for the occasion, or on words uttered for effect. Hence we are necessarily more sincere, frank, honest. Knowing that character avails even above composure, we courageously meet the situations which develop our higher powers to the full. This means fewer theories, less dependence on authority, and more effort to know and do for ourselves. Hence we constantly endeavor to learn by doing. We then discover that poise and control, equanimity and concentration increase with systematic thought and work far more surely than when made ends in themselves apart from practical thought and work.

Thus we learn to put the elements of peace in the right order. We see plainly enough that one must have poise, inner control and equanimity. It is also clear that one must have a definite interest or life-work to pursue. No doubt it is well to prepare for the coming of inner peace by persistently putting the mind into an attitude of rest and trust. But there is a great difference between preparing for peace and actually feeling it. When an experience comes that deepens the peace of the soul in the still places, it brings poise as a consequence, it inspires equanimity, fosters inner control. Really to arrive at the inner center is to have peace as a matter of habit, as a co-ordination of many lines of de-

velopment. Then one realizes that peace is itself a generator, a source of power, creating many results which were once pursued as if obtainable by themselves.

To possess such peace is to be growing in awareness of the divine presence. Such peace inspires the conviction that the power of God is not merely in "the far-off divine event towards which all creation moves," but is active in the living events of today. Hence one assigns the first place among the elements of peace to the spiritual values that abide, that are not dependent on time. Thus the thought of peace lifts one's consciousness to the level of the eternal, the realm of the beautiful, the true, and the good. But out of this sense of things eternal there springs quickened interest in things temporal, an attitude of adaptation to the call of the hour. Thus to live in time and yet not of it is to be able to put things first all along the line of life, to possess a scale or standard of values. Dedicated once for all to the things that do not perish, at peace concerning things ultimate, one pursues and enjoys earthly things in a very different sort of way.

With the growth of this consciousness there is a new sense of reserve-power, a wise remoteness, independence and freedom. I do not mean the impersonal detachment of Orientalism, for one may be more attached to people than formerly; but a certain independence of circumstance. As a result it matters less where one happens to live, and what the external conditions in general are; what does matter is that one has opportunities for development and service. One may feel this freedom and yet be as loyal as ever to the things that are worth while.

This consciousness is the fruition of two elements, intellectual and spiritual. On its intellectual side it comes from the power to break free from mere events

and processes by obtaining insight into their laws and meanings; it also comes through the growth of character as a realization of moral principles in contrast with mere processes. On its spiritual side it is produced by inner experiences that assure us of the real existence of heavenly things. Hence one means something far more than the scientific thought by which the mind dissolves events and roams at will through vast ages, rebuilding in imagination great processes of cosmic evolution. This scientific process may help us, but such thought may wholly fail to take hold of and inspire the soul. One means actual realization of the eternal world environing the natural—the permanent world for which we all labor when we seek the things that are worth while. This largeness of spirit takes us out of our servitude to mere processes, out of mere self-consciousness. It is not peace in self, but peace through life in a spiritual world that includes and enlarges the self. It is the peace which comes when in constancy of habit we pursue the highest ideals. To some this ideal world is a speculative figment, while others live in it as a reality as ardently believed in as the reality of this physical world. In so far as power has gone forth from the eternal realm into our inmost consciousness, we have a peace that naught can take away. Hitherto we have sought self-possession and freedom through upward striving; now we are filled with, dedicated, to the spirit and our human progress is seen from the upper side.

Whether or not we think of the ideal region as an actual world, the freer world of the spirit where dwell those who advance beyond this earthly sphere in consciousness as well as in fact, all who have a deep sense of peace possess this power of absenting themselves from the external and temporal. Peace is not, as we have seen, the only ideal element

or characteristic, and we are compelled to say that peace is in a measure like happiness, a state that is added to us in case other states are present. But the coming of peace assures us that we have really arrived, and with its coming we are able to look back over the months and years as if they were no longer parts of us. Love is more apt to be an incentive to action and service, hope and faith inspire us along the way; but peace is in a peculiar sense that blessed gift of life which descends upon us at the close of a long period of development or struggle. Hence in a peculiar way it unites us with the eternally real and permanent.

We find it impossible, therefore, to speak of inner peace in full measure without reference to the quickening experiences which make us aware that there is another than ourselves who guides and sustains us. The contrast at times is deeply impressive and significant, when at the end of bitter conflict, of soul-yearnings and heart-strivings, we are lifted from utter weakness and doubt into renewed life and conviction. Throughout the struggle we seem like a house divided against itself, drawn as we are by personal ties and varying influences in one direction, while on another side of our nature we remain true to an interior standard. Little credit appears to be due to finite self that it endures the conflict to its close. What stands out above all else is the realization that the Life which bore us safely through these experiences had the same meaning to reveal as in all the struggles that have passed. When we see this unity of purpose, this working together of all the great moments of the soul, a new trust and a deeper repose settle upon us. Verily the self has been in process of creation in these crucial times, and we have brought nearer the Father's love and all embracing providence.

There is much we can do to prepare for the great peace of the Spirit. We may turn from the anxieties of lower levels of thought, seeking inner quietude in place of the nervous frictions that distress and render us impatient. We may moderate our emotions, master our fears, find higher forms of expression for our propensities, elevate our appetites, purify our desires. We may give more attention to the deeper tendencies of our age, endeavoring to view them philosophically, hence to be less subservient. Again, we may be more considerate to our fellows, more tolerant, loving, through realization of the meaning of their struggles, by judging them in more ideal terms. Moreover, we may more steadily mind our our affairs, steadily working at the undertaking before us, beginning all reforms at home, depending more on the power of example, on life, actual experience. As true knowledge grows, as character develops, and conviction takes the place of belief, peace will come. It is within our power to make headway, silently and steadily, every week and every day. At length these efforts will sum themselves into a method, as we realize that at every juncture the divine guidance is at hand. But above all, peace is a gift of the Spirit: our part is to observe and obey; it is God who bestows peace upon us.

In the solitudes of nature, in the silence of the night, one seems to hear once again the thrilling voice of the Master when He says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Assuring his followers that He has overcome the world, Jesus speaks not alone with the power of God but with the strength of one who has met the severest adverse influences and the greatest temptations that ever beset a man. Thus the peace He gives, the

peace He promises as the reward of still greater victories, reveals the union of the human with the divine. For he who can truly say, "I always do that which is well-pleasing unto the Father," surely possesses the greatest peace that ever comes to the soul. It may be necessary for him to go apart from the multitude and pray, the temptation may come to ask that the cup be removed, and he may cry out as if forsaken. Yet all this leads to the greater realization of the divine love and wisdom, the fulfillment of all that is human in the best sense of the word in the complete manifestation of God. Hence the assurance of peace is that of the one who knows, who has lived and achieved, and who therefore is able to speak with authority. God and the son of man are made one in that moment of supreme peace, God and humanity are united.

Thus gaining glimpses of the perfect ideal, we may work more steadily and persistently for the possessions that secure peace. The perfect ideal is that of union, not separateness. Hence we endeavor to forego all separateness, that is, all unkind criticism, sarcasm, bitterness, harshness, and the like, every attitude and every thought that puts a barrier between us and our fellows. Instead, we seek to be charitable, sympathetic, loving, ever drawing closer to our brothers. Thus the power of the will is employed constructively instead of assertively. To accomplish this in essence is to be at peace with ourselves. If at peace with ourselves we are at peace with the world, with God. Again, therefore, our thought mounts to the heights, with the realization that the peace that nothing can take away is ours.

THE purpose of a journey is not only to arrive at the goal, but to find enjoyment on the way.

—Henry Van Dyke.



LESSONS IN PRACTICAL PSY- CHOLOGY

By

EDWARD B. WARMAN, A. M.

Author of "Psychic Science Series"



NUMBER TWO.

The Soul Located?

THERE are those who think the soul is located in the solar plexus, or in the spinal column, or in the medulla oblongata. I do not think so; but they have as much right to their opinion as I have to mine; however, I know as much about it as anyone, but there isn't anyone who *knows* anything about it; yet it is well to express an opinion if only to agitate the subject.

I hold that the soul holds the same relation to the body that God does to the universe. If you can locate the one you can locate the other. God is immanent (indwelling) in the universe, but He does not depend upon the universe for His existence. In the same manner, the soul (the spirit of God made manifest) is immanent or indwelling in the body, but does not depend upon the body for its existence.

Because the soul cannot be located, or has not been located; because the surgeon cannot find it and dissect it with his scapel, the materialist (who does not believe in anything that he cannot touch, taste, see, hear or smell) does not hesitate to declare—there is no soul, there is no God!

Personality.

IS there a personal God? The answer upon this depends very largely upon your viewpoint, as it is one of individual consideration and judgment. However, I am inclined to think that the negative of the question is due to a misconception of the terminology—the confounding of the terms *personality* and *individuality*; the failure to grasp the true meaning of these words which, too frequently, are used interchangeably.

Personality cannot be cognized by any of the five physical senses—only by the so-called sixth sense. Personality is perceived; individuality is seen. We may feel (perceive) God's presence, but we cannot see it; we may perceive His power and see manifestations of it, but we cannot see the power.

Because it has been taught that "Man is made in the image and likeness of God," we are apt to measure God's perfection by man's imperfection; in other words, we are led to think of God anthropomorphically. It seems so difficult for the finite mind to get a concept of the Infinite; so difficult to think of Him as Spirit having form and personality without a physical constitution. We even go so far as to look for human attributes in God instead of divine attributes in man. God should be man's inspiration; man should be God's expression. The created, the creature, should reflect the Creator. I can think of man as an involuted spirit, but cannot bring myself to think of him as an evolved brute.

Instead of denying the personality of God, is it not better to recognize Him as even greater than we have been accustomed to think? But, great as is the universe, do not belittle Him by saying that the universe is God or that we are God; these, all these, are but manifestations of His power. God works through nature, and nature is the Spirit of God at work. To claim that nature is God is to declare oneself a pantheist. The late Dr. Thomson Jay Hudson so aptly put it thus: "The Deity is a divine immanence without pantheism, and a personality without anthropomorphism."

Right here I should like to say a word to that large class of otherwise intelligent people who seem to be possessed or almost obsessed with the idea that God and "good" are synonymous; therefore they substitute the word Good (always with a capital G), hesitating to use the word God for fear they will not be thought to be up-to-date, or, should I say, down-to-date?

"What we mean by personality," says Dr. Lyman Abbott, "is this infinite and eternal energy from which all things proceed as an energy that thinks, that feels, that purposes and does; and is thinking and feeling, purposing and doing as a conscious life of which ours is but a poor and broken reflection." I think I may safely say that all conclusions point to the fact of a personal God if we rightly interpret the meaning. He being immanent in the universe and His impersonality being everywhere manifest, the highest, fullest, possible conception of which the human mind is capable—the finite of the Infinite—is that of an impersonal personal God; everywhere, yet near, as so beautifully and impressively expressed by Tennyson:

"Speak to Him, thou, for He hears,
And spirit and spirit can meet;

Closer is He than breathing,
And nearer than hands and feet."

Instinct and Intuition.

ON this point of difference even great minds disagree. My esteemed friend, the late Dr. Thomson Jay Hudson, claimed that "intuition is merely Instinct of a higher growth," while the great naturalist, John Burroughs, claims that "instinct is not intuition, not even reason." It strikes me that he gives conclusive proof of his theories when citing the cases of his observations regarding the "robin," the "hermit crab," the "red squirrel," and especially the "cliff-swallow." The opinion of this distinguished writer and nature-lover counts for much, and his very close observation also leads him to remark "that instinct is not always inerrant, though it makes fewer mistakes than reason does."

I would define instinct as the first form of intelligence in the child when he cannot yet know by inductions; in other words, instinct is an unconscious form of the mind. That which we call instinct is the highest form of mentality in the animal or a faculty of the animal nature in man. We do things instinctively when we are impelled by physical needs or desires. To illustrate: During the Civil War when on the long, weary marches the bugle sounded, "Halt, rest!" I dropped in the dust or mud as the case might be and instinctively—not intuitively—removed my shoes that I might the better enjoy the much needed ten minutes' rest.

I cannot think, therefore, that "intuition is instinct of a higher growth." There is a great gulf between them. Besides instinct and intuition are separate faculties, and as such, one cannot be an evolution of the other. As well may we say that the subjective mind is the objective mind of higher growth,

when, in fact, they are, as I have previously endeavored to show, distinctively separate; instinct belonging wholly to the objective mind; intuition to the subjective or soul-mind.

Practical Psychology.

IN our previous lesson we considered theoretical psychology which formed the basis of all of our teachings, but any theory to be a workable theory must have a workable basis. Surely, psychology is nothing if not practical.

Of what benefit is this soul-power with its wonderful intuitive intelligence if we cannot utilize it in the every day business affairs of life?

First: We should recognize something of its scope. "On its mental side," says the author of Psychoma, "it has

to do with the external world,—the intellectual channels of the human brain; on its soul side, with the functions of the higher faculties,—intuition, impression, premonitions," etc.

Second: In every psychological effort there are three things that should be incorporated into every psychological creed: (1) never expect something for nothing; (2) expect success in every legitimate effort; (3) do not be discouraged though you fail again and again.

Solomon says—"If thou faint in the day of adversity, thy strength is small." It is not well for us never to meet defeat. Uniform success is undesirable; it softens the muscles of the soul and takes the temper out of the steel of resolution.



THE RENEWAL OF THE BODY

By

ANNIE RIX MILITZ



TWELFTH LECTURE.

"THE WORD MADE FLESH."

Meditation: "And the Word was made flesh . . . and dwelt among us full of grace and truth."—JOHN 1 : 14.

"The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light."—(MATT. 6 : 22.)

THE light of the body is the perception. Perceiving nothing but intelligence, manifests as the bright shining of the intellect, freedom in the thinking and reasoning; poise and peace expressed through the head. The senses shine with the light of consciousness. These gate-ways and door-ways in the House of the Lord let forth the light and receive the light equally, so that the eyes are bright, full and quick to see, and the ears are alert and true, and every sense is acute and a perfect, luminous orb of consciousness.

The eye singled to grace gives freedom in the neck, graciousness, ease and perfection through that center of power, the throat and the neck. The eye that sees that right is *universal*—the perception that is broad, deep and far-reaching, manifests as freedom of the lungs; and to see love as pure and strong and changeless, and in itself its own re-

ward, makes a heart that is a great shining orb of living light. The perception that *power* is of God and therefore Omnipotence, manifests through the arms, shoulders and hands as perfect execution, skill and freedom from sense of burden.

Keeping the eye single to *truth* fills the whole organism with light, the digestive region and especially the organs that have been counted dishonorable and despised—not to be mentioned, not even to be thought upon or presented before the eye of man or God. Purity of perception lifts up the whole body so that the organs of elimination become great lights and the shame passes, and there is nothing but the expression of righteousness, judgment and purity in every part of the whole body.

We find ease as to support, and peace and quietness, so that the thighs are orderly—they, too, shine with the light. It is not the red blood of the unredeemed flesh that courses through this body, but the bright electric light running through the veins, making luminous the skin, the heart, the extremities; all brightness, all color and light, all beauty and grace of the Body Electric. This is the Word of God translated into the flesh.

Man is the spoken word of God—God's thought made manifest and visible. God is ever expressing; the Word is co-existent with the thought. "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." (John 1 : 1, 2, 3.) God and man are coexistent throughout eternity. You are the Word of God and as the Word of God, your expression is perfect, nothing to be added to it and nothing to be taken away.

This is the beautiful privilege that is

yours, to translate that Word from its language of heaven into its language of earth, and that translation is called "the Word made flesh." We have used the word "translation" in describing the wonderful divine act that took place with Enoch. "By faith Enoch was translated, that he should not see death." (Heb. 11 : 5.) It has been used also to describe the going of Elijah. What has been applied to a Spiritual process, we also apply to languages. We translate from one language to another and yet the expression in neither language is lost; and the process is not through the destroying of one to produce the other, but both exist together, and it is *the idea* that is expressed in both. Thus the idea which is back of the Word that you are, and which is now in the language of heaven, is to be translated into the language of earth.

Translation is reciprocal, and there is a translation from Spirit into flesh and from flesh into Spirit. The translation that took place with Enoch and Elijah was of *the idea*, which they had brought to a great height in the flesh, into the Spirit. Wherever there is a translation one way, there is the possibility of translating back. Therefore we find Elijah upon the Mount of Transfiguration able to be translated from his Spiritual expression, which was invisible to ordinary eyes, into that visible form which could be recognized by the eyes of flesh. As Elijah and Moses were communing with Jesus upon the Mount of Transfiguration, they were all three visible to the eyes of John and Peter and James. (Mark 9 : 2, 3, 4.) Continually there walk among us men and women who are translated perfectly from Spirit into flesh; Abraham entertained such and they appeared to him in the door of his tent as men of flesh. (Gen. 18 : 2.) They were able to walk in the realm invisible to humanity and also to

walk among men and partake of the same activities in ordinary life that mere mortals enjoy. Manoah and his wife communed with such a Master. (Judges 13.)

The translation of Elijah and Enoch seems more common in history than the other, the translation of Spirit into flesh, such as was made visible in Jesus. Jesus became the perfect translation of the Spirit into flesh; it was not the Spirit becoming flesh; there is quite a difference between "becoming" and "translation." The English language does not become German when a translation is made from one language to the other. The languages remain the same, but *the same idea* is expressed in both, so that the translator manifests himself to those who are in the consciousness of both tongues, with equal facility. This, let us understand, is the meaning of the translation which is "immortality in the flesh," which is your ability to express the idea which you are in the Divine mind, in the realm of Spirit and in the realm of flesh, equally; so that you are recognized by those who function alone in the realm heavenly—of the Spirit, and also in the realm earthly—of the flesh. This privilege belongs to the perception of truth that is the divine seeing and knowledge, so that, without death, destruction or anything that expresses separation, you can manifest where you will, upon what plane, in what form and to whom you will.

You are God's Word made flesh, translated from the Spirit into flesh, and you are on your way, translating from flesh into Spirit. Now, we know a translation may sometimes seem very imperfect, so that it is quite difficult to understand the translator; and that is the reason why some people seem so little understood; and the translator needs to learn both languages more perfectly. To understand the language of heaven

while associated with the earth, makes us good translators so that we can be easily understood both in heaven and earth. It means that we shall picture forth in this body the incorruptibility of our heavenly body; that we shall show forth in this flesh the wisdom, the love, the purity, the peace, the poise and every good that belongs to our divine self.

Jesus Christ was "the Saviour of the body," taking the flesh out of the corruptible—out of leprosy—into the purity of the flesh of a young child; taking the eyes out of the darkness and blackness of night, into the clear bright shining of the divine light in every little cell of the eyeballs; filling the cells in every part of the bodies of those about him who sought His healing with pure, live Substance.

Paul declares "this corruptible must put on incorruption; this mortal must put on immortality," and this is our privilege, that this be done today. Eventually, it is prophesied, this will be done throughout the whole planet. But they who take up this today are saved from much, from the ravages of time and disease, poverty and death. Now is salvation come to the earth; now is the day of saving; it is not to be put off one hour. "All flesh," we read in the Scripture "shall see the salvation of God," shall have the perception of incorruptibility, of indestructibility, a perfect freedom from hurt or harm. "Thou hast given him power over all flesh." Who is this "him"? It is that Christ which dwells in you and me, as well as in Jesus. "My flesh shall rest in hope for thou wilt not . . . suffer thine Holy One to see corruption." (Psalm 16 : 9, 10.)

Immortality in the flesh is the Word made flesh. The Way that the Word is perfectly translated into the flesh is the Way of Immortality, of perfect health and freedom and the full, rounded life

while you walk the earth. The Soul is the builder; the body is the work. The Pattern in the Mount is held before the soul-consciousness until every cell is rebuilt throughout the whole body by this perception of truth. To see this is the great work that your Father has given you to do, to prove that there is nothing but perfection; that there is nothing but peace and purity and goodness, even here in this center which is called the flesh; to have your eyes opened and know why you are here.

When the pressure is upon you to express, and you think it is music that you desire, or painting, or building, or housework, remember there is only one urge upon you, and that is to build the body of the Lord, to manifest the Holy Temple.

Everyone is the word of God with power to create. To have an ideal before you of the perfect manifestation of the Spirit in the flesh is to have that which Michael Angelo declares to be the best thing possible. "Nothing," he says, "makes the soul so pure, so religious, as to endeavor to create something perfect. For God is perfection and whoever strives for it strives for something God-like!"

Whatever you put your mind to, do it with your Spirit as unto the Lord, and see that, in all things that you are making, you are bringing forth and re-making yourself. Practice non-attachment, not justifying disappointment or fear concerning the things and people that you love. Apparently we are brought to crucifixion continually that we shall be detached in our expression in the flesh. As long as we feel fearful concerning separation from our loved ones, and hold to things, to money, to relatives—we have an expression in our body of the very cells hooking one into another; and these cells should be free that they may be reformed. Pray the prayer of

freedom: "I am attached to nothing! In Spirit and in Truth I do not cling to anything or any personality. I am free." By this there follows a loosening up between the very cells of your body, so that the air can flow freely between those cells. For you should be able to move these cells one upon another and not have them bound to any system, or fixed by any set way of thinking.

As long as there are rules and regulations, and we have fixed habits, and are attached to certain phases and relationships, so long do the cells of our body cling to each other. But it is written, "There shall not be one stone upon another that shall not be thrown down." This body must be dissolved by the recognition of truth working in and through you. Jesus said, "I have power to lay it [my life] down and I have power to take it again." No man can take your life from you, but you can, through knowledge of truth and co-operation with the Spirit, loosen up every cell in your body, so have a free body in the flesh.

The thought of death is banished from the one who walks in the consciousness that perfect life knows no death. Yet shall we not make this change? There is a way laid out, the Christ way of the Ascension, wherein the body, if it were described in scientific terms, would be said to be raised in vibration so that there is a merging of the flesh into the light of our divine body, to re-emerge into earth manifestation at will, just as one can raise the vibrations of a piece of iron, so first of all, it glows with a red heat, and then with a white heat and then it is all light and you cannot see any iron at all; and it can return to the piece of iron it was in the beginning. All this power is through man's divine intelligence and ability to apply certain laws of Spirit. It is a masterly work and it is your privilege to accomplish it

by the truth you may receive and apply.

What of those who, like Stephen, (Acts 7 : 54 to 60) have passed with their eyes upon the Spirit, full of spirituality and love? Again, I will answer that such are taken care of, for they will receive instruction in the invisible until the day when all shall stand in the flesh and manifest the Word, which they are, in bodies of flesh. The Instructed are not subject to the second death, but they wait—not in deadness nor in sleep, but full of God-consciousness of blessing all humanity there, or wherever they may be sent.

They who pass without this knowledge also are taken care of. Everyone must get it and there are certain, who think they have the truth, but as Paul says, they "fall asleep not discerning the Lord's body," (1 Cor. 11 : 29, 30) the body of perfection, which we all have, and of which we partake daily when we will eat the words of Truth.

Meet every suggestion of evil with Truth, every doubt, every disturbance, every false belief. Substitute for them some word of Truth. Let us eat the words of Jesus Christ, giving ourselves to prayers of love and wisdom. Let us keep close to the Spirit, so that this mortal shall put on immortality, this corruptible shall put on incorruption.

Let your soul come forward and have the upper hand and do the work, and, as the flesh becomes nothing, meek and lowly, your divinity will work through you. Often speak to the Spirit, realizing that you are not doing this by your intellect—not by willing it to be done. Remember it is God that works and wills through you to do whatever ought to be done by you, to renew, to regenerate, to bring into the manifestation in the flesh, of what you are in the Spirit—God's Word of Truth, God's divine utterance, which is eternal and perfect, the Light

of the world which Light you must let shine.

"Build thee more stately mansions, Oh my soul;

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

not "shut thee from heaven" as the poet sings, but approach thee to heaven's dome, until no arch can separate thee from her heights, but the temple, which thou art on earth, shall prove God's Temple "in heaven, not made by hands," eternal, glorious, transcendently beautiful and perfect, *World without End! Amen.*

TREE AND WIND

BY FLORENS FOLSOM

"My heart is fixed, O God, my heart is fixed."

SO thou art here again, old Enemy?

Enemy now no longer; friend thou art,
As all are friends, to my instructed heart.
But thou wert once a tempter sore to me;
Witness, these branches bent, that leant to thee!

Of tropic isles, where from moist, richest soil
Trees tower and burgeon, thou did'st speak,
in tone

Soft as a sigh; where growing is no toil
Such as was mine; slow-split, reluctant stone
Opposed my struggle upwards. Coil on coil,
My roots grip now that rock, which helps me foil

Thy scattering and separating will.

Those isles still bloom; I sense their fragrance still;

I know—and I rejoice!—that glorious trees
Luxuriate in their warm and fostering breeze;
Best 'tis, for them so favoredly to grow;
But best for me it is, to meet thy blow
Of hurling impact steadfastly; to stand
Sentinel here, betwixt the sea and land.
Spend thy first force on my age-armored breast;

Behind me saplings sway, whom thou might'st bend.

For thee thy restless wanderings are best;
For me, this sand I wearied of, O Friend!



EXPECT GREAT THINGS OF YOURSELF

By

ORISON SWETT MARDEN



A Large Faith is Necessary to Great Success—Faith in Self Multiplies the Creative Power of One's Thought—Thoughts are Forces by Which We Create Our Conditions.



WHY are the careers of most of us so pinched and narrow, our life output so stingy, and our lives so mean? It is because we do not have a large faith in ourselves and in what we can do. We do not think highly enough of our superb birthright, nor comprehend to what heights of sublimity we were intended and expected to rise, nor to what extent we can really be masters of ourselves and our environment. We fail to see that we can control our destiny; make ourselves do whatever is possible; make ourselves become whatever we long to be.

As a rule a man's greatest deficiency

is that of self-faith. The majority of people are many times weaker in confidence than any other faculty. A large percentage of those who are failures could have succeeded if this one quality had been properly trained and strengthened in their youth. If we analyze great achievements and the men who accomplish them, the most prominent quality in evidence is self-confidence, assurance. Self-faith is the very basis of all achievement. There is a tremendous creative power in the conviction that we can do a thing.

The man with absolute faith in his ability to do what he undertakes is the most likely to succeed, even when such confidence seems to outsiders audacious, if not foolhardy. It is not alone the subjective effect of this belief in themselves that enables such men to get results; it is also largely the effect of that self-faith on others. When a man feels a sense of mastery, of having risen over self and things to his dominion, he talks confidence, radiates victory, and overcomes doubts in others. Everybody believes he can do the thing he undertakes. The world believes in the conqueror, the man who carries victory in his very appearance.

We often hear it said of a man, "Everything he undertakes succeeds," or "Everything he touches turns to gold." By the force of his character and the creative power of his thought, such a man wrings success from the most adverse circumstances. Confidence begets confidence. A man who carries in his very presence an air of victory, radiates assurance. As time goes on he is re-enforced not only by the power of his own thought, but also by that of all who know him. His friends and acquaintances affirm and reaffirm his ability to succeed, and make each successive triumph easier of achievement than its predecessor. His self-poise, assurance,

confidence and ability increase in a direct ratio to his achievements.

Many people of real ability do little things all their lives because they are the victims of discouraging self-suggestions. Whenever they attempt to do anything they allow their minds to dwell on the possibility of failure, and they picture the consequent humiliation of it all until they cripple their powers of initiative.

Power is largely a question of strong, vigorous, perpetual thinking along the line of the ambition, parallel with the aim—the great life purpose. Here is where the power originates.

Stoutly assert that there is a place for you in the world, and that you are going to fill it like a man. Train yourself to expect great things of yourself. Never admit even by your manner that you think you are destined to do little things all your life. If you practise and persistently hold the positive, producing, opulent thought, this mental attitude will some day make a place for you, and create that which you desire. Bear in mind that nothing will come to you without a sufficient cause, and that cause is mental.

Thoughts are forces, and by them we create ourselves and our conditions. These little force points are constantly chiseling, molding the character, fashioning the life. We cannot get away from our thought. We must be like it.

Whatever we long for, yearn for, struggle for, and hold persistently in the mind, we tend to become—tend to, in exact proportion to the intensity and persistence of the thought. *We think ourselves into smallness, into inferiority by thinking downward.* We ought to think upward, then we would reach the heights where superiority dwells. It is not to be said that the man whose mind is set firmly toward achievement actually appropriates success, for he is success.

I never knew a man who had a small, belittling estimate of himself to do a great thing. We can never get more out of ourselves than we expect. If you expect large things from yourself, and demand them, if you hold the large mental attitude toward your work, you will get much bigger results than if you depreciate yourself and look only for little results.

Hold the thought of superiority and you will become superior. You will never become a giant if you only make a pigmy's claim for yourself; if you only expect a pigmy's part. There is no law which can cause a pigmy's thinking to produce a giant. The statue follows the model. The model is the inward vision.

The deed must first live in the thought or it will never be a reality; and a strong, vigorous concept of the thing we want to do is a tremendous initial step. A thought that is timidly born will be timidly executed. There must be vigor of conception or an indifferent execution.

Your own estimate of yourself, of your ability, your standing, the weight you carry, and of the figure you cut in the world, will be out-pictured in your appearance, in your manner.

If you feel very ordinary you will appear very ordinary. If you do not respect yourself you will show it in your face. If you feel poor, if you have a skim-milk opinion of yourself, you may be sure that nothing very rich will manifest itself in you. Whatever qualities you attribute to yourself, you will manifest in the impression you make upon others.

On the other hand, if you always contemplate the very qualities which you long to possess, they will gradually become yours, and you will express them in your face and manner. There must be superiority in your thought before it

can be expressed in your face and your bearing.

Never allow yourself to think meanly, narrowly, poorly of yourself. Never regard yourself as weak, inefficient, diseased, but as perfect, complete, whole. Never even think of the possibility of going through life a failure or a partial failure.

Failure and misery are not for the man who has seen the God-side of himself, who has been in touch with divinity. They are for those who have never discovered themselves and their God-like qualities.

Much of the poverty and lack of social position among people of the working class in this country today are due to their own sense of inferiority. Instead of standing up in an attitude of manliness and independence they take it for granted that they are inferior. If there is anything a level-headed, spirited employer despises it is a truckling, pandering, apologizing attitude in his employes. He likes to have those about him approach him on the equality of manhood. He instinctively despises those who bow and scrape. He can never respect the leave-it-all-to-you employe. He likes the one who stands up for his rights, and who makes him feel that he is a man and expects to be treated as a man.

Most people have been educated to think that it was not intended they should have the best there is in the world; that the good and the beautiful things of life were not designed for them, but were reserved for those especially favored by fortune. They have grown up under this conviction of their inferiority, and of course they will be inferior until they claim superiority as their birthright. A vast number of men and women who are really capable of doing great things, do small things, live mediocre lives, because they do not ex-

pect or demand enough of themselves. They do not know how to call out their best.

How long will it take a youth to become a merchant who is always in doubt whether he will make much of a merchant anyway, and when he does not believe in his heart of hearts that he ever will be one? This is not the kind of mental attitude which makes anything worth while. The mind must lead; the pattern precedes the weaving of the web, the ideal must go ahead. We always face in the direction of our faith. It is what we believe we can do that we accomplish or tend to.

Your own mental picture of yourself is a good measure of yourself and your possibilities.

Many people queer their success at the very outset by expecting that they are going to fail, thinking that chances are against them. In other words, their mental attitude is not favorable to the success which they are after. It sometimes even attracts failure. Success is achieved mentally first. If the mental attitude is one of doubt, the results will correspond. There must be persistent faith, continuous confidence, in order to win. A wavering, doubting mind brings wavering, doubting results.

There are many people who are habitually successful. Everything they touch seems to turn out well. They start out with the expectation of succeeding, with full, complete confidence that they are going to win, and they do.

I know of no other habit which would bring so much of value to our lives as that of always expecting that the best will happen to us instead of the worst, of taking it for granted that we are going to win out in whatever we undertake.

One of the worst things that can ever happen to a person is to get it into his head that he was born unlucky and that

the Fates are against him. There are no Fates, outside of our own mentality. We are our own Fates. We control our own destiny.

There is no fate or destiny which puts one man down and another up. "It is not in our stars, but in ourselves, that we are underlings." He only is beaten who admits that he is inferior, who voluntarily takes an inferior position because he thinks the best things were intended for somebody else. This is all nonsense. The world belongs to him who can conquer it. Good things belong to those who can take them by force of purpose and tenacity of determination. There is no power which parcels out good things to a favored few, and gives you and me inferior things.

We are very apt to think of men who have been unusually successful in any line as greatly favored by fortune and we try to account for it in all sorts of ways but the right one. The fact is that their success represents their expectations of themselves—the sum of their creative, positive, habitual thinking. It is their mental attitude outpictured and made tangible in their environment. They have wrought—created—what they have and what they are out of their constructive thought and their unquenchable faith in themselves.

Whenever you see a person who has been unusually successful in any field, remember that he has usually thought himself into his position; his mental attitude and energy have created it; what he stands for in his community has come from his attitude toward life, toward his fellow men, toward his vocation, toward himself. Above all else, it is the outcome of his self-faith, of his inward vision of himself; the result of his estimate of his powers and possibilities.

If the people who are down in the world, who are side-tracked, who believe that their opportunity has gone by for-

ever, that they can never get on their feet again, only knew the power of the reversal of their thought, they could easily get a new start.

Erase all the shadows, all the doubts and fears, and all the suggestions of poverty and failure from your mind. When you have become master of your thought, when you have once learned to dominate your mind, you will find that things will begin to come your way.

The cause of whatever comes to you in life is within you. There is where it is created. The thing you long for and work for comes to you because your thought has created it; because there is something inside you that attracts it. It comes because there is an affinity within you for it. *Your own comes to you; is always seeking you.*

CIRCUMSTANCE

BY ELEANOR ROBBINS WILSON

MEN marvel at the poet's song,
Each lyric's soft, enchanting ring,
Nor dream that once, when days were long,
'Twas grief that taught her heart to sing.

They watch the painter's canvas glow
With sunlit waters, dawn's faint blush
That yield no hint of years ago
When poverty hath sped his brush.

Yet I, the shadowed Circumstance,
Still wait within my darkened way
And prick men with a testing lance
To prove them more than common clay.

ALL are but parts of one stupendous whole,
Whose body Nature is and God the soul;
That chang'd thro' all, and yet in all the same,
Great in the earth as in th' ethereal frame;
Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees;
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart.

—Pope.



ARE WE TO HAVE ANOTHER FRENCH REVO- LUTION?

By

BENJAMIN FAY MILLS

Lecturer of the Chicago Fellowship



PART I.

JUDGE Gary, chairman of the United States Steel Corporation, Cardinal Gibbons, Governor Woodrow Wilson, and other prominent men of various minds and moods, tell us they can discern the approach of a probable Reign of Terror.

Judge Gary, perhaps the most powerful business man in the world, is reported to have said: "There are things being said nowadays which are very similar to things said just before the French Revolution. I tell you the spark may yet make a flame and that soon, unless rulers, capitalists, corporations, rich men, powerful men themselves, take a leading part in trying to improve the conditions of humanity. Great changes will come, and they will come mighty quickly and the mob will bring them."

The French Revolution, in the popular mind, expresses the overthrow of French feudalism and royalty and a period of bloody excess, in which "the Revolution, like Saturn, ate up its own children."

The vast majority of the people of France before the Revolution paid tribute to a small percentage of the population, the court, the nobility and the clergy, who robbed the toilers of nine-tenths of their earnings; the government in no sense existing for the people, but the people existing apparently in order to be despoiled by the rulers and their parasites.

The only political science in demand was that of taxation of the many for the benefit of the few.

The French Revolution was not primarily an uprising of the hungry proletariat, but a protest of the "third estate," which was neither royal, noble or clerical on the one hand, nor entirely disappropriated on the other.

It was this class, composed of lawyers and other professional men, manufacturers, merchants and the like, who inaugurated and apparently carried on the Revolution for their own profit.

It is true that Sans Culottism continually confronted these old and new "masters, lords and rulers," with the question, "What think ye of me?" It is also true that the Sans Culottes over and over did the deeds that kept alive the Revolution, as for instance, when they destroyed the Bastille, marched to Versailles and brought the King and court to Paris, turned the King back from his flight, improvised the new Paris Commune, furnished the armies that turned back the allies, and over and over, when the convention hesitated about some democratic act, rose "at once against the never ending audacity of elected persons," and "fierce men and women poured forth as the sea to

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the whistle of death pours its sweeping and unript waves" and moved the nation toward progress and freedom. It is also true that the peasants accomplished much by practically anticipating the laws of economic justice that they knew were overdue, that alone saved the rural regions from injury rather than assistance from the Revolution.

If left alone they might possibly have gone on and organized the Co-operative Commonwealth and saved the world a century and more of poverty. But the power of the Revolution was turned against them and at last they abandoned in sullen despair their unorganized protest, and relapsed into dumb misery for another hundred years.

For the Revolution never consciously apprehended its mission. Its vision never included the need of the last man and never extended to that economic democracy, which alone can assure the well being of the nation.

As William Morris says of the leaders,—“They had not the key to the great secret,” and the Revolution at the end degenerated into conspiracies of self-seeking grafters, and silenced in death any real lover of his kind who saw that no man can be free so long as other men can control the source of his livelihood. The question whether we are to have another French Revolution is easily answered by Carlyle, who says, “We will have another if it is necessary, we will have twenty if they are necessary, —we will have as many as are necessary.” We need another to complete what that one and the political English and American Revolutions left almost untouched,—the economic welfare of every individual.

The meaning of the “Class Consciousness” of the present hour is that no one can legislate for those so long disinherited of fortune and hand down freedom then as a paternal gift.

Self Reliance, Self Development, Self Realization, Self Organization and finally Self Annihilation of the exploited, and thus the abolition of all contention and “classes” is what now seems to be the keynote of the present world Revolution. It is a sort of Socialization of Whitman and Emerson, although many times not come to birth in the consciousness of those most affected by its power.

In the question as to whether we shall have another French Revolution the questioner usually means to ask if we must pass through another Reign of Terror, and we hear the reply that this need not be, on account of our general education and enlightenment, of our political freedom and economic prosperity. Let us see.

Our educational institutions are almost wholly conducted for the benefit of the exceptional few, and by those who “do not possess the key to the great secret.”

A professor in a leading university lost his position for saying in a lecture on the French Revolution that he did “not worship the Holy —— St. Railway or bow down at the Shrine of Saint Standard Oil.” No university teaches that every worker should receive the full returns of his labor and that the land and its treasures are the property of all the people.

As for political freedom, we are only now, in a few of our states, getting hold of the tools of democracy, and the ancient Senator Cullom, who has held public office for fifty-nine years, said, upon being defeated for renomination the other day, that every politician “must become either a pauper or a thief.”

And as to our economic prosperity and equality of opportunity, the cost of living mounts steadily upward, while the doors of opportunity close one by one. The tariff commission reports that the wages of workers in the cotton industry

range from eight per cent to forty per cent of what they actually add to the world's wealth, averaging twenty per cent, and the proletariat of 1912 in the United States may well ask what the practical difference is between being robbed of eighty-one per cent of his earnings by taxation in France in 1789 and being robbed of eighty per cent of his earnings by our cannibalistic commercialism in the United States in 1912.

The causes of material misery then, are practically the causes now, namely, the ordinary citizen is robbed of his land and his earnings and no scheme of government or economics that does not rectify this can abide. This revolution we want, we must have, we will have,—for "revolutions are not the product of despair but of hope." Whether its coming shall be like the beneficent rising of the peaceful sun, or whether it will burst forth with blood and woe, depends on these four conditions. We need:

First, the intelligent, constructive organization of the Workers of the World.

I am wholly in sympathy with an effort to organize the workers into a political union to end the institutionalized greed of the world and to abolish all classes by eliminating that of the exploited ones. But these may go too fast. Already men on many street corners and before cheering thousands teach contempt for the law and its present methods of administration, and a peaceful San Diego may easily become a wild anarchy of insane and violent deeds by official and unofficial breakers of the law.

New ideas of property rights are seething in millions of brains and nerv-ing millions of arms to strike hard blows, with whatever of violence may be necessary, in order to overthrow what is going to appear as the justification of rank robbery through the conventions of the past.

The violent wing of the I. W. W. and the McNamaras and their associates are only the visible expression of what is taking place in the center of our social mountain, which may any day be changed into a Vesuvius of destruction.

The wheels of political and industrial and economical reconstruction must move very rapidly in order to keep pace with the demands of the modern Sans Culotte.

But I expect from the modern Sans Culotte a wisdom and patience as great as his cause.

Patience! and then more patience! The ethics of the modern socialist movement are ideal, the aim is sublime. Let the methods be as great as the aim.

In a large sense, only the under man can deliver himself and the rest of us. Let him not, like some blind Samson, pull down the whole social structure in his struggle.

(To be Concluded.)

MYSTERIOUS SOUL

BY HARROLD SKINNER

MYSTERIOUS Soul!

No bond thy pennate being doth enfold,
No mortal wall of frail unpotent clay,
Nor human tongue thy mysteries unfold,
Nor flesh thy birth congenital betray.

Nor shall dull dissolution vomit thee
Into that yawning hell of frenzied dream.
Nay, courage! courage! God's infinity
Is mercy, love imparadised, supreme!

BUSINESS is but a means to an end. It is but the occupation by which you are to exercise and develop your God-given qualifications and talents. It is the arena in which you are to practice day in and day out for the great race of the world—the successful life.

—Walter H. Cottingham.



IN THE GOVERNOR'S SHOES

By

LLEB P. MAC ARTHUR



AS WAS quite the natural thing for a shoemaker and a shoe drummer to do, while I was waiting for my shoe to be stretched, we began to talk about shoes, the relative merits of the different brands of shoes, the rapidly changing styles, the new processes of manufacture, etc.

During a lull in the conversation I caught sight of a poster on the wall announcing a lecture, entitled THE PSYCHIC INFLUENCE OF THE CLOTHES WE WEAR. The date indicated that the lecturer had come and gone two months before. The local shoe shop in the average Southern small town is one of its most productive mediums of free advertising, there being but one competitor worth considering, the barber shop. There is a marked difference in methods, however,—what is once tacked to the cobbler's walls never comes down. There is to be seen the circus bill, the tax collector's "LAST WARNING," the County Fair poster printed in red and blue ink with the cut of a

huge grandstand in which are crowded twice as many people as the county can boast of, the funeral notices of some of the community's most-respected residents who have gone on before a decade ago, candidates' solicitation cards, and pink and green slips announcing an ice cream supper and a bazar at the Methodist and Baptist churches respectively—all hanging in aimless propinquity, but with one common purpose—to gain the public's attention.

Despite the competition for my attention, it was quickly gained and closely held by those magic words, "The Psychic Influence of the Clothes We Wear." The title impressed me at once; I wanted to know what the lecturer made out of this unusual subject.

Turning abruptly to the shoemaker, I asked, "Did you hear that lecture?"

"The one about the clothes?" he interrogated, his manner suspended in mid-air. "Yes, I heerd it. Ain't much that happens in this town, you know, so when anything does come 'round, ever'body goes. Me and the old lady dropped 'round and taken it in. It was the last lecture of the course, and to be sure they's all there. Even old man——"

"But how did he treat the subject?" I interrupted.

"Well, I'll tell you; but in the first place I want to say that I don't take much stock in these here new *isms* that the lecturers and preachers are goin' around talkin' so much about. The majority of 'em's jest read up a lot of stuff, so they kind o' stir it all up together, sandwich in a passel o' fine gestures, and dish it out to the people jest like it 'as their own. But I've allus done my own thinkin' and allus aim to. I ain't a-goin' to have all kinds o' bosh poked down me fer the truth. Guess that ain't answerin' your question, though. Well, I will say that this here Doctor—er—er—What's his name? I

ain't got my far-seein' glasses. Maybe you can read it from where you're settin'."

"Blanford," I supplied, glancing at the poster.

"Yes, that's it, Blanford. I'se jest a-goin' to tell you that this here Doctor Blanford did say some things that kind o' set me a-thinkin'. You ought to a-heerd what he said about the great injustice it was fer a father to hand down his coat or pants to his boys or fer a mother to pass her old dress on to her girls. He said it would be all well and good enough if fathers and mothers never had no evil thoughts, never was angry, never harbored revenge or any of the lower passions. 'But what parents are there among you,' says he, 'that can lay claim to such virtues?' Then he says, 'If you could only realize that a garment that's wunst been wore, carries about in the woof and warp of its material the'—er—er—I don't remember jest what he did call it—he had some kind o' jaw-breakin' name fer it, but he meant that after a person has wunst wore a garment, their influence is left in it, and, if folks could only realize that, they wouldn't be so many a-wearin' each other's clothes.'"

"Well," I remarked, "that's all right in theory but they'll have to be a little proof before I'll believe it."

The shoemaker laid down his hammer, removed the tacks from his mouth, drew himself up as straight as his round shoulders would permit, and said, "The proof is jest what I've got, leastwise I don't know how else to account fer Guvner Thurman's success. You knew, I guess, that he was raised up in this town, and so was Guvner Merriwether, too. We claim the honor of givin' the state two guvners; and I done all the shoe work fer 'em both as long as they was here."

"Might jest as well begin at the beginin'," said the cobbler, assuming a

more comfortable position. "Well, Bob—that's Guvner Thurman; we allus called him Bob around town—was about as good-fer-nothin' a boy as ever drewed breath. His daddy sent him to a half-dozen different schools, but he never done no good at none of 'em. He simply wouldn't study. That boy was jest out-an'-out lazy. Guess he musta had some o' these hook-worms in his heels that you hear so much about now-a-days. But in spite of all that, he was a good-hearted chap. He'd do anybody a favor that asked him, and ever'body liked him."

"One day he was here in the shop, a-settin' right where you are now, and I's a-fixin' his shoes fer him. In come Guvner Merriwether's nigger with a pair of the Guvner's shoes to git the counters limbered up. The nigger said that the old gent was in a hurry for 'em and he'd be back in a half a hour."

"I don't know as I ever mixed shoes before or since, but I sure give that nigger Bob's shoes, and Bob a-settin' right there a-watchin' me; them two pairs was that much alike. I never would a knowed it if Bob hadn't told me two or three days afterwards that he had stepped into the Guvner's shoes. And then he kind o' luffed and said as long as the Guvner didn't know it, he guessed he'd keep on a-steppin' in 'em, 'cause it made him feel kinda important to be a-walkin' around in His Excellency's foot gear."

"I didn't see nothin' more o' Bob the rest o' the summer. It was talked around that some strange sort o' spell had come over him, fer he hardly ever left the house, but stayed at home all the time studyin'."

"In September he went off to a law school. He didn't come home the next summer but stayed up there and read law in some big lawyer's office. At the end of another year he was back with his shingle a-hangin' out."

"Nobody thought he'd ever have any clients, but he won a case fer a saw mill company, before the people hardly knowed he was back, that brought him in nine hundred dollars. After that the business jest come a-rollin' in to him. The next year he run fer the legislater. I don't know whether the people voted fer him jest 'cause he was Square Thurman's son or not, but any way he was elected. The very first thing he done was to git a bill passed forcin' the railroad company to fork up 'leven thousan' dollars back taxes they'd been owin' Mason County fer nigh goin' on to twenty year. Then the people seen that he had the stuff in him and sent him back fer a second term. He was elected Speaker of the House."

"The very next year he was run fer Congress and beat the other feller so bad that he never wanted his count published. Do you reckon he jest set around and drawed his sal'ry while he's in Washington? Well, I guess not. He got us a custom house and a new locks fer the river. But the thing that made us all so proud of him was when some of them trust fellers tried to bribe him, and Bob turned right around and exposed 'em. Well, that's one gang of boodlers that had to go to the pen. You bet the rest of 'em kep' their money hid whenever Bob come around after that. It sure did give him noteriety; he was the most-talked-of man in Washington."

"By the time he'd finished his term, the Democrats from every section of the state was urg'in' him to run fer Guvner. He wouldn't consent at first, but his constituents got so clamorous that he finally give in. The result was that Bob Thurman become Guvner Robert D. Thurman."

"Talk about proud fathers and mothers, but they never was no prouder father and mother than Square Thurman and his wife the day Gordonville give

Guvner Bob a ratification. He made the old folks ride in the p'rade right in the big red automobile with him. Bo' al-lus was polite to his parents, even when ever'body thought he wasn't goin' to amount to nothin'. And to see the way Jedge Sanders stood around to git a chance to shake the Guvner's hand was too funny fer any use, when we all knowed that he drove Bob off his place wunst fer makin' love to his daughter Lizzie."

"After the p'rade was over, ev'rybody went to the court house to hear the Guvner speak. The Mayor got up and hemmed and hawed fer about fifteen minutes; and finally he said that Bob Thurman didn't need no introduction to Gordonville, and set down. Then Bob got up and bowed to the Mayor and all the men that was settin' on the platform and said he'd spoke in ev'ry town of any size in the state, but it give him more pleasure to speak in Gordonville than all the rest of 'em put together, 'cause it was his home town. You ought to a-heerd 'em yell when he said that; w'y they almost taken the roof off the house. Well, when things quieted down so's he could open his mouth again, he begun to talk 'bout the tariff and trusts. He was lambastin' 'em good and heavy, when some feller in the back o' the house yelled out, 'Go it, Bob, I'm fer ye; been fer ye ever since ye nailed them trust fellers up at Washington.' Then all the men commenced to stomp their feet and hollar. Well, they carried on at such a rate that I soon begun to think that the Guvner wasn't goin' to git to finish his speech. He did, though, and ever'body said that it was the finest speech that'd ever been made in Mason County Court House."

"When the speakin' was over, you couldn't hear nothin' talked of but Guvner Thurman. You could see men standin' around in bunches, and one a-

tellin' the others how he uster go to school with the Guvner, set in the same seat and work examples out the same 'rithmetic with him. And then he'd tell the other fellers that Bob was about the smartest boy in his books that he ever knowed. But folks that was acquainted with him when he was a youngster, knowed better'n that. That was the thing that puzzled 'em most. They'd kind o' shake their heads and say, 'What do you s'pose coulda got into 'im to make 'im change so?' I didn't know then, either, what'd come over 'im; but, when I heerd Doctor Blanford's lecture, and remembered 'bout the shoes, it all come to me plain as daylight—Bob had simply absorbed Guvner Merriwether's ambition out of the old gent's shoes."

"But what became of Governor Merriwether?" I promptly asked.

"Well, that's what makes me b'lieve the Doctor's theory sure 'nough. His term ended 'bout six months after he wore off Bob's shoes. From that very day he begun to lose interest in ever'thing. There'd been some talk of runnin' him agin fer guvner, but he got so don't-care like that nothin' was ever done about it. The year followin' he set around his law office, but nobody ever heerd of him doin' any business. It wasn't long 'fore he'd run through with ever'thing that he and his wife both had. The last I heerd of him, he was runnin' a peanut roaster down in Memphis."

I looked at my watch; it was eleven minutes till train time. I jerked on my shoe, handed the shoemaker a quarter, and rushed out the door.

A MAN should never be ashamed to say he has been in the wrong, which is but saying in other words that he is wiser today than he was yesterday.

—Pope.

A PAEAN OF PROGRESS

BY HOWARD CARLETON TRIPP

I COME to the world at last, at last!
On wizard wings I travel fast
Out from the purple and silent Past!

I bring New Thoughts to a world in need,
I sing the joys of a grander creed,
A Poem of Love and not of Creed.

I point to the path where all mankind
Justice and Truth and the Right may find,
Where the blind shall cease to lead the blind.

I speak a language defiant, bold;
That the Soul of Life is more than gold,
That a vision of Good my heart doth hold.

I put my soul into paper white,
And wise are the words I am to write,
My message is one of pure delight.

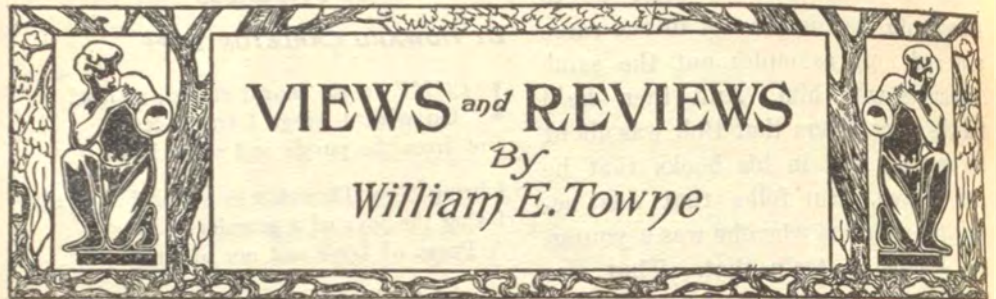
I cannot tell of the things I see
So fair is the vision unto me
Of the great events that are to be!

I hold a Faith and a Love sublime,
For the onward sweep and growth of time,
When the world shall cease its care and crime.

And I forward go! I shall succeed,
From the Cosmic All I drink and feed,
Since I'm the Riddle of Life indeed.

ENTHUSIASM is the greatest asset in the world. It beats money and power and influence. Single-handed the enthusiast convinces and dominates where the wealth accumulated by a small army of workers would scarcely raise a tremor of interest. Enthusiasm tramples over prejudice and opposition, spurns inaction, storms the citadel of its object, and like an avalanche overwhelms and engulfs all obstacles. It is nothing more nor less than faith in action. Faith and initiative rightly combined remove mountainous barriers and achieve the unheard-of and miraculous. Set the germ of enthusiasm afloat in your plant, in your office, or on your farm; carry it in your attitude and manner; it spreads like contagion and influences every fibre of your industry before you realize it; it begets and inspires effects you did not dream of; it means increase in production and decrease in costs; it means joy, and pleasure, and satisfaction to your workers; it means life, real, virile; it means spontaneous bed-rock results—the vital things that pay dividends.

—Henry Chester.



How the New Thought Can Help You.

A VERY large proportion of those who are believers in the New Thought will tell you, if you can gain their confidence, that these teachings came to them in an hour of great need, and that by the investigation, acceptance and practice of these ideas they have been led into a far greater realization of health, peace and happiness.

The acceptance of the truth that man is a part of the One Life of the universe, and that by putting himself in harmony with the laws by which that Life manifests, health or harmony will result, has been the means of healing many people from all sorts of diseases.

When this great truth once becomes a living factor in a human life, it brings greater peace, courage and vital force into that life. It brings a healing power before which disease and discouragement cannot stand. It makes one positive to the negative things which formerly ruled his life.

Even the most material minded people admit the beneficial effect of pleasant emotions, and know that hope, faith, joy, stimulate the secretions, purify the blood, and sometimes work seeming miracles. The opposite emotions, worry, doubt, hate, anger, envy, etc., are well known to produce direct and easily determined adverse physiological effects.

A belief in the oneness of all life naturally leads to the acceptance of another great truth, i. e., "all is good." The One Power of the universe is a ben-

eficent power, and of course it could not be opposed to anything which was a part of itself, therefore, all the forces of the universe must be working for you. Nothing is really opposed to your highest good. What seems to be evil, and to be at enmity with you, is all a part of the One Life in which you "live and move and have your being," and it is only your mistaken mental attitude which gives anything the power to harm you.

Your belief in evil, your fear and your idea of separateness from the rest of the universe creates within you a mental attitude of resistance. The vibratory waves which you send out bear fruit after their own kind, and return to you with added force. Thus things seem to oppose you, because you are out of harmony with them and vibrate *against* instead of with them.

For instance, you will often hear people lamenting because their work does not bring them better returns, and because they are not more successful in getting on in life. In the next breath they will tell you how they hate and dislike their work, how they despise money, and point out to you the glaring faults in their employers and the social system in general.

Now when a person assumes such a mental attitude as that just described, he paralyzes and blights all his own efforts. They bear little fruit.

The New Thought teaches you to put your best GOOD WILL into *all* that you do. It tells you that each thing is good


 VIEWS and REVIEWS

 BY
WILLIAM E. TOWNE

in the time and place at which it manifests, and that you can learn a useful lesson and gain needed experience from every condition that confronts you.

If you will faithfully practice giving your best Good Will and careful attention to all that you do for a time, you will see results in your work and in *yourself*, which is far more important. You will put a force, an occult energy into your efforts that will cause them to bear more fruit.

And another result of such practice on your part will be that you will feel and realize more fully that all the forces of the universe are working *with* you to help you instead of against you to push you down.

Hope and harmony are the normal conditions of man. "The most ingenuous hope," says the author of "The Simple Life," "is nearer truth than the most rational despair."

The New Thought bids you *prove* the truth that your good can come to you when you are once ready and willing to receive it, and thus opens the way for you to achieve harmony and health and success through co-operating *with* the One Life of the universe.

It matters not how great and wonderful may be the powers which a man possesses, if he has not faith and courage and self confidence enough to *use* those powers, to develop his strength through effort, he will fail to achieve his full measure of health and happiness and success.

The New Thought will arouse in a man faith in himself, as a part of the One Life of the universe, and faith in other men. It will lead him to respect both himself and others far more, and cause

him to use his natural abilities in a way to win greater success and happiness.

Make it your regular business to cultivate faith. Seek daily the guidance of your own soul, the source of all your power. Send out your Good Will to *all* alike, even as the sun shines and the rain falls on both the just and the unjust without discrimination. Refuse to *entertain* thoughts of doubt, hate and despair. These thoughts only grow in congenial soil. "Birds of a feather flock together." Thoughts of doubt, worry, despair will not tarry where they do not find entertainment.

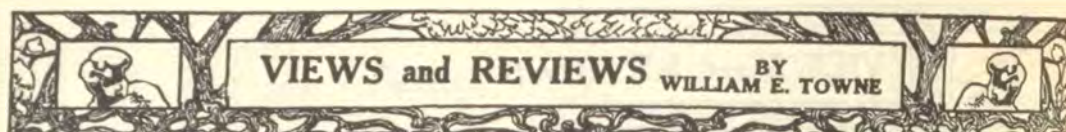
On the other hand, lose no opportunity to fill your mind with thoughts of peace, hope, courage and strength. Call them to you out of the boundless universe. They are *yours* by right, for you are a part of the One Life.

These good thoughts are just as much *yours* as any other thoughts, if you will only claim them as your own and receive and entertain them.

The law is that you can only have that which you will assimilate and *use*. Any function of the body that is not used, wastes away and dies.

So it is with your powers. You cannot sit down and have greater health, success and happiness thrust upon you. You must get up and *use* what powers you already possess. You must love, work, trust, to the extent of your ability before you can expect greater things to be added unto you.

The New Thought is not a method for hypodermically injecting health, happiness and success into your veins while you sit still with folded hands and look on with a pleasant smile. The New Thought will not help you to graft life



and wisdom onto a dead body. But it *will* help you to add life to life, to develop *through use*, the highest powers within you. It will help you in every act of your daily life if you will try to *make* it practical and not wait for some teacher or healer to do all the work for you and cram success and health down your throat.

Going Into the Silence.

THE SOUL is a storehouse of wisdom and power. The way to this storehouse is through the silence, through quietness of body and passiveness of the conscious mind.

One of the greatest inventors in the world has brought forth over twenty-two hundred inventions by the method of sitting in the silence for a stated time each day (always at the same hour) for the purpose of gaining new knowledge in the line of inventions.

Before going to these sittings he is careful to draw around him an atmosphere in harmony with the subject upon which he desires new light. This he does by giving the matter earnest thought, reading books which treat along the lines upon which he seeks new light, and, in short, gaining whatever information he can that touches upon the subject in any way.

This habit of going into the silence daily brings about one an atmosphere of peace which makes for the highest development and renews mind and body.

Do not, however, cultivate and maintain too great a degree of passivity. Some people are so constituted that they become extremely negative if they do not take care when practicing this daily relaxation.

A too negative philosophy, if put into

practice, defeats itself, and those who practice it fade away into nothingness.

Thoreau and Prentice Mulford are two conspicuous examples, as I believe, of men who died in the prime of life from the results of thinking and living a philosophy which had too much of the passive in it.

The cultivation of passivity and going into the silence is for the purpose of gaining strength and wisdom. This strength and wisdom must then be put into practical, positive, everyday use on the objective plane, or its possession is of little value. The author of "Light on the Path"—that classic of occultism—tells us to "Seek the way by retreating within. Seek the way advancing boldly without."

The One Principle of Life manifests as both positive and negative. He who would live in harmony with this principle must seek the point of poise where positive and negative meet. He should not allow himself to dwell too much in the objective—positive—life, nor yet wholly in the subjective—passive. Let him seek rather to become like a sun wherein the positive and negative are blended into a harmonious, radiant whole.

When you are ready to go into the silence, take a few slow, deep, even breaths and thoroughly relax mind and body. Rest at perfect ease mentally and physically. After you have gained sufficient control of yourself to keep still for half an hour in this manner, and can at will make your mind a blank and let go of all active thoughts, then learn to let the mind rest, in a passive way, upon the thoughts which best express what you desire to realize.

Scientific Management of the Business of Home-Making

Three Special Articles By Thomas Dreier, Mrs. Bleecker Bangs and Anne Warner.



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BUSINESS METHODS IN THE HOME

By THOMAS DREIER



Address Given Before Women's Publicity Club of Boston.

I SPEAK to you, women, not as representatives of the greatest business institution in your city, not as representatives of the greatest institution in your state, but as representatives of the greatest business institution in the world.

What is this institution which you represent? What is the product it prepares for the world? This institution is *The Home*—and its business is to furnish the world with efficient men and efficient women.

"The main enterprise of the world for splendor, for extent," says Emerson, "is the up-building of a man." And that is the work of the home—that is your work. Surely you will agree with me that there can be no work of greater importance. It is in the doing of this work that men approach most closely to the joy of exercising the power of Deity. It is in

this work, and in this work alone, that creative passion manifests itself in the form of human flesh, in human minds, in human souls. To build a temple for a human soul—what work can be more glorious!

And so I speak to you, not as advertising women—although advertising is one of your duties—but as manufacturers, as builders, as creators of the most precious product in all the universe. I speak to you as creators of the materials out of which cities and states and nations are made—the bodies and brains of men and women.

You say to me, "Surely you overestimate the importance of this work of ours—the greatness of the responsibility your belief in us places upon us." And, in answer to that, I say to you that if you will help me analyze this institution, this home—will help me to take it apart and see the individual parts of which it is composed, I feel sure that you will agree with me—will see yourselves as empire builders because you are man-builders.

I have called the home a business institution—a manufacturing plant. In analyzing it we may employ the same methods we would use in studying a factory, a department store,



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I have called the home a business institution—a manufacturing plant. In analyzing it we may employ the same methods we would use in studying a factory, a department store,

a great mail order house, a newspaper plant, or any other commercial enterprise. We must ask ourselves: "What are the master departments in every institution, in every line of business, in every section of every country in the world?"

We find, when we have finished our analysis and placed together all things that belong together, that every business has *Four Essential Departments*. These are:

First: Department of Administration.

Second: Department of Finance.

Third: Department of Production or Providing.

Fourth: Department of Distribution or Sales.

One of the first principles in scientific management, according to my lovable friend, Harrington Emerson, is: Have practicable and clearly defined ideals. Scientific management demands that men, machines, materials and methods be so handled that the most efficient service be rendered at the lowest cost, with the least waste. The task of the Department of Administration—of the executive head—is to correlate the four departments into one harmonious whole with one ideal in constant view, each department and every employe, from the president down to the lowest in rank, working to render efficient service to society.

The task of the head of the Department of Finance is to provide and conserve the resources, the finances of the company. Money is to a business what blood is to the human body. Let the heart cease sending blood through the system and Death appears to take charge of the remains. When money no longer circulates through a business that business is doomed. To earn and to save money is a practicable and desirable ideal for both institutions and individuals.

The Department of Production or Providing has charge of the manufacturing and purchasing. Its business is to buy the raw materials best fitted to serve the needs of the institution at the lowest cost. It also has charge of the work of changing the raw material into the manufactured product which is turned over to the Department of Sales or Distribution. This department concerns itself with the work of selling or distributing the output of the institution at a profit.

I have said that the home is a business institution. I have said more. I have called it the greatest and most important business institution in the world. Let us see if we can deal with it as we have with the institution just analyzed.

It matters not what the cost of the home may be. The same fundamental laws apply everywhere. The home may be a \$500,000 palace on Riverside Drive, a palatial apartment, a cottage in the suburbs, a log shack in the pines, a sod hut on the prairie, a vile smelling hole in some hellish quarter of a great city, or a country house perfumed by breezes filtered through flowering fruit trees. Each has the four essential departments, no matter how the quality and quantity of the men and women, equipments and materials may differ.

It is only fair to say to you that this talk of mine is the talk of an idealist—a practical idealist. I speak in terms of idealism. I would be to you a messenger from the god of Perfection. I believe that what man may dream man may do. I believe, too, that we get what we desire and in just the measure of our desire. We actually think things into existence. "A good intention clothes itself with sudden power," says Emerson. "When a god wishes to ride any chip or pebble will bud and shoot out winged feet, and serve him for a horse." We do greater work by dreaming greater dreams. When we have once tasted of the wine of the gods we no longer can be satisfied to drink the beer of men. The good must ever bow down before the better, just as the better must ever acknowledge the power of the best. It is because I know that all of us must obey the Law of Growth—that like plants, we must grow toward the greater light, that I am painting an ideal picture, dreaming a colorful dream, which you have the power to materialize into homes.

Let us never forget that the business of the home is to produce enduring and efficient men and women who will express themselves in service to humanity—men and women who are happy, healthy, neighborly, radiant.

And now we come to the organization of a home. A man and woman emerge from society. Each has an individual ideal. Each desires to express self, to grow, to develop. Each finally discovers the limitations provided by Nature. The two meet and mate. They vibrate harmoniously, mentally, physically and spiritually. They complement one another. Each alone is incomplete. Together they form a harmonious whole. The ideal of each was to express self, to grow, to develop, to serve. They merge their ideals to form a greater ideal. The love they feel for one another must flow out. Love that does not flow cannot remain pure.

The home is an instrument through which the love of this man and this woman is most

fully expressed. The home is to them what the plant would be to two manufacturers who for mutual help had become partners. It stands as a visible expression of the spirits of the two. Created by them it must partake of their natures. It is their personalities crystallized. It is the factory for the making of service as an offering to the god of their ideal. Whether their partnership be successful or unsuccessful depends upon their love for the same ideal.

Homes fail, as business houses fail, because of inefficient management. But inefficient management, it is safe to say, is most often the result of a lack of a single purpose, a clearly defined ideal, or differing ideals. You may remember what Amiel says in his *Journal*: "Beyond the element which is common to all men there is an element which separates them. This element may be religion, country, language, education. But all these things being supposed common, there still remains something which serves as a line of demarcation—namely, the ideal. To have an ideal or to have none, to have this ideal or that—this is what digs gulfs between men, even between those who live in the same family circle, under the same roof or in the same room. You must love with the same love, think with the same thought as someone else, if you would escape solitude."

Let us repeat the names of the four essential departments of the home:

First: Department of Administration.

Second: Department of Finance.

Third: Department of Production or Providing.
Sales.

The husband is usually recognized as head of the first is generally head of the second, while the wife has charge of the last two. Neither is independent. Neither is dependent. They are interdependent. Unless they need one another they do not belong together. The only reason a man and woman should marry is to supply one another's needs, and in supplying those needs supply the needs of society. The home, therefore, exists for two reasons:

First: To supply the needs of those within.

Second: To supply the needs of those without.

Its success as an institution will be the sum of small successes, just as the personality of the home will be compounded of the personalities of all persons in the home. What is within the people will work itself into the

home, and what is within the home will surely work itself into society. Dissatisfaction, hatred, lack of harmony, inefficiency in the home will manifest itself so that the world may read.

There are two Fundamental Laws of Life. These are:

First: The Law of Self-Preservation.

Second: The Law of Self-Perpetuation.

In order that one may obey these two laws one must be provided with what we call the three primary needs.

First: Food.

Second: Clothing.

Third: Shelter.

Let us assume that the shelter, the house, has already been provided. In order to make the house a home we must have people, equipment, food, clothing, organization. It being assumed that the financial department has arranged to provide a certain amount of money, this money must be divided among the four departments. Part of it comes to the Department of Production or Purchasing Department. Here, according to statistics, the woman reigns. We are told that more than seventy-five per cent of the advertisements of the nation are aimed to attract and hold the favorable attention of women. Not only do women buy things needed by themselves and children but many of them buy what is needed by men. It is said that fifty-four per cent of men's shirts are bought by women, and I am sure that statistics would show similar eye-opening facts.

The woman, being the purchasing agent of the home, must provide the most nourishing food and most suitable clothing at the lowest cost. She cannot do this successfully unless she have that knowledge which will enable her to meet all salesmen, not as an equal, but as a superior. Salesmen—and there are many such—who desire to *sell* rather than desire to *serve*, must be resisted. And a successful resistance can be made only when the purchaser has a superior knowledge, greater power. There are women who laugh at the ancient joke about the farmer who buys a gold brick from the smooth talking stranger. What essential difference is there between the fool farmer and the woman who buys unsuitable food and clothing at too high a cost?

The business of the home is, as I have said before, to produce efficient men and women who will express themselves in service to society. We grow physically by eating nourishing food and taking proper exercise. Thus

such a thing as introducing fresh air into the house is part of the duties of the purchasing agent. Air is either a food or a poison. Fresh, wholesome air is needed both in home and business place. The kind of food and clothing you provide will manifest itself in the bodies and minds of your husbands and children. The most valuable personal asset one can have is perfect health. The health of the members of a household depends upon the wisdom of the purchasing agent in buying nourishing food and in her fitness to prepare it for use. The failure of many a business down town might be traced to poorly prepared food in the home. Health is a business asset. A wise wife is better than an insurance policy and a doctor combined. She can prevent sickness, and to prevent is greater than to cure.

As the purchasing agent provides suitable food and clothing, so it is her duty to provide proper mental food. As the body is developed by eating nourishing food and taking proper exercise, so is the mind developed by taking in nourishing mental food and by the proper exercise of the mental muscles. The purchasing agent should know what the market offers in books, newspapers, magazines, shows, lectures, the opera. It is as unwise to partake of all kinds of mental food as it is to eat all kinds of physical food. The judgment of the purchasing agent is the chief defense against danger. In like manner this woman must know what kind of people to introduce into the home. There are but two classes of persons we should entertain. The first class is made up of those who can contribute to our growth, by giving us mental or spiritual food. The second class is made up of those who, in receiving mental or spiritual food from us, help us to develop by doing, by giving. Personally I believe that we should all aim to so act as to compel those who meet us to say, "He or she raised my standards. I am stronger and better because of this experience."

We have touched briefly some of the duties of the Purchasing Agent. Let us now ask, "What are the duties of the advertising and sales manager?"

Every woman should know how to advertise the home efficiently. This is done by making every member of the household an advertisement. The strength of this advertisement will be great or small as the efficiency of the personality and character of the individual is great or small. The clothes each member wears proclaims the kind of home

represented. The behavior and manners of each also advertise. The health of each advertises.

The quality of the children tells us much about the quality of the parents. No trans-continental train of palace cars is ever made up from the union of two freight trains. The maiden wise enough to recognize that part of her ideal in serving society will materialize in serving as a mother of children is likely to show her fitness as a purchasing agent before marriage. I believe that, as you now insist on a chemical analysis of foods that you buy for the home, the time will come when women will insist on choosing only those men for mates who are physically and mentally fit.

So, as you can clearly see, the advertising manager—who is also the superintendent of production—must see that each individual member of the household is the kind of advertisement the public needs, and that each individual, as the product advertised, is so built as to do his or her work efficiently, without waste, with little supervision. She must also find a market for what the home has to offer. A daughter, for instance, is a gifted vocalist, violinist, elocutionist, teacher, stenographer, saleswoman, writer—it matters little what. What is the best sales and advertising plan which will introduce this talent to the most desirable customers. This gift may be used to bring into the home people whose society is greatly desired, or it may be used in that service to society from which money will be realized.

It is also part of the work of the sales organization to determine what social organization should be joined—all questions being settled by asking this essential question: Does this add to or subtract from our success in attaining our ideal of making each member of this family more fit to serve society? This efficiency or fitness is developed by increasing physical, mental and moral power. This power depends upon the health of the body, mind and soul. This health depends upon the cleanliness of body, mind and soul. Disease is nothing but dirt, and dirt is only matter out of its proper place. Perfect health of mind and body is perfect cleanliness of mind and body. It may not be an easy thing to hold in constant view such an intangible ideal as service to society. But it is an easy thing to hold mental and physical health as an ideal. Take care of this and the rest follows.

Although I have done no more than hint at some of the duties of the purchasing and sales

departments, I will now pass on to the duties of the husband. As chief executive he sees, if he be a wise and efficient executive, that his department heads and workers never lose sight of their ideal, which is, if I may repeat it again: efficient service to society.

If that ideal be realized the home will in every sense be a true success. Its members will have fame, love and fortune—the quality of each being in keeping with the quality of their work. I believe it is a mistake to persist in believing that a man's work is work outside the home and that women's work is inside. There should be no such division. Both should work to build an ideal home. You say it is impossible to build an ideal home? Be sure of this: You can never better know what you now have until you have visualized the best. Harmony cannot exist in a home where the man has one ideal and the woman another. The woman has a right and a duty to interest herself in all the work of a citizen. She has a right and a duty to be interested in legislation, to fight against child labor, to help men like Dr. Wiley, to work for clean streets, parks, playgrounds and all things that affect the home. Not only has she a right to be interested in these things, but she has a right and a duty to share with men their responsibilities and the powers that accompany them.

In the home, as in every well-conducted business institution, the expenditures of all department heads and workers must be governed absolutely by the amount of money the finance department provides. Inside the home the woman should be an efficiency engineer. And the duty of the efficiency engineer is to lessen or eliminate waste—waste of food, waste of clothing, waste of time, waste of energy. No matter how wise the purchasing agent may be, no matter how little waste there may be in buying, the goods bought must be handled and manufactured into a home and into men and women, and this with little waste, in order that the wisdom in purchasing be of value. It is unwise, for instance, to buy benzoate of soda and other adulterated products, simply because they may happen to be cheaper than pure food, and then be forced to spend ten or a thousand times the amount saved in doctor's bills or hospital expenses.

In advertising, too, economy must be observed. An Easter hat is a display advertisement in the midst of a Mormon family of display advertisements. For a woman whose

husband is earning \$25 a week to invest \$25 in one of those advertisements is to act like a country storekeeper buying double-page spreads in two colors in a national weekly. Confidence is the basis of all success in business and in society. The person who pretends to be that which he is not is bound to fail to win the confidence, the respect, the love of his associates. Benzoate bunkum in character is worse than benzoate of soda in catsup.

The Greeks are remembered because of the manhood and womanhood expressed in their institutions, in their sculpture, in their art, their literature, their philosophy. The women of today will live in the memory of the men and women of tomorrow because of their efficiency in performing their work in home-building. Efficient home-building is efficient man-and-woman-building, and upon this rests the efficient building of empires that materialize and empires that live only in dreams which will come true in a Greater Tomorrow.

THE WAGON SCHOOL OF CASSEL IN GERMANY

BY ANNE WARNER



BEING in Cassel the other day I was invited to visit what my host, the baron, gaily called "a school that goes about in a wagon." The school was that at Ihringhausen, a small village half an hour's train ride from Cassel, and it was at Ihringhausen for an eight weeks' stay. At the end of eight weeks it would take to the wagon again.

Although the knowledge which I gained on my trip came in bits and patches I think that it will be more interesting to the reader to receive it in order. Be it known, therefore, that Cassel at the present moment stands in the forefront of all German cities in its efforts to provide the best possible life and chances for its lowest class. By lowest class I mean that popularly known as "the people"—that which is called the proletariat in contra distinction to the bourgeois or middle class of merchants and professional men. This is the class upon which the weight of every nation must rest and whose well-being or ill-being constitutes the health and strength or the weakness and danger of the country. Various causes have led to a more careful consideration of this question in Germany than in any

other nation, and various other causes have led to a greater success in dealing with it. I do not say that there is not hunger, poverty, and discontent in Germany for there is a good deal, but I think that the general level of well-being for the workers is higher there than anywhere else. Indeed in Cassel it is so high that a very real feeling against such a state of things has arisen, some feeling that the sentiments of initiative and independence are being endangered thereby.

One of the most successful of Cassel's many undertakings has been the traveling cooking school. It is designed to teach good house-keeping on practical lines to the girls in the small outlying villages. The manner in which such plans are inaugurated is in itself interesting as in Germany, one of the main facts ever kept in sight is the unity of the nation from highest to lowest. So, when a new project is to be launched, the committee do their utmost to organize and start it, but if their funds are not sufficient they write to the Kaiserin who almost invariably supplies the needed money. This leads to a very close and effective sympathy between the highest and the lowest in the land.

The traveling Koch Schule (Cooking School) consists of the outfit necessary for twenty pupils. It includes stoves, sauce-pans, wash-tubs, linen, eating utensils, china, etc., etc. All the smaller articles are packed in stout wooden boxes divided each into two partitions in such a way as to make convenient cupboards when emptied and piled one above another.

A village must apply for the school and house it. Then it arrives in its wagon and is duly opened under the charge of a competent teacher who usually has one stout woman of the place to assist her. The pupils—girls between twelve and twenty-four—pay fifty cents a week for which they receive a complete course of instruction in housekeeping and their dinner daily.

When I left the train at half-past nine in the morning a very pretty girl of sixteen, bare-headed and bare-handed (the snow lay deep upon the ground) in a fresh white apron, was on the platform to meet me. We went together through the streets of the village and found the school in two upstairs rooms of a house on the outskirts. The mistress took me into a small icy cold sitting room, belonging to the woman of whom they rented their portion, and there I laid aside my wraps. Then I went into the school rooms which were full of pupils and cooking.

On the walls hung excellent charts, showing the cuts and nutritive value of each, of the cow, pig, and sheep. Also there was a great blackboard with the day's recipes written thereon. After the usual routine of the earlier morning, the cooking of the dinner proceeds thus: First the teacher tells what they are to have, what it will cost, how it will be prepared, and a few of the scientific facts and reasons in regard to the different dishes. Then she writes the menu with the price of every ingredient on the blackboard, and as she writes the girls copy all—price, too,—into their own blank-books. Even the bit of butter, the half-cup of flour, is reckoned out, and I wish that every girl in every land might see the good writing and exquisite neatness of the copy-books which these German peasants make and bring their teacher for inspection.

After the lecture the cooking begins and the meal is prepared with constant reference to the blackboard and constant illustration by the teacher. We had dinner at half after twelve, a soup, meat stew, two vegetables, preserved melon-rind and a sweet sauce. The cost of this meal for four people (all is reckoned for a family of four) was about thirty-five cents. In this country it would of course be more. The food was plain and very good. Simple, nicely seasoned and well-cooked.

When it was over the girls were divided into different corps for the clearing and washing of dishes. Each day of the week naturally brings different extra routine. They are taught to mend and darn, to wash and iron, to clean and sweep. Probably every one of them have learned to do all these things at home—after a fashion—but now they learn the quickest, the best, and the most satisfactory method. The day ends with questions by the teacher as to all that has been accomplished. The examination is very complete. That is the great rock upon which all German instruction is founded—thoroughness.

I was astonished at what I learned myself. Why we boil meat for one purpose and broil it for another, the relative cost of preparing chops by frying or soup-bone by boiling. It makes one stop and think when one sees the cent's worth of butter weighed against the free water. Then, too, I learned the beautiful polish secured on starched cuffs and collars with the end of the iron and how to roll a cuff over and shape it hot, so that it would stay in the wished-for form. It was all very interesting and intensely thought-producing. One wondered just how much better the next generation of Hessian peasant wives and

mothers would be as a consequence of these good, practical lessons. There are those who bitterly oppose the giving by outsiders of instructions which they hold should be taught at home. They declare that no real good can result from the state's teaching what every girl should learn from her mother. But the truth seems to be that instruction is moving faster than the German peasant, and that if men are to keep up with conditions, as hurled against them by this specially strenuous twentieth century, they must have better teaching than the past centuries have left them to inherit. One has to have the power to "stand off" a good ways and then view things—not as they are—but as they soon will be. The small German village of today is rich in health, strength and industry, but poor in sanitation and modern methods. The Wagon School will help to bring both.

In the city of Cassel itself I saw various other schools, two of which appealed to me greatly. One was for maid-servants and offered instruction of all kinds at an almost nominal cost. The course was so arranged that girls who had only two hours free—or only a single hour—could go there and learn something useful during the time. Thus young girls who had entered service quite ignorant could learn all sorts of work while earning a living. Either mistress or maid could pay for the lessons. The other institution that I liked best was not exactly a school, but was designed to keep the children of the very poor from the streets after school hours. There were several rooms, all filled with happy children. All manner of toys were provided but most of the children were busy making Christmas presents. The ingenuity of some was truly marvelous. I particularly admired a train of cars and a little village both made out of match-boxes,—the small 1 1/4x2 3/8x2 inch size. The rooms were in charge of three pleasant ladies all full of friendly interest in their charges.

After seeing numberless of the city and state institutions, I had my visit terminated by the duplication of all else which Henschel, the millionaire locomotive manufacturer, has built for his own five thousand employees. It almost seemed like piling Ossa on Pelion so I'll not describe the details. As we went from building to building, from white marble baths to the nice sunny kindergarten, my guide told me of the celebration of the building of the ten thousandth engine. A large company was gathered in a great hall where the ten

thousandth engine itself stood in the middle. There were various speeches and so skillfully were things managed that when that part of the program was completed, the engine, quite without any apparent force applied from outside, moved silently out of the room. It must have been a very impressive sight.

Wherever I go or whatever I see the main impression left uppermost is how closely the whole world and all its men and all their lives are knit together. This came to me especially in regard to my visit to Cassel where I was given into the safe keeping of a beautiful California girl, now the wife of a distinguished German official. A fortnight later, arrived in New York, I was giving tea to a friend whose acquaintance I made in Touraine ten years ago and who proved to have been a school-mate of my mother's. This lady said suddenly, "You're in Germany so much that I wonder if you ever happened to hear of my cousin. She's married there." We always smile at the Englishman who says, "You're from America, I wonder if you know my mother's aunt who lives there," so I wasn't very hopeful as to Mrs. Cooper's question. But I asked where the cousin lived and half a minute later I was crying, "Why, of course, she took me through all the schools in Cassel."

Such a little world!

THE CO-OPERATIVE MARKETING PLAN

BY MRS. BLEECKER BANGS



IT WAS last September that my idea of co-operating in buying food supplies first came uppermost. As a practical solution to the problem of reducing the cost of living, it seemed very feasible. Buying in QUANTITY meant buying at wholesale prices, as I was able to judge from visits to our Brooklyn Wallabout Market. And, moreover, the wholesale merchants there assured me they would sell provided goods were

purchased in bulk, which meant none at retail quantity.

Managing the rest was easy—there were six nearby housekeepers ready to co-operate

in the experiment. It proved highly successful, so much so that the daily press of Manhattan soon printed columns about the Market Club, so-called, and, of course, about co-operation as a means of reducing the cost of living in general. But our little Club was first on the scene.

Later on the "Housewives' League of Manhattan" was organized, but while they do excellent work in improving market conditions, the housewives of the League do not obtain lower prices, and they have to carry their goods home in a basket, or otherwise. They also stand for boycotting what is high-priced, whereas I have found that a boycott is no permanent remedy for high prices nor does it assure the article for use. For instance, take macaroni or spaghetti. If housewives boycott the package goods they must do without it, while I am able to buy it at the bottom wholesale price, which means a whole box of 22 pounds and so no package at all. Instead of paying 10 cents for spaghetti in the package, I am able to get it at 7 cents a pound by the box of 22 pounds. And it is the IMPORTED brand at that; no poor stuff as found in the short-weight packages.

In all dried goods, such as peas, beans, limas, rice, barley, etc., etc., we each buy in lots of 10 pounds. This brings the price down and we get best grade. In canned goods we buy by the two or four-dozen lots, which insures a reduction in price as well as better grade than if bought at retail grocery stores. As for butter and eggs, we buy a case of eggs at a time, and that means fresh, best grade, at bottom market prices that day. Butter is the same, and best lard means 12 or 13 cents per pound, instead of 18 or 20 cents at retail. So it goes, with all the goods bought in the big market. Produce and fruit is bought as prices and weather conditions make inducement, at bargain rates for the housekeepers forming the Market Club.

As a test for the co-operative plan it was suggested to the writer that she go to Mount Vernon, N. Y., where a Ladies' Club exists, and where there is positively no market. Housewives living in such a locality did not find any inducement to carry baskets to Manhattan markets and do their own marketing, as outlined by the policy of the Housewives' League.

There are many other places fixed like Mount Vernon, where no public markets are to be found. The writer was duly invited to tell the ladies *how* they were to obtain relief from high prices for food supplies. It was

explained if the ladies would establish any sort of a so-called "restaurant" in their club house, the wholesalers would certainly sell direct to them. This meant goods direct from a city market to the club house. No charge for express or freight, and a weekly shipment, or daily, just as the buyer for the Club made plans for.

When delivery of goods was made, the housewives could easily call for their share. Mount Vernon women thought well of the idea and it has been copied by various other women's clubs. The housewives of Flushing, L. I., are to get together in pretty much the same way, having found that while the Housewives' League is all right for sanitary and market cleanliness it does not in any sense actually reduce the food prices as does buying at wholesale prices.

The co-operative movement is now becoming general all over the country, and various companies are being organized for the purpose of bringing the producer and the consumer closer together than has been the case. While this is in process of formation the housewife who finds herself far removed from any city market need not give up hope of securing food supplies at lower prices than she now pays at the retail store. In my recent trip to the farming districts of New York State, where many small retail stores exist and where the country woman not only does without many articles of food products (because she cannot buy at anything save high prices, if then), but also gives up excellent butter and eggs for cheap grades of grocery supplies from the village store, it was found that the co-operative idea can be easily applied. The wholesale merchant will sell goods to the country merchant and at a lower price, if a larger order is sent by the aid of any of the groups of country housekeepers ordering upon the co-operative plan.

The country merchant can even buy by carload and direct from the factory, less his commission for sale made to the housekeepers. This plan cuts out two middlemen and their profit and gives the country woman her goods at a price considerably less than the present high prices, where she buys by the single pound, can or quart.

Take, for instance, rice, tea, coffee, canned goods, fruits such as oranges, bananas, pineapples, lemons, watermelons, etc., etc. In many country towns the high prices forbid their use by many farmers' wives and other village housekeepers. But by *uniting*, or, in other words, using co-operation, an order can be sent

in for one barrel of watermelons, or one crate of lemons, oranges, pineapples, several bunches of bananas, etc., etc.

Instead of buying at the village store one can of corn, tomatoes, or one pound of rice, why not unite with Mrs. Brown, Mrs. Jones, Mrs. Smith, Mrs. White, and order ten or twenty pounds of rice, or else order one case of canned corn. The price is a wonderful reduction and the wholesale merchant will not sell and send promptly to Mrs. Smith or to Mrs. Jones, but will naturally send the goods to the merchant in that village. In other words he will not send direct to the consumer but to a *STORE*.

As the farmer's wife, or village woman, does not keep a store she must make arrangements with her village merchant to receive the goods and if he be the liberal-minded merchant most of them are, he will at once recognize the co-operative plan to be one worthy of his cordial endorsement. He will agree to send in large orders himself. If he does not appear to be the large-minded business man of present date, then order the market goods sent direct to the local manager or president of the *GRANGE*, which is a business organization and so within the recognition of the wholesale merchant in Manhattan or elsewhere. Or a club house is all that is needed.

A glance at a New York paper or some other paper of repute will inform as to market quotations and the buyer for the co-operative Club can thus assure himself or herself that the wholesale man is giving exactly the bottom prices. I have never found the wholesaler anything but honorable in his dealings, although there seems to be a prevailing opinion among "up-state" farmers that he is considerable of a rascal and not to be trusted.

This opinion has come about through general disregard on the farmers' part for any organization in looking after his city interests (where shipping of his goods has been concerned), and a consequent neglect, not only from the express companies when handling goods in their care, but also from the city terminals.

The markets of New York City are not in any state of perfection—far from it. They need, and are soon to receive, better attention. It is high time for improvements, too. If women will go to market and learn of market ways they will do much toward reducing the cost of living. And for those residing far from wholesale markets there remains the fine chance of co-operating in any small town or

village; of securing food supplies at cheaper rates than formerly; of making their local storekeeper simply an agent for the factory, and for carload purchase; of securing from the city markets such goods as never before have been believed possible to obtain in small villages and towns and cities, because of their high cost. Few farmers' wives or out-of-town women can afford to buy oranges, and yet at wholesale price they can be had for 20 cents a dozen (best grades).

There have been, of course, many amusing incidents connected with my shopping among the wholesale merchants of the Wallabout and the Washington Markets. One housekeeper thought she had a big order when she asked for six chickens and was dumbfounded when the wholesaler smiled and told her to go to a store on Fulton street—he sold chickens only by the barrel, and there are several hundred pounds of chicken in one barrel. It must be remembered that wholesale means *QUANTITY*. A case of eggs, a case of berries, a barrel of spinach, barrels of potatoes, apples, a crate of pineapples or oranges, bushel of beans or carrots or turnips—such is buying upon the co-operative plan, and the little Market Club of Brooklyn has demonstrated what others are now aiming at in larger and more pretentious fields.

Co-operation, while entirely successful abroad, has only just started in America, but the movement has become too general to be now ignored by those seeking to reduce the high cost of living.

In the Market Club saving has been from 50 to 60 per cent. For instance, cauliflower, 15 to 18 cents retail, but only 5 cents by barrel, at wholesale price of \$1.00 per barrel. Spinach, same price, retailing at 10 cents a quart. Eggs at 24 cents a dozen, wholesale; retail, 30 cents. In winter months eggs (storage, XXX grade), 34 cents a dozen. Same at retail were 50 cents a dozen, and called fresh.

IF THOU workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.

—*Marcus Aurelius*.



THE GLORIOUS FOURTH AT NETOP

BY WILLIAM E. TOWNE



THE NAUTILUS EDITORS HAVE
A FAMILY PICNIC.
SOME GO FISHING. OTHERS
PLAY WITH THE STAR AT-
TRACTIONS.

Four families were represented in our Fourth of July family picnic at Netop.

Two of the representers did not talk much. They lay on the bed, in the cabin, and joyously and triumphantly waved their legs and arms in the air, or quietly slept away the warm hours. Every few minutes you might hear some such one-sided conversation as this:

"Now, mother, you keep *out* of there and let him go to sleep."

Or, "*Ed*, they were just going off to sleep and mother waked them up, about a minute ago. Keep *out* of there."

Or, "Catherine, he's pulling down the mosquito netting and tucking it into his mouth."

About noon we took the two favorite members of the party outside the cabin and placed each of them on a little mattress in the shade. We covered them with a canopy of mosquito netting. Loving papas and mammas and grandmammas kept the bugs and flies and grasshoppers from getting under or over or through the netting to disturb the afternoon naps of the babies—who were the two favorites referred to, and who acted in the capacity of star attractions all day long, whether asleep or awake.

Early in the morning Chester and I went fishing. It was a mere formality which we observed, for we knew there were very, very few fish to be found. All we brought home was a good appetite for dinner and a few mosquito bites. The impressive part of the ceremony was digging the worms. The hot, dry weather had driven them deep into the earth. We found a damp place down near the spring, where a prodigious amount of digging brought

forth a few scrawny worms, quite sufficient for our needs.

It was about a two-mile walk to the brook we had in mind; down the dusty road for a little way, through a pretty bit of pine woods, across a newly-cleared pasture filled with burnt stumps, and finally up a long, shady wood road to an open pasture, where was the particular pool in which we proposed to try our luck.

Just as we started into the wood road a beautiful gray squirrel slipped silently across the road ahead, and a moment later a partridge flew from the underbrush close by, making noise enough for a turkey. Farther on we scared up two more partridges, evidently young ones, as they lay quietly hidden until we were within a few feet of them—something an old partridge will never do in this vicinity.

We saw one lonesome fish. But he remained right in his own little private pool. The intensely hot, dry weather for several weeks previous had caused the brook to shrink to a mere silvery thread. It was but a shadow of the roaring torrent of a few weeks before.

I caught a momentary glimpse of a large, plump snake, as it glided beneath a big pile of brush. It was about four feet long and thick through the middle. We decided it might be a rattler. This was about two miles from Netop. Have seen only two snakes near there in seven years (you see we drink only water as a rule) both small green ones.

Our dinner (or luncheon, if you are city bred) was a more formal affair than our laurel-trip supper. This time we carried the

table out under the hemlock by the garden and set it (the table) in due state, with a white tablecloth and porcelain plates and saucers. The chief items on the menu were green peas—the best of the season—sandwiches, pickles, raspberry preserves, marshmallows and coffee. We had ordered ice cream but failed to make connections with the car on which it was sent out and it was taken right back to South Hadley.

After dinner we sat around on the ground and in hammocks, and told stories and talked politics—especially about Teddy and the new party, for which the sentiment was very strong with most of us.

There is the promise of a good crop of sweet corn in Netop garden, and that is about all for this year. The cut worms, or some similar busybodies, "did for" and laid low the potatoes just as they had reached a most flourishing development and the new potatoes were beginning to form. The agricultural experts at Washington haven't yet informed me just what was the matter with those potatoes. And, anyhow, we have been taking lessons on raising potatoes indoors. By this plan you raise a crop of new potatoes at any old season you choose—in a dark closet, under the sink or in an unused oven.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Winds Blow, send us any items they may think suitable for this column of very brief mention.—E. T.

I have been praying for some time for a clear understanding of "sabotage" and the "I. W. W.," industrial workers of the world, particularly in relation to that San Diego affair. I have found it in an article by Walter V. Woehlke in *The Outlook* for July 6th. Be sure to include that article in your reading for the month. Three interesting articles in *The World's Work* for August will give you the necessary acquaintance with the principles and uses involved in the building of the Panama Canal, along with an interesting character sketch of Colonel Goethals. Read "Democracy Around the World," by Lyman Abbott, begun in *The Outlook* for July 27, and "The Steam Roller," by Roosevelt, with "Our New Attitude Toward Disease," by Dr. Earl Mayo, in *The Outlook* for July 20. Are you seeing ourselves as Arnold Bennett sees us in "Your United States," running in *Harper's Magazine*? Better read it. And don't miss "The Dilemma of the Public School," by Robert Bruere in *Harper's* for July, and in connection with this read "Solving the Rural Problem With Song," by Edwin Bjorkman in *Collier's* for July 22. Don't fail to read that interesting series by Dr. Katharine N. H. Blackford on "Glimpses of China and the Chinese," which begin in *The Backbone* for July. For a psychological study of the artistic temperament and marriage read that clever story of Owen Johnson's, "Murder in Any Degree," in August *Century*.

A Nebraska woman was graduated from college last month in the same class with her youngest son. Her ambition for an education could not be attained in early life, but when she was fifty the opportunity presented itself, and she promptly seized it. How many women would have had the courage and persistence to do so plucky and sensible a thing?—*Youth's Companion*.

Mrs. J. R. Sherrod of San Francisco has patented improvements on the aeroplane that utilize air for motive power. Taking the biplane as the best type of airship she invented one with double "floors" for each plane. These double floors are divided into conduits, which converge at the rear on four "winged wheels," two for each plane. These wheels are con-

WHEN Nero advertised for a new luxury, a walk in the woods should have been offered. 'Tis one of the secrets for dodging old age. For Nature makes a like impression on age as on youth. Then I recommend it to people who are growing old against their will.

—Ralph Waldo Emerson.

OUR character is our will, for what we will we are.

—Archbishop Manning.

THE merchant who advertises an all-wool blanket and backs the advertisement with a blanket half-wool and half-cotton is no more of a liar and a cheat than the woman who lies about the real condition of her home in the clothing she wears. Men and women are needed in the home who dare to be themselves and can teach others how to live honestly, frankly and fearlessly. The woman who misrepresents her home, who fails to always tell the truth about the true social and economic position in her actions and works, is every bit as big a fool as the gold-brick artist and the man who operates the shell game at the county fair.

—Thomas Dreier.

nected by gearing to the propeller. Whether the plane is falling or sailing straight ahead, the rush of air through the conduits assists the action of the propeller. Mrs. Sherrod says: "Really it is the same plan as a water wheel, excepting that air is the fluid that operates them. My original idea was that this would insure absolute safety for the aeroplane, as it could not fall, with motive power. Furthermore the planes would be strengthened by the double construction. Not least of the advantages would be the auxiliary motive power, which would permit reduction in the size and weight of the engine, if not its practical abolishment. Greatest of all the advantages would be the feeling of safety, which would permit 'birdmen' to freely develop the idea to its utmost." Mrs. Sherrod attributes her invention to "a flash from the cosmic ether." She and her friend, Mrs. Jessie B. Cook, wife of the police commissioner, are students of psychic phenomena, and a chance word of Mrs. Cook's set Mrs. Sherrod to inventing. Her idea bids fair to work a revolution in aeronautics.

The Episcopal church will try a correspondence school, it announces, and will make its center the General Theological Seminary, in this city. The courses will be three in number to begin with, and it is expected they will start next October. They are for lay readers, public speakers and Sunday school superintendents and teachers. Lay readers are not in orders, but are licensed to read the prayer book service in missions, and some times in churches, where there are clergy, so as to give greater strength and make more services possible. In 1904 the privileges of such readers were much enlarged. There are one hundred and forty lay readers in New York. The speakers to be aided are also laymen, who go out to speak on missions, social service and similar subjects before men's clubs and on other occasions. The proposed correspondence school is to have a Pacific Coast branch, and Berkeley Seminary, in Connecticut, has offered co-operation. Acting Dean Denslow, of the seminary in Chelsea Square, is to be at the head of the new school, which has received, it is stated, the hearty indorsement of the church authorities.—*New York Tribune*.

Dean Walter T. Sumner of the Protestant Episcopal Cathedral of SS. Peter and Paul, Chicago, delivered a sermon recently upon the "Sacrament of Marriage," during which he made the following announcement: "After consultation with the Rt. Rev. C. P. Anderson, bishop of Chicago, and with his approval, Dean Sumner and his co-workers of the Cathedral of St. Peter and Paul have agreed upon an advance policy with regard to the administration of marriage in the Cathedral. Beginning with Easter no persons will be married at the Cathedral unless they present a certificate of health from a reputable physician to the effect that they are normal, physically and mentally, and have neither an incurable nor communicable disease."—*Holyoke Transcript*.

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 into 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. 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

What is the universal sense of want and ignorance, but the fine innuendo by which the great soul makes its enormous claim.

—Emerson



DEPARTMENTS OF WAYS AND MEANS

For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.



THINGS THAT MAKE FOR SUCCESS

A Correspondence Department of Ways and Means Conducted by the Editors.

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 otherwise directed by the author.

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. 397.

I will explain in a few words how Success has come to me. Now and here is the time and place for us to succeed. Mind existed before the body; it will exist after it. It is a permanent force, it is YOU. The awakening of our consciousness to this important fact—the enduring Power of the Mind—will establish within us, the first essential of success, namely, Faith.

Faith is the substance that composes the walk laid on the road to success. As we step out upon Faith we will find it yielding a power that will make the journey a pleasure.

The realization of the Universal is awakened

by Faith. With this realization we will stop putting a boundary upon our possibilities. We will realize that the Power within is mighty.

Failure will have no room in our minds. We will expect great things and attempt great things. Our works will show our Faith. We must have Faith in ourselves and others to obtain "true Success."

"Success is the result of understood laws." I daily concentrate on this: "I have Faith in all. I through Faith can succeed."—N. S.

Success Letter No. 398.

Twenty-nine years ago a woman with two small girls and an incapable husband lived in a home that was heavily mortgaged. She was in dire straits financially, and she saw that if things went on much longer as they were going she would soon be a subject for charity. She persuaded her husband to get rid of the business, and to turn the property over to her. Then she, without either experience or capital, driven by sheer necessity, started in business for herself, assuming all the liabilities of her husband's business. She borrowed money on different occasions, at a high rate of interest. She educated her elder daughter, who was fond of study, to be a teacher. During the time this daughter was going to school, the strictest economy had to be practiced in order to pay fees and buy books.

In spite of untold opposition, mother and daughter worked on. The husband and father became an invalid and was helpless for seventeen months. After his death (he had no insurance), the woman had to enlarge her home and take in two more of her relatives who were helpless and unable to support themselves. She and her daughter had to manage everything

themselves, in connection with both the business and the home.

Today they have a comfortable home of their own, *no debts*, a snug sum in the bank, clear consciences, good health, and glad hearts. They live a simple life, and are governed by New Thought principles. The daughter has proved New Thought to be a help in teaching. She has a number of correspondents, some of whom she has had the privilege of helping (as their letters testify), by pointing out to them this glorious gospel of Freedom and Joy. She has passed "From Poverty to Power," and having travelled a hard road herself, has met with success in helping others.—JOYCE WHARNCLIFF.

Success Letter No. 399.

I am now fully convinced that a hidden power for success lies within every person. It certainly lies in me. Every word of this has been proven true in the year just past. A little more than a year ago my husband died, leaving me with a few debts and without one copper in the world. We had no family and I had thought myself an invalid, for about 15 years, as I was not able to do any work of any kind. I have also been deaf for that length of time. So when I was left without anyone to care for me you can't know what a great blow it was to me for my husband never was sick. Well, I had to do something and the only thing I could do on account of my hearing, was to cook. I considered myself a fine cook. I started out to look for work among strangers. Some would say, "You do not look strong enough," and others would say they had no time to talk to a deaf person. So it took me just two weeks to find the place I have now. I am doing the work in a family of six persons and have been for nearly a year, and I can't tell you how kind they are to me and they are a first class family too. Have a summer home at the lake and a town home for winter. The only other help they have is a woman one day every week for the heavy work. I can't make them understand it is the help from New Thought that has carried me through to where I am. They say it is my nerve energy that is doing it, but I know different. I have big lumps on the backs of my hands that have appeared since I began to work, but I don't see them nor feel them so they are getting smaller and I know they will disappear in time and am positive I will get my hearing back in time for everyone says, "Why, you are hearing better than you did." Wont I do great things when I do! Now isn't this great

for an invalid who could not do the work in a family of two? I hope this will help someone else to try and see what they can do with their powers.—L. M. Minnetonka Beach.

Success Letter No. 400.

Financial success, in so far as the worker is concerned consists in selling his services for the highest amount he is able to make his employer think he is worth.

There are thousands of salespeople who make only ordinary salaries, who possess sometimes extraordinary abilities as salesmen and yet lack the important essential of being capable of selling their services for a better price.

Let them for the time being consider themselves as salable merchandise of a higher grade and the pay envelope will wax fat. One develops only as he is given responsibilities. Naturally the greater the responsibility, the greater the development.

Reach out for something larger, broader and better, that will make you work and plan as you never have done before. Say to yourself, "I am courageous, energetic, and reliable; I have faith in God, the house, myself, and fellowmen." Say it often, believing, and determined to profit by those thoughts.

Then watch yourself grow. The rest is easy. Go to it!—"A NORSEMAN."

Success Letter No. 401.

I owe my success to a realization which grew upon me slowly but firmly, that whatever God is, I am, or have the power of becoming, IF I keep in harmony with the Laws of the Infinite.

I am a *part* of God, inseparable and imperishable. The same power that created the universe is in me, therefore I have that power to use as I see fit and the fault is my own if I am not growing toward perfection.

In other words, it is entirely up to me to make good. When once this law is understood and believed there is absolutely no obstacle that is unsurmountable and the confidence this creates within one brings the utmost satisfaction and happiness. Sometimes success is slow in coming, but it is sure to come ultimately, if we keep this one great TRUTH in our consciousness.—GERTRUDE R. FAY, Potsdam, N. Y.

The PRIZE WINNER for August is Nancy Hamilton, who wrote Success Letter No. 393. We will gladly send the prize of two subscriptions wherever the winner directs.

THE FAMILY COUNSEL

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

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

In this department I (and sometimes William in my stead) 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 *Nautilus*. Every reader is welcome to what advice and suggestion we can give. 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 the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?
ELIZABETH TOWNE.

D. L.—You will find my remarks about Dr. Latson's death in *The Nautilus* for July, 1911, page 59. Dr. Latson was simply overcome by too many troubles and gave up the fight. Don't for a moment think that he killed himself because he thought he could do more good out of the flesh than in it. That is the foolishest kind of mistake, and he knew it very well himself. It was financial matters that got the best of him. Somebody promised him money to carry out a sanitarium scheme of his and then went back on the promise. It was the last straw, on top of marital difficulties. A foolish girl secretary of his lost her head and caused a scandal about his affairs.

Use your common sense in judging such things—you know, if you stop to think of it, that you cannot be sure of what you will find when you pass through the door of death, and that the only insurance against post-death disaster lies in making the best of things here and now. People never take their own lives EXCEPT IN MOMENTS OF COWARDICE. And common sense would indicate that when people do pass on to another plane they are just as much occupied with their own affairs there as they were occupied with their own affairs here. They are not hanging around idly, waiting for somebody to be "impressed" by them. All life is growth and Dr. Latson is, no doubt, a wiser man now. But if he is, he is attending strictly to his own business and making things hum on the new plane instead of hanging around, hankering after the old one.

But the manner of Dr. Latson's taking off does not detract at all from the value of his life work here. His writings are splendid and helpful, as you say. His good works are immortal, whether he is or not. There are some splendid articles of his in back numbers of *Nautilus*. We have in hand a manuscript of a book of his containing a portion of these arti-

cles and a number of others, which will probably be published in the course of the year. Be on the lookout for it.

By the way, Dr. Latson was really a very wonderful man and he made greater advancement in this life than any one in hundreds of great men that you might pick out to compare him with. He began under terrific handicaps and accomplished great things in self-discipline and good work for others. His life was an inspiration; his death was only another warning to us that the human race must get together and compel economic conditions that will afford every man a living while he is doing good work according to the dictates of the God within him.

W. B. B.—You are on the right track, and all that remains is for you to KEEP GOING. If you lapse from your right methods of living you will certainly slump into nervousness again. The trouble with a person of your disposition is that you put yourself on too severe a regimen and then as soon as you think you are well again you give it all up. Persons of the nervous temperament go from one extreme to the other. Their problem is to set a steady pace of healthy living and keep it up year in and year out until they die of old age. Which reminds me that in *PHYSICAL CULTURE* for July is an article by some man who once brought Robert M. La Follette through just such a period of nervous breakdown, and he explains in there why Robert La Follette does not stay well. His explanation tallies with what I am telling you. The fact of the matter is that it is EASY for La Follette to live the mental life, and it is easy for him to LET the mental life absorb all his energies. This starves the body and breaks it down.

To make one strong and able to endure his stream of mental energy must be directed THROUGH the body. And if he is strong on the mental side, it is a case of his making a HABIT of directing the necessary amount of energy into and through the physical body.

B. E.—Get out your file of *Nautilus* and read what I said about deafness in the January, 1905, number, page 23. This gives you the gist of what I can say on that particular subject. It seems to me that your hope of getting rid of the deafness lies mainly in getting yourself into splendid virile physical condition, by exercise and dieting and full breathing, coupled with New Thought. For New Thought practice try my own Four Lessons and the books that go with them. Practice makes perfect and nothing else does. Go in to win and stick to it. Suppose you subscribe for *Physical Culture* and get enthused with the physical culture idea at the same time you use the books and the Four Lessons. My dear girl, the only hope for curing your deafness lies in heroic treatment! You might as well make up your mind to it first as last. It seems to me heroic treatment persisted in will cure you and nothing else will. By the way, several years ago there was a man in this vicinity who cured himself of deafness by living on peanuts

and bread alone, and walking a great deal outdoors. He was an old man, too.

T. & C.—You are doing well with your New Thought work. Keep it up. Follow the practice faithfully. And keep on repeating the practice, putting more and more faith and GOOD WILL into it, until you are absolutely satisfied with results. If you cannot devote a full half hour to the practice use less time. But be sure to put your whole thought and Good Will into it while you are practicing, taking pains to do everything deliberately and with moderation. No strain, no hurry.

As to the peculiar feelings which you have experienced, never mind them. They amount to nothing in themselves. You might have one set of feelings and the next man would have another set. All depends upon your constitution and the particular next-steps which you are taking. The aim of all New Thought exercises is to get away from the realm of peculiar feelings into the realm of pure knowing, where the body lies quiescent and receptive, and the soul communes with the infinite.

YOU can't keep a dead level long, if you burn everything down flat to make it. Why, bless your soul, if all the cities of the world were reduced to ashes, you'd have a new set of millionaires in a couple of years or so, out of the trade in potash.—O. W. Holmes, *the Poet at the Breakfast Table*.

FOR WORLD PEACE

WE, the Rising Generations, 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.



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

A Woman Suffrage Creed:

A country, a people, must progress if it is to continue strong. We believe that woman's suffrage is part of the progressive movement toward a more efficient and real democracy.

We believe that *tax-paying women* need the vote to protect their financial interests.

We believe that *mothers and home-makers* need the vote to enable them to secure legislation concerning sanitary conditions, food supply, educational and moral conditions.

We believe that *working women* need the vote to give them power to effect legislation determining the conditions and hours of their work.

We believe that *all women* need the vote because it is the accepted method of individual self-expression in matters concerning all.

We believe that the state needs to utilize directly the knowledge and experience of women in those matters of social welfare in which they are especially interested, just as it needs to utilize directly the knowledge and experience of men in those matters in which they are especially interested.

We believe that a representative government should represent all classes of a community which cannot be definitely shown to be a menace to the community.—*From a Circular Letter sent out by the Massachusetts Woman Suffrage Association.*

A Drugless Healer's Back-Fire:

"The National Association of Drugless Practitioners" is the name of the new association that was born in Philadelphia on Friday evening, July 19, and a lusty youngster it is, too.

The formation of this new organization is the result of careful study and investigation of the drugless practitioners—especially in the line of qualification and protection against the persecutions that are being inflicted by the Medical Trust in many states, where unconstitutional laws have been passed, depriving the public of the right to select their own physician and method of treatment in cases of illness or accident.

Another meeting for the election of permanent officers and the adoption of a constitution and by-laws will be held on August 2 in Philadelphia. The temporary officers are: Dr. W. W. Fritz, chairman, 1600 Summer street, Philadelphia, and Dr. B. E. Delaney, secretary, 5831 Haverford avenue, either of whom will gladly furnish additional information to any interested practitioner—in fact, every reputable drugless practitioner, no matter from what school or method, should get in touch with this movement.—DR. W. W. FRITZ, Philadelphia.

Seattle Makes History in Music:

Since the production of the new opera, *Narcissa*, here in Seattle, I have been so busy and tired, and so often called upon to tell the story of "*Narcissa*" at public gatherings that it has been impossible to comply with your request before this. Even now I can only give you the history of "*Narcissa*" in a rambling way, because the theme is too near, and too personal yet.

Perhaps a word as to my daughter, Mary Carr Moore's equipment for writing opera might be acceptable.

When she was five years old she announced her determination to be a musician. At seven she began the study of piano. At twelve the study of theory and voice; and these lessons continued till she was twenty-one. Indeed she has never ceased study, taking a few lessons of every noted teacher possible as he came this way, in voice work, in orchestration, in any musical line that helps to make the rounded musician.

At sixteen she began to teach, and only relinquished that work after marriage at twenty-five. Before she was twenty she wrote a light opera which was staged in San Francisco and was well received; and was repeated here in Seattle, having three performances, very well received. This was called "*The Oracle*." She has also composed two other light operas, operettas really, and one hundred and fifty songs, many of which are in print, the quartettes for ladies being especially liked.

Her first inception of "*Narcissa*" came with removal to Seattle eleven years ago, when she began the study of the state history, coming upon the life of Marcus and *Narcissa* Whitman. It was more than eight years ago that she announced that she had found her theme for her grand opera.

The birth of her two younger children, and their care, one of them being a great care for the first two years of his life, deferred her undertaking till three years ago.

One day she astonished me by saying: "I am ready, now, and you must be my librettist."

I demurred, saying I was not capable of writing in metre; but she insisted. Her reasons were—my extended knowledge of the subject; the fact that I would allow her more liberty with my text than a stranger might, and my knowledge of dramatic construction. For I have for thirty-five years been writing, coaching and staging plays for amateurs, ranging from twenty-minute farces to full-evening dramas.

The story was dear to me, and I set about it with joy. I pleased her with my scenario; and after the first act was written she assured me I had "arrived," and was more than the inspiration she had hoped for.

After that I worked away at the text, doing it over many times before I, myself, was pleased—a little—one never is entirely pleased with thoughts in cold type, so much less do they seem when imprisoned in the word, than when winging, flame-like, through the soul. Yet she caught what was in my heart and soul rather than the fragments on paper, and expressed in music a theme too big for words.

She changed my text so little that it is almost exactly as I wrote it; but in many cases she was obliged to cut it, so that the story is a little broken in places. Yet I think the libretto is intelligible. Of course the *exact* rhythm demanded by a composer allows of only wooden lines so far as metre goes. The composer herself wishes to make all the variations, instead of allowing the writer the extra syllable, the change of accent, the short line, and all the variety poetry demands. At least that is what this composer wished.

Besides the foregoing I think the libretto can tell what there may be to say, except that it does not tell, save to keen readers, the interwoven development of the motive, love of God and service to humanity. This is shown in *Yellow Serpent's* devotion to the missionaries who brought the twenty-or-more-years-sought *Book of the Great Spirit*; and in Dr. Laughlin's protection of the Protestant missionaries, when he knew it was for the British interest that the Indian should be kept savage and a fur hunter, and immigrants discouraged, that the haunts of game might not be disturbed. Also Dr. McLaughlin was a Roman Catholic, yet he believed that Christianity was greater than creed, and obeyed the command, "Thou shalt love thy neighbor as thyself." He went farther, and sacrificed himself for his neighbor, demonstrating that love, the highest love of all, that is described in the gospel, "Greater love hath no man than this, that he lay down his life for his friends."

Marcus and *Narcissa* did this, knowing beforehand that they would probably demonstrate it with their lives. And McLaughlin succored them, knowing that it would cost him his position and perhaps his life as well.

We have tried to enlist sympathy for the Indian. Delaware Tom is my favorite character. He was the real seer. Waskema, demented and old, had the "second sight" that predicted destruction only. Tom saw, and believed he could avert ruin by resistance. He was as much a patriot as any brave leader defending a just but a losing cause to the bitter end.

America's shameful record in connection with the Indian, blackest in California, is one we are only beginning to feel, and too late. We have tried to engraft upon them the alien civilization of the white race, blind to the fact that they were equal only to improvement in their own, in many respects superior to ours, as everyone testifies who has won their confidence enough to be admitted to their more intimate life. I hope you will feel in the work this sympathy. The music is really in part a requiem to the fading race.

Mrs. Moore found the orchestration so exacting that, lacking a MacDowell "log cabin" in the woods, she was obliged to work at night. For more than fifteen months, with few interruptions, she worked from nine or ten at night, till three, four, or even six o'clock in the morning, taking her breakfast at noon when the children came home from school for luncheon. Even at the very last, when she expected to be able to hire copies made of the scores for the several instruments, she was

obliged to continue her work, correcting those she had given out, or remaking them, so that four nights before the first performance she worked till seven o'clock in the morning.

Some idea of the magnitude of such a work may be inferred from the fact that there are over 400 pages in the conductor's score, and each page contains ten times the work of an ordinary voice-piano sheet. Add to this scores for each two of the forty to sixty instruments, and one can realize the mere mechanical work of preparing a manuscript score for a grand opera.

"Narcissa" is really a music-drama, and was so described by Mr. Edward P. Temple of New York. No mention of the work can leave him out. He was the wizard who visualized in splendor and beauty the indicated pictures of the dramatist. Mr. Temple has staged every grand opera of note that ever came to America, and we were fortunate in being able to engage him. With great skill, and ever with care to keep down expense, and also against difficulties inevitable in a city that has never known grand opera, save in a very few short seasons, he whipped the seventy or more amateurs into such excellence of performance that only professionals could detect amateurishness.

The three stars who were professionals, Mde. Chilson-Ohrman as Narcissa, Mr. Charles R. Hargreaves as Marcus, and Mde. Hesse-Sprotte as Waskema, all of New York, brought professional excellence to their parts, and gave the affair the authority and dignity of the regular stage.

Yet the local singers brought such devotion, such willingness to work, and enthusiasm to their parts that they did not suffer by comparison. Indeed, there were some who compared the local Narcissa and Marcus more than favorably with the two who came from the Metropolitan Company. The chorus was especially fine, singing with an intelligence of the subject and a fervor that no hired chorus will be likely ever to give "Narcissa."

Mrs. Moore conducted. You can realize something of the strain this entailed, when I tell you that for nearly four months the rehearsals continued, beginning with three or four a week. During the closing four weeks there were always two a day, and sometimes three or four for Mrs. Moore, who was obliged to be present at every one, whether it was for two or three principals, all of the principals, the chorus, or the entire cast.

The criticism on the whole was kind. The only one we resented was that of the orchestration. It is said that no one on our newspaper force is able to read a conductor's grand opera score. This accounts for the fact that they could not distinguish between a thin orchestra and a thin orchestration.

The orchestra, in a town never possessing anything like resident opera, had to be recruited from several sources, cafe players, intermittent theater players, etc.

Their leader said it would take not less than three weeks of continuous rehearsing to play the score correctly; they had only five rehearsals, only one of which was attended by

all of the twenty-eight. Some of the instruments omitted many measures. One can easily see how "thin" such an orchestra would sound in places. A critic should have known that the orchestration called for full orchestra, which is never less than forty instruments. Yet the orchestra was the best to be had under the circumstances, and all did their very best.

I think the reports show that we achieved an artistic success. The production was staged well enough to run six months; and though it might well have twice the money spent on it, the dignity and amplex of the theme was never sacrificed.

The Indian costumes were lent by Major Lee Moorhouse, and some of them were the identical ones worn by the Indians represented in the opera.

Whatever fame may accrue to the composer, adverse or laudatory, she had one distinction not accorded perhaps in the annals of music; four generations of her family sat in the box at the first night: her grandfather and grandmother, her father and mother, her husband and her own children.

I hope this is something like what you wished from me, and that it is not too late.—SARAH PRATT CARR, 1000 Shelby St., Seattle, Wash.

From Bombay:

I beg to inform you that I am a regular subscriber of *Nautilus* and a keen student of New Thought for these three or four years. Our higher philosophy of India is much akin to New Thought, but I like most the practical side of New Thought and its scientific exposition of the Eternal Principles. All prophets and saints in India preached the principles of New Thought, but these principles were lost sight of by the public in the mass of ceremonials, creeds and rites, that arose in those times. People in our country care more for ceremonies, rites and creeds than the eternal principles that underlie these creeds. I am convinced that nothing can save India from its downfall except New Thought Philosophy. I, for one, have determined to give my life to the spread of this New Life giving philosophy in this land.

In one of the vernacular papers here, dealing about religion, I wrote an article about *Nautilus* and New Thought, and therein strongly advised the readers to ask for sample copies of *Nautilus*, and took upon myself to order sample copies from America if any subscribers required them at all.

My article in the paper produced such an effect on the readers that some fifty readers wrote me letters, asking for sample copies of *Nautilus*. Now I request you to send me some fifty selected numbers of *Nautilus*, which I very badly want to spread New Thought and *Nautilus* in this part of the country.—G. M. CHPLUNKER, ESQ., B. A., Assistant Teacher, Elphinstone High School, Bombay, India.

New Thought in South America:

Am glad to tell you that on the 7th of last month the "Mental Science Harmony Insti-

tute" was officially inaugurated here in Santiago with twenty numbers. This is the first mental science center in Chile, and the members are earnest and very enthusiastic. I'm as proud of this as a cat with half a dozen tails!!! The publishers will deliver the by-laws next week, when I shall send you a copy. —GEORGINA E. HAMMERTON, Cathedral 1873, Santiago de Chile.

A Tribute to Mrs. Decker:

I have read your live magazine off and on now for several years and have always been much interested and helped by it. I was especially attracted by your Suffragist Number (February, 1911, number) in which Mrs. Joel Shackelford and some of our other Denver women wrote.

For that reason I feel that possibly a few words in regard to Mrs. Sarah Platt Decker, our well-known suffragist, civil reformer and social uplifter, may be of interest to you and your readers. For in the passing during the last month of that grand soul, not only the women of Colorado, but those of the nation, lost a leader, who, to me, unconsciously lived the principles which you teach.

Her actual work, in organizing Women's Clubs, Civic Improvement societies, Public Service Leagues, etc., is too well-known to need words, but it is her great personality itself of which I am thinking. And since her going, through the press and pulpit, on the street and in the parlor, everyone everywhere has been trying to tell the secret of her power; but none seem to see or feel it as I do.

And while there never has been a public man or woman more loved or respected by her fellow workers than Mrs. Sarah Platt Decker, still, now that she is gone so suddenly from us, the full significance of her life, the glory of her wonderful personality are borne in upon us more and more, and men, women and children are bowing their heads in reverence.

"A truly great woman!" we keep saying to each other. "But so simple, so sincere! So approachable."

And I heard a club woman say to a business man, in discussing her power as a speaker, "She wasn't profound or deep, you know; her speeches were always simple." And he replied, "Yes, I know. But I think that you don't realize that she so thoroughly understood her subject that it became simple to her, and, true to her own sincerity of character, she gave it back simply to others. She was as profound a thinker as I know."

But what did make her the great living force she was, and still is?

What makes any soul great?

A desire to serve and a full unreserved giving of self to that desire.

And generously, freely, Mrs. Decker gave. There was no room in her life for petty personalities, for little jealousies or bitterness.

The cause for which she worked loved her. Never self-seeking, but always fearlessly following her "vision splendid," whether it led to a high conference, the president and great ones of the nation, or to lowly association with

struggling mothers in the slums, she walked right on—inspiring women to broader, nobler activities; inciting men to cleaner civics and with determined hand helping to strike the industrial shackles from little children, lovingly setting the small feet in wider, smoother paths.

And always the cause towered above self. "No, I can do better work in the field," was invariably her answer when asked to take the presidency of club or movement. And only when she felt the cause itself needed her in office would she take it.

And that, to me, was the secret of her great life power.

It surely is true that "He that loseth his life shall find it."

For we know, those of us who saw the rich and poor, the high and low, filling the great cathedral to do last reverence to that great woman; those of us who saw the sudden burst of sunshine break through the clouds during the service, gilding altar and flowers, and that lone, shabby man, lingering long after all was over, with bowed head at the altar rail; those of us who saw that, raise our heads and shout aloud in glory of such a life, for we know that wherever she is, Mrs. Sarah Platt Decker is still doing her grand "field work," not only for us but for all who have need of her love and strength.—ANNIE R. RANDALL, 1600 Madison St., Denver, Colo.

A Little Hindu Girl's Success:—

The Hindoos were before four thousand years B. C. at the zenith of civilization when all the world was in a barbarous condition; but the march of time turned the wheel of civilization and the Hindoos of the present day have become one of the more backward classes.

Fifty years ago the idea of educating women was considered as a dishonor to the community and a sin against God, and if any girl was known to have been taught the three "R's" all hell was on her; stones were pelted at her, if she passed by, and bad names were called at her. She was molested, ill treated, harassed and every sort of damnation was ascribed to her. Such was the state of Hindoo society.

The following is a story of the success of a girl from such a community:

A widower, English knowing but poor, who was a government employe once expressed a desire that he might have an educated wife. But this was an impossibility. He tried but failed. He had to marry an illiterate girl of about twelve years of age. Some days after, he made up his mind to teach her. The people came to know this and they began to trouble him. The wife who was a girl from an intelligent family did not like his ideas. First he told her bright stories of the women of Europe. He used to give her pretty presents to induce her; but no, she thwarted all his attempts. Patiently he sought his way. Six months passed but no change in her. She held contrary views owing to her daily connection with other women of her class. Seeing the effect of the influence of the thought of the community upon her, he applied for transfer to

an out-of-the-way town where she would be removed from that influence. Thus she was separated from her relations.

By hook or crook she was induced to learn her alpha and gama. Some more months passed and she found interest in stories she read and every hour increased her stock of knowledge.

The neighbors came to know that she was receiving education, and that, too, at the hands of her husband, and troubles ensued. They knocked at her door and threatened during her husband's absence on duty. Again she thought education was worse for the fair sex, and she told her husband the troubles she had to undergo and said she was not going to learn any more. But his patience was not tired. Frequently he applied for transfer from one place to another to avoid social boycott. Many a time he had to do so and at last he succeeded in bringing conviction to her that education was the highest ideal that a person, a woman, may attain to.

With ardent desire she began her studies never minding the social disabilities that came from time to time and place to place in her way.

Two years thus rolled by and a complete change of views and ideas was seen in her. By this time she was well up in her own tongue.

Anonymous letters were being sent in heaps. The language was insulting and shocking and the husband and wife had many a time to shed tears. They thought they would leave the country altogether and seek refuge elsewhere for the holy cause, but their means were limited; they were very poor, living from hand to mouth. However, she did all the housework and assisted him in some savings. But how much could they accumulate? He now changed the district again and went far off and they pursued the course with great zeal. Two years more and she thought she would go to an English school, but this was not possible. He taught her at home, and lo! within a year she learned as much English as a boy could even within a period of four years.

By this time she was about to become a mother and returned to her parents' house. She knew that when her child was born her further education for the present was at an end.

On her return to her husband he came to know that there was marked change in her accents and now he dealt the subject very leniently as she had to work day and night for the baby and her husband. A few days after her child breathed its last and she was once more free. He coached her in public speech and writing English articles and in all such bold attempts disregarding the public censure, and scarcely had she passed her seventeenth year when she became so bold as to discuss with the people. Now mark the change, dear reader! Once she was meek, could not cross the threshold of her house. Her husband's resources were very few and she decided that she would learn more! But, alas! how to meet the two ends? Through his instigation she wrote some letters to some

names in the New World (America), selecting at random some addresses from newspapers, and a lady had the pleasure to reply to her queries. Many letters were exchanged, and they became friends. She desired to go to America to see her unknown friend. With years her persecutions were not lessened, but on the contrary they were increased in the inverse ratio, till at last she took a bold stand on the public platform and addressed a meeting in English over which she wonderfully obtained good command. The audience was amazed. She told the story of her life, the troubles she underwent, and the poverty of her husband and her determination to go to America. Some of the audience were moved and help was offered. With the consent of her husband she changed what few trinkets she had into gold and prepared herself for the voyage.

With trembling heart and quivering lips she embarked but not without many difficulties on board the ship. She was a girl of eighteen years! With delight, however, she landed in America. She chose New York as suitable place for studies, took the medical course in one of the famous colleges. During her leisure hours she wrote for the newspapers, described the glory of America to her countrymen and the freedom of thought to her sex. Now and then she expressed to them that educational facilities were very abundant in America and implored her countrymen and women to make a pilgrimage to it. She was very intelligent and prosecuted her studies very diligently to the satisfaction and estimation of her professors; and mind, with all this she managed her household work as her means were very few. Four years she passed in a foreign land among different people with attracting manners and customs. She pleased her professors by her simple behaviour and diligent study, and carried away all the prizes in the examinations, and at the end of her course at the tender age of twenty-two she took the degree of M. D. Intelligent as she was, she was offered a post of physician in one of the country hospitals in America, but she returned home to carry the mission of education to her sex.

Many of her sex are following her example. Is this not a marvelous success?—R. S. KILBE, Bombay, India.

Warm Water Once Again:

I want to add my testimony to the warm water cure. I once cut my finger and blood poison set in. It grew so bad that I went into spasms. The doctor said I couldn't live long, was liable to go off in a spasm at any time. I got up and around, but had to wean my baby, which had nursed the poison from me. I fed on beef tea. I always turned blind before the spasm came and I noticed that a sup of the tea would ward the spasm off. So I began to improve and when the baby got better so I could give it milk I just turned to the tea kettle for a cup of warm water when I felt the symptoms of the spasm. In three months I was well. That was 32 years ago and I've never had a symptom of the trouble since.—A. T. LIGHT.

The Gospel of Efficiency

How It Is Preached To and Practiced by Americans

FIFTEEN years ago the word "Efficiency" held the same place in the Dictionary that it does today, but in the popular mind it was a somewhat ordinary word used for describing the attributes of a certain engine, tool or perhaps a remedy of some kind—all inanimate things.

At that time the watch-words of the ambitious American were "Initiative" and "Hustle," and with these he whipped himself into superlative effort until he found that he was fast losing the ability to keep himself up to "concert pitch"—he no longer responded to the whip—something serious had happened—

Truth was he had lost his Efficiency.

Thus did the word Efficiency assume a new and great import among Americans, men and women alike, for without it we can have neither initiative, hustle or ability to keep pace with the business and social requirements of the twentieth century.

How to obtain and maintain the highest degree of Efficiency is partly the purpose of this article.

The great study with us now should be how to keep well and efficient while we are about, rather than how to get well and efficient after we are ill—as a matter of fact, in this connection, those of us who consider ourselves well and strong are not consistently more than fifty per cent efficient.

We may be able to get about and do our daily tasks with more or less satisfaction to ourselves, and without undue exhaustion, but that is not by any means one hundred per cent of efficiency.

If our brains are clear, our intellects bright, and our condition such as to put enthusiasm and "ginger" as well as clear judgment into our work, we have a tremendous advantage over those who are half the time depressed, blue, and all the time nervously fearful that

their judgment may be wrong—who lack the confidence that comes with the perfect efficiency that makes so much for success.

But most of us are in the latter class, if we analyze our feelings and for a very good reason.

Nature is constantly demanding one thing of us which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

Nature has constructed us for a certain physical "speed" as it were. If you construct an engine for a certain speed, and then attempt to run it at a quarter of that speed, it clogs up and gets "wheezy at the joints" and needs frequent attention and assistance to operate satisfactorily—just so with the human body.

If our work is mostly mental, or confining, as it is in almost every instance, and our physical body runs at quarter speed or less, our systems cannot throw off the waste except according to our activity, and the clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than is immediately apparent, because it is intensely poisonous, and the blood circulating through the colon, absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously sometimes if there is a local weakness.

Accumulated waste, for instance, is the direct, immediate and specific cause of Appendicitis.

Now there have been many preachers of the Gospel of Efficiency, among them men high up in the literary, commercial and professional world, who have tried to teach us to conserve our energies by relaxation, avoidance of worry, habitual cheerfulness, etc., but this is useless advice when the seat of the trouble is physical first, and mental afterwards.

There have also been many practical men, such as physicans, physical culturists, dietarians, osteopaths, etc., who have done something towards actually removing this waste from the colon, at least for a time.

It remained for a new, rational and perfectly natural process, however, to finally and satisfactorily solve the problem of how to thoroughly eliminate this waste from the colon without strain or unnatural forcing—to keep it sweet and clean and healthy and keep us correspondingly bright and efficient—clearing the blood of the poisons which made it, and us, sluggish and dull spirited, and making our entire organism work and act as nature intended it should.

That process is internal bathing with warm water—and it by the way, now has the unqualified and enthusiastic endorsements of the most enlightened physicians, physical culturists, osteopaths, etc., who have tried it and seen its results.

Heretofore it has been our habit, when we have found, through disagreeable, and sometimes alarming symptoms, that this waste was getting much the better of us, to repair to the drug-shop and obtain relief through drugging.

This is partly effectual, but there are several vital reasons why it should not be our practice as compared with internal bathing.

Drugs force nature instead of assisting her—internal bathing assists nature and is just as simple and natural as washing one's hands.

Drugs, being taken through the stomach, sap the vitality of other functions before they reach the colon, which is not called for—internal bathing washes out the colon and reaches nothing else.

To keep the colon consistently clean drugs must be persisted in, and to be effective the doses must be increased—internal bathing is a consistent treatment, and need never be altered in any way to be continuously effective.

No less an authority than Professor Clark, M. D., of the New York College of Physicians and Surgeons, says: All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality.

It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of internal bathing, for in a crude way it has, of course, been practiced for years.

It is probably no more surprising, however, than the tendency on the part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means; causing less strain on the system and leaving no evil after-effects.

Doubtless you, as well as all American men and women, are interested in knowing all that may be learned about Efficiency—about keeping up to "concert pitch," and always feeling bright and confident.

This improved system of internal bathing is naturally a rather difficult subject to write about in detail, but there is a Physician who has made this his life's study and work. He has written an extremely interesting book on the subject called, "Why Man of Today Is Only 50 Per Cent Efficient," which he will send without cost to anyone addressing Charles A. Tyrrell, M. D., at 134 West 65th street, New York, and mentioning that they have read this article in *Nautilus Magazine*.

It is surprising how little is known by the average person about this subject, which has so great a bearing on the general health and efficiency.

My personal experience, and my observation makes me very enthusiastic on internal bathing for I have seen its results in sickness as well as in health, and I firmly believe that everybody owes it to themselves, if only for the information available, to read this little book by an authority on the subject.



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—"Life's Response to Consciousness," by Miriam I. Wylie. An original, clearly reasoned little book on the deep sources of life and phenomena and the part which mind plays in life. The universe is worked and guided from within outward, the author teaches. Man is a living witness to a universal law. Witnessing the law is life. Is not this another way of saying what the Christian Scientist says, i. e., man is a *reflection* of God? The author, however, does not subscribe to the statement that "all is mind." She says: "God is not mind any more than man is mind; neither is all mind, for mind * * * is only one of the many planes where the Universal Life is consciously active." (How, may we ask, is Universal Life to be "consciously active" where mind is not?) Ultimate truth, our author well says, lies beyond the grasp of the individual mind and, therefore, is not a matter of knowledge. The finite mind never has *all* the premises from which to reason, and so its conclusions are not always correct. The following chapter titles will give a better idea of the purpose of the book: "The Universal Life and Mind"; "The Dynamics of Thought"; "Suggestion and Suggestibility"; "Suggestion Applied." 218 pages, cloth binding. Price, postpaid, \$1.08. Desmond Fitzgerald, Inc., 156 Fifth Ave., New York City.

—"How to Speak in Public," by Henry Dickson, the memory school man. Introduction by Elbert Hubbard. Appendix, "How to Be Popular," by Dr. Orison Swett Marden. The book explains the methods of great orators and lecturers, illustrated by a large number of splendid selections. One chapter is devoted to "How to Make Speeches that Will Have Effect." Then there are plenty of little ready-made speechlets and toasts which will fit almost every occasion without sounding cut-and-dried. Then follows a carefully made selection of "Masterpieces of Oratory and Poetry." Still another chapter is devoted to the subject of debating. Then there is a long list of suggested topics for orations, speeches, etc. Dr. Marden's "How to Be Popular" is a gem by itself. If there was nothing in the book but the selections it would still be a treasure which should be in every home. As it is it is doubly valuable. About 250 pages, gilt top, limp leather binding. Price, \$2.00. Address Dickson School of Memory, Auditorium Bldg., Chicago, Ill.

—"The Mother as a World Power," by James Henry Larson, Ph. B., to which is appended "New Thought and Maternity," by

Mrs. Kate Livingston. This booklet shows how right thinking on the part of the mother influences and molds the unborn child. How to re-educate the subconscious mind of the mother so as to insure beauty of form, harmony of disposition and high spiritual development for the child. Mrs. Livingston gives some very practical advice drawn from her own personal experience in maternity. All would-be mothers should read this little booklet. Price, 25c, postpaid. The Elizabeth Towne Co., Holyoke, Mass.

—"Memory, How to Develop, Train and Use It," by William Walker Atkinson. Memory is not a gift, the author claims, but may be acquired by training. He also believes that memory plays a most important part in building character and individuality. Prof. Elmer Gates has shown how memory may be instrumental in creating either health or disease. So a good memory, it is evident, means not only greater success, but it may also mean better health and a stronger character. Mr. Atkinson tells of a prominent American statesman "whose mind was a sieve" at the beginning of his career. By practicing a simple exercise, suggested by his wife, he developed a tenacious memory and became one of the foremost political leaders of his time. This book gives a great many simple exercises for strengthening, improving and making the memory effective. It gives special instruction for remembering names, dates, figures and music. Also tells how to remember what you read. 206 pages, cloth. Price, \$1.00, postpaid. The Elizabeth Towne Co., Holyoke, Mass.

—"Religious Education for New Thought Children," by Helen Rhodes-Wallace. Mrs. Wallace has been a teacher of teachers in the model Bible School of New York University. All her life she has been a student of comparative religion, which gives her the broad, liberal outlook required for a book of this kind. A chapter is devoted to "How to Tell Stories to Children," and a list of suitable books for New Thought children (all ages) is included. "Bible Stories Not in the Bible," prepared by the author, fills the closing pages. Paper covers. Price, 50c, postpaid. The Elizabeth Towne Co., Holyoke, Mass.

—Dr. George W. Carey of Los Angeles, Cal., is to visit the East this fall. He will give lectures on the chemistry of life and the alchemy of the Bible, and he is to be in New York and Boston during the months of October, November and December. Dr. Carey's address after September 15th will be Room 3, 119 Massachusetts avenue, Boston.

—The August Number of *Power*, 3929 West 38th Avenue, Denver, Colo., contains a very interested little "Personal History of Its Past," an account of the work of its editor, Charles Edgar Prather, and the Second Divine Science Church, which he has founded, along with a picture of the new brick home which this church has built for itself.—E. T.

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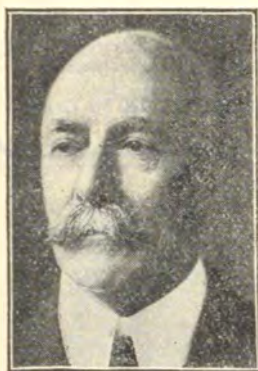
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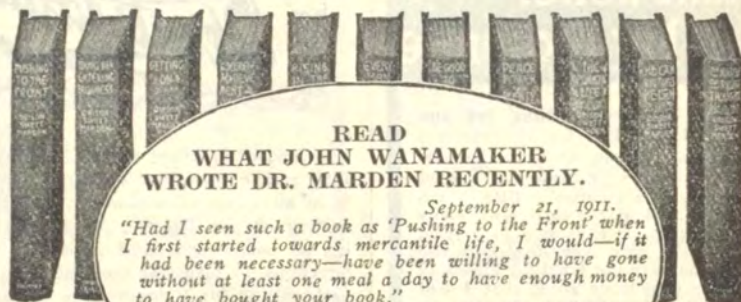
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