

NOV 22 1911

SPECIAL CHRISTMAS NUMBER

# The NAUTILUS



**B**est of all is it to  
preserve every-  
thing in a pure,  
still heart, and let  
there be for every  
pulse a thanksgiving,  
and for every breath  
a song.    ❁    ❁    ❁

DECEMBER, 1911

PRICE 10 CENTS



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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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- BERKELEY, Calif.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.
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- LONDON, England.**—Power Book Co., 29 Ludgate Hill, E. C.
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- LOS ANGELES, Cal.**—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
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- SEATTLE, Wash.**—Raymer's Old Book Store, 1100 First Avenue.
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- SPOKANE, Wash.**—Spokane Book and Stationery Company, 114 South Post street.
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- ST. PAUL, Minn.**—Ida Willis Goldsmith, 606 Duane Avenue.
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- AMERICAN WOMAN'S LEAGUE.**—*The Nautilus* is a Class A publication. Subscriptions taken by every American Woman's League Member.

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## Nautilus News.

BY THE EDITORS.

### That \$10 Prize For Writers.

In our Special New Thought Symposium numbers we have published nearly all of the available articles which were sent in on that \$10 prize offer for mss regarding practical New Thought. Instead of giving the one \$10 prize we gave one \$10 prize and three \$5 prizes, and each of the other writers whose articles we published received as a little reward of merit \$2 worth of their choice of *Nautilus* subscriptions or other publications.

These New Thought symposia have attracted much attention and raised a call for more, so we are publishing a new call with a \$20 prize for the best article on any of the subjects indicated. The advertisement appeared in November *Nautilus*. The contest is open to all readers, whether subscribers or not.

### Christmas Articles.

Merry Christmas! Read Anne Warner's article on "The True Charity of Purpose Giving" and apply loving kindness and scientific management to your Christmas celebrations. Read Cora Linn Daniels' beautiful article on "Wasteful Economics" and don't be afraid to spend for those whose needs and joys come into your mind.

And read Dr. Buttner's reflections on the life of Jesus, and bless with thankfulness and peace and plenty and loving kindness the day we celebrate.

For January *Nautilus* we have secured a notable special feature: a splendid double article on the cause and cure of Tuberculosis in any clime. This is written by Melvin G. Overlock, M. D., State Health Inspector in Massachusetts, the man who is behind several splendid movements for the stamping out of the great White Plague, prime mover in the establishment of the first state sanatorium for the care of Tuberculosis patients, at Rutland, Mass. With this article we shall publish the story of these Tuberculosis movements, written by Clarence M. Agard. The articles will be illustrated with several interesting half-tone pictures.

### A Foretaste of 1912.

Among the other good things for January will be these: "Health Influenced by Thought," by Orison Swett Marden, editor of *Success* and publisher of a legion of books which have been translated into many foreign languages.

A beautiful little New Year's Eve meditation and resolution by Anne Warner, all in a special setting.

A delightful article on "Radio Activity," by Prof. Edgar L. Larkin.

(Continued on Page 2.)

## Two Cents Gives You Turkish Bath Right In Your Own Home

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Toledo, Ohio





*(Nautilus News Continued.)*

Another of Fred G. Kaessmann's delightful briefs, this time on "The World Grows Better."

A whimsical story of personal experience by Eleanor Robbins Wilson called "Cheerful Bill's Day."

"A New Thought View of Death," by S. Jay Kaufman, our one time Managing Editor and now our Dramatic Editor, who is spending the season in London.

A splendid practical article just right for the beginning of the year, "SPENDING FOR POWER," by Frank Andrews Fall, Bursar of New York University.

Another splendid article by our great New Thought preacher and Christian Socialist, Benjamin Fay Mills.

Another interesting and specially appropriate article for the beginning of the year, "A New Thought Home Service," by Emma T. Metz.

An installment number four of "Captains of Peace," by Sinclair Lewis. By the way, Sinclair Lewis has been studying more aviation this summer down at Provincetown, Mass., where he has been writing a boy's book, working on his new novel, reading Arnold Bennett, and sticking on the job—as he says in a recent letter.

### Christmas Gifts.

*The Nautilus!* Send right away for our new premium list. There is everything you want for young and old, man or woman, friend, foe or best beloved, and you may depend that everything mentioned therein is absolutely first-class.

And of course we repeat our time honored offer of three new subscriptions to *The Nautilus* for the price of two.

And if you have a number of friends that you want to send a very modest remembrance to, so as not to make them feel they must "pay you back"—send us a list of them with ten cents each and your calling card or Christmas card message for each, and we will mail

Oh, about your Christmas buying—we have ever so many splendid things you can get besides subscriptions to

to each one a three month's trial subscription to *The Nautilus* and a copy of our dainty and useful little experience booklet "Fifty Years of Failure; Ten Years of Success, and Why." We will enclose with the book your Christmas message and a little note from ourselves announcing the three numbers of *Nautilus* that are to be sent.

People who do not know will be surprised to learn how many of our people are taking up the *New Thought*, and the number seems to be increasing; meetings being held at the homes of those who have made some progress in the study. All those who are in any way interested in the subject will be glad to read a new book "The Mastery of Being," by William Walker Atkinson. The author boldly challenges the older schools of thought, and by a strong array of facts and logic, by a clear and incisive reasoning supports his claims: that mind is the most substantial thing in the universe; that man is spirit; that back of the manifestation you lies "The totality of being," the sum total of his conclusions points to a glorious present for humanity and presents a new and enlarged view of man and his powers. Mr. Atkinson is a keen-minded logical thinker and his style is fascinating. "The Mastery of Being" contains 196 pages, cloth binding. Price \$1.—MORNING CITIZEN, Beverly, Mass.

Your NAUTILUS this month seems inspired. It is food to both soul and body. The Bible has great reward for its interpreters and NAUTILUS makes that which was dull or not clear, so full of life.—MRS. M. BARNHARDT, New York.

You will be pleased to learn, I know, that since I began taking *The Nautilus* two years ago last March, and living up to its principles, I have gone right ahead in my work, and have had articles and stories accepted in a number of really good magazines, a number of the best. I have also "landed" twice in *New Thought* magazines. I shall have quite a long article in *Caxton* for June. I want to thank you for the help I have received from your work.—ANNIE H. QUILL, 25 Adams Avenue, South Portland, Me.



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The other day there flashed into the mind of one of the young Napoleons of modern business, a conclusion of startling importance. Substantially, it was as follows:—

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No printed description can fully express the fascinating incitement to success, the strange stimulus to

creative thinking, the daring determination to reach high goals, which unfold as this book gives up its contents to the man who is climbing.

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It means that here for the first time the heart of success is dissected and analyzed—not in some indefinite, occult, unpractical way—but from the viewpoint of real men, live men, dominant men. In the trail of this book there comes more influence, bigger salaries, greater ability; your hopes and ambitions turned into brilliant reality, your visions of being big brought down to living-and-breathing FACT.

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"BUSINESS POWER" is bound in royal purple silk cloth, gold stampings; 600 pages gilt, size 6 x 9 inches, choice paper and printing. As beautiful in appearance as it is powerful in contents. Carefully packed and sent anywhere postpaid for.....

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CASE D-785—Age 52 years; Carpenter; Constipation, congested liver, general weakness.

*From patient's report:*

"After having been out of work nearly a year through weakness, and thinking I could never again do regular work, I was restored to work as carpenter at full pay in three weeks and was able to hold my job. Since then I gained 20 pounds."

## Reduced 150 Lbs.—Cured Rheumatism.

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

## Operation for Gall Stones Averted—Can Do All Housework and Walk 16 Blocks For First Time In Three Years.

CASE M-771, Oklahoma, Okla.—Age 31 years; Housekeeper; Constipation, soreness of liver, gall stones.

*From the patient's fourth report:*

"You will be pleased to get my report this time and note the wonderful improvement in my health since writing you last. I am getting better every moment. It seems all my food agrees with me now and my strength is coming so fast and I have gained five pounds in weight in the past two weeks. It is just two months today since I began your dietetic course, and now am able to do all my housework, which I had not done for three years previous, and can get out and walk sixteen blocks. I am the wonder of the age among those who have known of my serious illness and especially the physicians who attended me, for they all insisted it was necessary to have an operation for gall stones, but now they see different, for I certainly am getting over all that trouble. The pain in my side seldom ever hurts me, and my complexion is clear and pink—liver blotches all gone—I look like a different person."

## 10 Years Younger in 10 Days—Eczema for 53 Years Cured Within 3 Months.

CASE M-2250—Age, 65 years; Solicitor; Constipation; Eczema since a boy 12 years of age; body covered with eruptions from crown of head to toes; limbs so badly swollen from knees down that they cracked open and would sometimes weep so that a little pool of water would be on the floor; at night and morning I would take up a half pint of skin and scales.

*From the patient's second report:*

"I feel ten years younger than I did ten days ago. Am greatly improved and anticipate a complete cure."

*Extract from third report:*

"Today, after taking the treatment thirty days, I am better and much encouraged."

"I am surprised to see that I have overcome the great desire for salt, and I do not use over 3 or 4 lemons a week instead of 5 or 6 a day, the number I used at first."

"I am more than glad to report to you of my great improvement. My stomach is all right and nothing troubles me."

*From the patient's letter:*

"I am not writing for advice, for I am so far cured of my eczema that I call myself cured. However, I am still following the instructions in diet to quite a close obedience, I think."

"I have to thank you again, and if you can use a testimonial from me I will be glad to send it to you."

"My doctor friends tell me it makes no difference what the doctors say or think, but for me to continue."

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### (1) The Brainy Diet Cure.

"Fat, oil, butter, cream and eggs certainly caused my catarrh and deafness, but your diet of lean meats, green vegetables, fruits, etc., cured me in a few weeks. My brain power and complexion improved tremendously, and I succeeded financially."

"My brain power and general efficiency have been about doubled this year by selecting brainy foods. I

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### (2) Diet vs. Drugs.

have made a fortune in real estate and the credit is honestly yours."

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

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

### (3) Effects of Foods.

Send the addresses of your sick friends to

## Psoriasis Completely Cured.

CASE M-956, Caledonia, Minn.—Age, 45 years; Priest; Chronic psoriasis.

*From the patient's third report:*

"Skin clear for the first time in thirty years. Psoriasis completely cured."

## Deafness From Catarrh Cured.

CASE D-748—Age 45; Bank president.

"The actions of my bowels have been natural this week. I feel stronger and the warm blood seems to circulate with greater force. The hearing in my right ear has improved so much that it seems normal at times. A great deal of catarrhal mucus came from the ear this week."

## Cures "Itch"—Spent Over \$500.

CASE M-212, Spokane, Wash.—Age 46 yrs.; Miner; Itch, diagnosed by doctors and skin specialists as lichen or prurigo; spent over \$500.00 on various treatments without success.

*From the patient's letter, Jan., 1911*

"I wrote you for advice last February, and after following your instructions for about three months, entirely cured myself of a skin malady, 'Itch.' Since then there has been no return of the itch."

## Bladder Trouble and Catarrh Cured; Had Spent Thousands of Dollars.

CASE D-821, Washington, D. C.—Age 42 yrs.; Female; Bladder trouble; suffered an unpleasant discharge 25 to 30 times each day, whenever an exertion such as loud speaking or coughing; catarrh.

*From the patient's letter:*

"Am now entirely cured of bladder trouble, something I never expected to be rid of the rest of my life. I would never have believed it could have been helped so quickly. I know now the foods and drinks which irritate the bladder. I am feeling just grand; no indigestion, no constipation, not even a headache. I feel sorry for other people going around eating promiscuously. I have lost 20 pounds and am so proud of it."

"No one ever helped me but you—not even the trip I made to Europe for my health when a girl, which cost more than a thousand dollars, besides a small fortune spent in trying to cure my catarrh."

## Brain Power Increased.

CASE M-2544—Age 27 yrs.; R. R. Agent; Catarrh, stomach trouble, gas, nervous.

*From the patient's second report:*

"Though I have not taken the foods as prescribed by you regularly on account of being unable to obtain them at all times, am pleased to say that I have experienced a great improvement in my condition generally; in fact, have not felt so buoyant and clear-minded for the past two years as I am feeling today."

"My distention has been greatly relieved. Gas and bloated condition of stomach, together with a tired, dragged-out feeling after each meal, had greatly distressed me previously."

G. H. BRINKLER,

Food Expert, Dept. 51,

Washington, D. C.

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



# THE NAUTILUS.

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## THE NAUTILUS

ELIZABETH TOWNE  
WILLIAM E. TOWNE

Editors

These are

Some of

The Nautilus

Contributors

for 1911-12.

Others

Coming.

Ella Wheeler Wilcox  
Edwin Markham  
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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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One Dollar a Year.

DECEMBER, 1911.

VOL. XIV  
No. 2

## EDITORIALS

BY ELIZABETH

### The Christ's Birthday We Celebrate.

Here is Thanksgiving almost upon us and Christmas in the offing! May the holidays bring to every *Nautilus* reader the best blessing of a thankful heart and a good purpose. Even so shall all other things be added.

May Christmas be to each a day of realization of peace and loving kindness. So shall it become the pacemaker for a New Year of power and plenty.

### The Breath of Life.

Man doesn't grow by concentration alone. Neither does man grow by letting go alone.

The advancing life *breathes*—every concentration and affirmation is followed by a letting go, every inhalation by an exhalation. Life is mind, and every period of mental activity must be followed by a corresponding period of mental inaction and relaxation, every work spell by a play spell. This constitutes mental breathing which is indispensable as physical breathing.

When you concentrate and affirm, you are focusing, directing, expending thought force, just as through physical

effort you are expending physical force. Thought force and physical force are the same thing on different planes, just as steam and water and ice are the same thing on different planes. When you relax your *efforts*, mental or physical, you relax and expand and new force is generated.

If you find your daily life flat, stale, and unprofitable it is because you fail to keep a reasonable balance between activity and receptivity.

Perhaps you are concentrating too long and too often, holding too hard to your aims and ideals.

### Circulation of Thought.

Clinch your fist and note what happens in it. You force the blood out of the hand, the knuckles and the hand turn white, circulation is impeded. Clinch it long enough and when you let go the hand actually pains you as the blood rushes back into it. That is what happens to your intellect when you try too hard and too persistently—too much concentration stops the *circulation* of thought and you become tired mentally. Worry and fret, anger, malice, resentment, resistance, willfulness—all these have the effect of tensing the intellect





and stopping the circulation of thought force.

Your body becomes tensed too, and you say "I can't relax." By and by there are aches and pains and you go to the doctor and he says "*Neurasthenia*." All because you think too tensely and obstruct the circulation of the divine thought force, which is the life of the blood as the blood is the life of the flesh.

You need to interpolate mental play periods.

You need to let go and get better acquainted with heaven and earth.

**Close to Earth.** The man who "sticks close to the earth" doesn't know the earth.

What he sticks to is business—a labyrinth of man-made and badly made calf paths through the jungle of competitive and special-privilege business. Go and see "The Man of the Hour" when it comes to your vicinity, and you will find in Wainwright and Horrigan perfect examples of the man who boasts that he is not a visionary, that he keeps close to earth.

So close that he never sees or feels the earth.

To get close to earth you must first take your nose off the grindstone—the grindstone of ambition, material or mental. Go out in the park and feed the squirrels. Go out in the woods and put your ear to the earth and get acquainted. Hear the birds sing and the chipmunks chatter. Watch the children, and smile with them. If you don't enjoy it, it is a sure sign that you have clinched your mind too long. Keep on

letting go and being still until your mind begins to *play* with the trees and the chipmunks, the bees and the kidlets. Breathe deep. Smell the SPIRIT of life and love. Bye and bye you will begin to *feel* down in the deeps of you.

### Every Man an Aviator.

And see that you go aviating every day. In your mind. Go higher than the world's record for flight. Go into the realm of pure spirit. Rest there. Let your mind play there. Be one with The One. Be infinite with the infinite. Be absolute with the absolute. Look out across eternity. Look down and smile at the little worlds whirling. Be one in thought with All-Wisdom, All-Power, All-Presence, All-Being.

Does mental aviation look unimportant to you? It is because your aims and ambitions and your troubles are held before your eye like the dime that obscures the sun. Know you not that in the Infinite is All-Wisdom, All-Power, All-Clearseeing?

You see, man is a Point of Consciousness with spirit and silence on one side, mind and its thoughts on the other; absolute, substantial, changeless on one side, and eternally moving, changing, evolving on the other. Consciousness inhales eternal rest in God, and it exhales eternal effort in His manifestations.

Out of the Silence of God comes the desire to express.

Out of the Silence of God comes the power to express.

Out of the Silence of God comes the wisdom to express. But too much ex-





# EDITORIALS

BY ELIZABETH

pression *makes you tired*. You aviate to the Silence for rest!

One breath of God in a day is not sufficient for the day's desiring and doing.

In the world of doing and thinking is eternal change, no rest for the intellect or reason, no rest for the body, no rest for the emotions, effort and limitation on every hand.

Spirit is the changeless One, the solid rock, the place of peace, the source of all wisdom and all power. What a relief is Spirit, when one is tired, tired of the eternal *doings* of the world.

And when one comes back to earth in spirit what joyous *play* he finds.

The world is not in trouble, but it is IN SPIRIT; and only in spirit can we see the joy of it, the play of it, the good of it.

## Methods.

So, you see, *all* the directions that have been given you are good. You are to concentrate, and you are to let go. You are to work, and you are to rest. You are to work in a straight line, and you are to go play. You are to plan and you are to stop planning. You are to picture your desire and affirm it, and you are to stop picturing it and affirming it.

All these things are to be done *alternately*, like breathing in and breathing out.

Set certain periods every day for concentration and affirmation. Follow this always with a period of absolute relaxation, silence, rest. The more trouble you have in keeping your poise the more rest periods you should have

in a day, up to say half a dozen. Between times you should go about your work like any ordinary mortal.

Whenever work begins to be irksome you should change the work, or go back into the Silence for a few minutes for more power.

And every day should have its periods of relaxation and inconsequential play, outdoors with the children, with whatever things you love best.

Every individual should have a vocation of some sort, and an avocation. And his avocation and his vocation should never run along similar lines. If his vocation is sedentary his avocation should be decidedly active, and vice versa.

## Mental Pictures.

As to making pictures mentally when you can't help doing it, see that you make pictures of freedom and power and love and beauty—pictures of desirable things *without limitations*, pictures that give you joy in the thinking—not pictures that arouse within you the lust of possession.

*Deny* pictures which do not bring you unalloyed joy of living NOW, just as you are and just as everything else is!

## A Bright Spot In 2,000 Lives.

An innovation in prison life was a special performance of the splendid optimistic play "Alias Jimmy Valentine" given recently before the two thousand and odd prisoners at San Quentin Penitentiary in California.

The prisoners themselves built the





stage and painted much of the scenery. One can picture the alacrity with which they worked.

The performance was given in the great outdoor courtyard, in which from the highest point the forested heights of Mt. Tamalpais tower in full view.

The play was beautifully presented by the entire company and one can imagine the tremendous effect of such a lesson so presented before 2,000 prisoners. For a whole blissful three hours there were 2,000 crimes forgotten—displaced by a play-sermon that must have brought new hope and inspiration to every beholder. Why cannot more plays be given in all the big prisons of the country? Could there be a more fitting place for the depicting of beautiful life-lessons? Who can measure the influence for good of such a performance in such a place?

#### **Equal Taxation.**

Mme. Caroline Severance, eighty odd years old, veteran worker for Women's Rights, pioneer club woman, founder of the Friday Morning Club, was the first person to register in Los Angeles under California's new Equal Suffrage law.

California will not require a poll tax of women.

Why not cut the present poll tax in two and distribute it equally among men and women, since women are fighting so hard for equal rights?

#### **Within Your Circle.**

Yes, I believe that anyone has it in his power to bring about by faith and works *anything* he may desire—UNLESS the thing he de-

sires is something that will interfere with the free desire of some other human being.

You see, that leaves you free to desire anything which you can develop from within yourself, or for which you can give an equivalent that will satisfy the other person as well as yourself. But it doesn't give you the power to, for instance, attract as your mate a certain individual who loves another and who is loved by that other. For a case of this sort and the unhappy effects that came from it read Margaret Deland's "The Iron Woman" which has been running in *Harper's Magazine* for a long time, and can now be obtained in book form, I think. You can get it in your public library. There was a case of a young man who took advantage of a quarrel to really *steal* the sweetheart of another man.

It would be the same way if you stole another by attracting him to you by mental treatment. The only right attitude in all things desirable is to include in your statement "*Nevertheless not my will but Thine be done.*"

The One Spirit knows better what mate is best for you than you can possibly know yourself.

And if you set your heart on a particular person you will probably deprive yourself of the right prince when he comes riding up. Not to mention the fact that you will deprive the man of the right princess!

Just remember that you are absolute master of your dominion within the circle of your own individuality; that when you invade the individuality of another you are on very dangerous ground for both of you.





# EDITORIALS

BY ELIZABETH

## The First Principle of Realization.

It is possible for the first wilful person to invade the individuality of another and draw him from his orbit. But the results of such activity are ALWAYS unhappiness for both individuals.

The first principle of all New Thought treatment is to realize that God is the One Spirit who knows the secrets of your heart and the secrets of all other hearts, while you cannot possibly know the secrets of other hearts.

Therefore the wise man always says, "Thy Will be done." If he doesn't get the things he wants he knows it is because his will was placed against the Great Will, and that *for his own good* as well as for the good of the other person his prayer has not been answered.

Then he doesn't waste his energy brooding over what he didn't get but turns hopefully toward the light in confident anticipation of the greater good that is coming to him out of the "All-Encompassing Good."

"Remember that the first principle of power and of the realization of one's desire is *resignation to God*.

*As fast as you find out God's will it becomes your will, because you are made in the image and likeness of God, made to glorify God and enjoy God forever.*

It is only when through ignorance you misunderstand God's will that you set your heart on things or persons, instead of setting your heart on God.

And every day you are learning more! Be still and learn.

In due time you will find that God's will is backing your will, because your will is in line with God's will. Then

you find that all things whatsoever you desire shall be done unto you.

Where *two* persons are agreed as to anything, it shall certainly be done unto them. But woe betide the man or woman who tries to force another individual to agree.

Be still and know. Mere believing in the New Thought will not accomplish much—you need to practice it every day and every hour; to order your thoughts according to the principles of New Thought.

Instead of setting your thought on a certain person set your thought on the loving companion coming to you straight from God. Don't make up your mind that this person or that is "the only one" that can possibly satisfy you. There never was a bigger mistake, and the setting of your heart on a certain person might keep you for a lifetime from finding the really right person.

## You and Your Prayers.

Bless you, the Spirit it has already taken up its abode in your heart. It has never been out of your heart. The trouble with you is that you make so much racket with your prayers that you can't hear the Spirit. *Be still and know.*

Quit asking God to do things for you, and make up your mind that what comes to you is God's will and is the best thing for you. Adjust yourself, instead of trying to urge God to readjust the things around you.

## The President's Policies.

Speaking of President Taft as a possible candidate to succeed himself, be sure to read what





# EDITORIALS

Gifford Pinchot has to say about him in "A Look Ahead in Politics" in the *Saturday Evening Post* for October 7. In his article he gives a copy of the letter which he wrote to Theodore Roosevelt in Africa on December 31, 1909.

William Marion Reedy sums up this matter better than I can do it myself. Here is what he says:

*Gifford Pinchot's letter to Theodore Roosevelt in the jungle is a perfect characterization of President Taft in respect of the Roosevelt policies. It is likewise a demonstration that President Taft cannot be re-elected. The president has sidestepped every one of the policies and betrayed them. Mr. Pinchot's article in the Saturday Evening Post is a damning indictment of the man whom Roosevelt elected, even if, after receiving Mr. Pinchot's letter, Roosevelt stumped the country for the party and the policy represented by the president.*

## California to The Front.

She can walk at the head of the procession now alongside of the state of Washington. She has just made Equal Suffrage a law, and she has adopted the Initiative, Referendum and Recall. With these instruments of self-help she ought to be able now to regulate the Southern Pacific and straighten out her labor troubles.

Three cheers and a tiger for California! May her shadow never grow less and may her example increase and multiply and replenish the earth.

## Ostracizing the Predatory Rich.

Woods Hutchinson, that amusing and sometimes aggravating insurgent M. D., proposes a novel

and exceedingly practical way to get rid of the depredations of the rich and the systematic thieving of the gentlemen of Special Privilege. At the end of his article on "Our Human Misfits," in October *Everybody's* he asks the question, "HOW WOULD OSTRACISM DO AS A REMEDY?" and he follows it up with this very practical proposal, which could easily be worked through the power of public initiative:

"It would hardly be necessary to proceed to such extreme lengths as this, but supposing, say, at each presidential election, it were permissible for anybody of five thousand or more voters to demand a vote upon the name of some alleged enemy of the Common Good, declaring him a traitor to his country and an enemy to her peace. Then suppose a majority of the ballots cast by the united American people endorsed this sentiment. Suppose this individual were then sentenced to banishment until, say, the next presidential election, with loss of all political rights and without permission to remove from the country or to transfer any of his real estate or other possessions save the moneys needed for his personal support.

"At the end of that period he might be permitted to return on probation, unless another submission of his name were called for. If this resulted in his condemnation for a second time, the sentence of banishment should become permanent and include confiscation of his property.

"The system would, of course, be subject to certain abuses; but it would seem as if it could hardly fail to produce a chastening effect upon the high-handed actions of certain financial magnates and political bosses and to render certain defiantly and openly anti-social courses of action distinctly less popular. It certainly would make it unsafe to assume openly the "public-be-Vanderbilt" attitude."





## An Angel in Hell



By Florens Folsom

My wings are bright with new, fresh light  
That were black, when back I fell,  
Through the gap of a Kiss, into Sin's abyss,  
To the lowermost deeps of Hell.  
—O Kiss, for you I stole and slew;  
Cruel and false and salt were you;  
Yet I say that you did well.  
For I never knew, in Heaven Up There,  
That of all lovely things, MOST fair  
Is GOODNESS. This down here I learn  
From hideous scars that ache and burn,  
From stains scrubbed raw by Grief and Pain,  
From hot tears stabbed from a trembling brain,  
From palsied limbs, from leprous eyes,—  
I learn the lore of Paradise.  
In Heaven Up There, I never knew  
How much more fair are snow and dew,  
Doves, white lambs, lilies, babies' curls,  
Than the lucious lures of a Rajah's girls,  
Than poppies red, than crowns of gold,  
Than all the wealth two hands may hold.  
I learned Heaven's value, here in Hell;  
And so I say, Kiss, you did well.  
With strength from silent suffering wrung  
I shall by widened wings be flung  
Ardent, on Heaven's portal-floor,  
Wise, pitying, glad,—forevermore!







## The True Charity of Purpose Giving.

By ANNE WARNER.



There are many different interpretations of what Charity means and of how best to manifest it in our lives and in the lives we fain would render better and happier. In these days when many of us are seeking more or less earnestly for the key to the problem how to raise the value of each individual to himself,—I think that no view upon the subject can come amiss since even a mistake is always somebody's aim at what, to his or her mind,—stands for Truth. Therefore I want to write out the story of a shaft of new light which came across my vision when it was presented rather vividly to me that the keenness of the joy of living, or the misery of the sadness of living, depend more than any other one thing upon the strength and color of the purpose around which each life centers. This was brought home to me during the last days of my recent stay in England, through hearing the story of somebody's parlor-maid, a poor girl who fell ill and was sent away to the hospital,—surely a small and commonplace beginning to what was to later completely alter not only her own life and future but the lives and future of many others.

The girl in question—(so ran the tale told me)—was very ill—a surgical case—and was finally pronounced incurable by the physicians. She had been in the hospital for three months and then—as she could never be any better—she was sent home to her mother's poor cottage to wait for death. Far too weak to help in the housework or occupy herself in any labor, she could only sit by the window, sad and listless, waiting for death to come and release her. To make the subject-matter of my title clearer I must point out that here was a human life out of which all



purpose had been taken for there are few in any class strong enough mentally to formulate a purpose reaching beyond the grave.

As I listened I could easily picture to myself the little cottage, having seen many, many, many, of its kind. They generally stand close to the irregularly running road, which winds by wood and common, over brook and through one village after another. Cottage after cottage straggle along on either side, some thatched, some shingled, the stone door-sill sheltered by a tiny V-shaped porch, some ragged vines and shrubs pressing up the walls and on one side a bit of garden. In the small-paned windows bloom potted plants, and in the window of the particular cottage which we are looking on in fancy, you or I can see the white face and sad eyes of the girl, the girl who had nothing to live for and who was waiting for God to release her from her emptied existence.

It is so beautiful to me, the teller of this story, to know beforehand how sweet and lovely a story it is to be in spite of this clouded beginning. I must only remind you that every picture has two sides, that every road leads two ways, and then it follows naturally that the same bright glory which burst in upon me when I listened will shine for you, too, as you read. I said that every road leads two ways and the straggling road that passed the little cottage was no exception to the rule. It ran zig-zagging on through the village and upon its further side there stood, far back under splendid old English elms, the picturesque stone house where the sick girl had once been parlor-maid. The one who had been her mistress, lived there a life full of hope and energy, love and purpose, and because she was a busy woman and a woman of great and good character with a heart full of that truest charity of all-wise sympathy—it no sooner came

to her ears that there was a sad face and a hopeless heart so near, than she added one more kind thought to her daily routine and went at once to visit the invalid in the cottage. Of course it was a sad meeting and the woman who was strong and well felt her heart wrung bitterly for the one whom she found in such a sad plight. She could not bear to see the sorrow, the folded hands, the despair, that sat there waiting for death. It seemed to her that she must help in some way and the only way that she could think of was to straightway get materials, teach the thin, feeble fingers how to sew the stitches for some simple fancy work, and promise to buy articles when finished. When she had done that she went away leaving Hope behind her in the little cottage.

The sick girl set to work forthwith—and—recovered.

You see that was all that she had needed as it is all that the majority of sick bodies and souls need,—a Purpose in life. Every life must be centered about something that will form a goal to work towards a light by which to struggle upwards. The useless burdensome life (rich or poor) is the life without any centering Ideal—the evil life is the one lived by a wrong light to a wrong end.

The girl recovered. She recovered completely and returned to her old place with the mistress who had saved her life and who had done that better, more intangible good for her in that she had awakened her upon a higher plane. So now the scene shifts naturally and there is a change of heroines (indeed this be a tale of human personalities),—for the mistress, thoughtful and spiritual, was much impressed by what had happened and being as I said before, a woman full of hope and energy, love and purpose, the miracle wrought seemed to her to be not the end but the beginning



of Something worth while,—in truth it awakened her also upon a higher plane, showing her a duty of which she had previously never been even dimly conscious. The change which had been wrought by Hope in one who was apparently hopeless, drew her attention to many others about her, who though not in such openly sore straits, were in fact almost "living to die" quite as much as the girl whom she had rescued. Doesn't it really come to just that and no more when any man, woman, or child, gives up or has never acquired the glorious incentive to help push the world on? He or she who has not shoulder at the wheel is in truth only living to die. Life lives on purpose and progress and despair and poverty are only the loss or lack of that mighty magic.

It came to this sweet English woman that the same work which had restored her maid to the breath and bloom and joyful usefulness of this world might be extended to all the helpless and crippled in the village,—that a Cottage Industry might be founded there and do its beneficent work among those poor as the same blessed revival had done in so many other places in the three kingdoms? She had never thought of this before but it is part of those who are further on to recognize in some thoughts, a direct command from God Himself, a call to accomplish whatever they shadow forth. Therefore she set to work and with the aid of her friends—especially one certain artistic friend—she organized a class among the village poor and began to drill fingers and minds to better ways to better purpose.

The idea was not original for there are a great number of these Cottage Industries in operation, but the application to her village was her work. It is one of the best and noblest tasks which English gentlewomen of today are taking up.

It marks a distinct revival of the old "home-loom" and "piece-work" which the last century saw crowded out by machinery, and the revival is not less interesting to the student of economies than to the student of social betterment, for the whole movement while seeming to have sprung from a hundred different personal causes, is really witness before all else to the strong resurgent tendency of the unit against the mass. It is one of the laws of God and man that the individual art can never be crushed out by wholesale manufacture except temporarily, the tide will turn back and whether by hook or by crook nature will reassert herself in the hill and valley of different capabilities,—the earth could never be levelled from sea to sea. In the hand looms that are being set up all over England today, in the lace-making of various kinds, in women who are taking orders for hand-made jewelry, in all the many and varied branches of house-art development we see the medieval individuality re-asserting itself in a newer and better way. The cycle as it revolves is a wonderful illustration of the onward movement of every rolling wheel. English misery rising up before English sympathy is but a factor in the recurrence of what was bound to come again. Men are not machines and no pressure of the world without can do away with the Divine difference within. It would seem that hords and herds ceased to be units and then when the conquest appears complete that curious soul that works evolution in all things ceaselessly, leads on to better things and puts separate purpose into each life again. I like to trace this soul through all the changes being wrought today and in no instance do I find a better or happier illustration of that "mysterious way" to which we are referred in the old hymn than by this incident of the girl given up to die and regaining not only life for herself



but livelihood for all her village through the tender heart and helping hands of a woman who lived for a purpose and had the gift of giving her secret to others.

If I could go forth and preach a crusade today I should take for my text the words which I have taken for my title,—that the true charity consists in putting purpose into the lives of those who have lost out. There are few indeed—thank Heaven—in whom there is no latent

spark to fan to flame again. And the true wonder is that purpose like love, redoubles when divided. It was a beautiful and Christlike act to redeem that suffering girl to happiness,—to usefulness,—but what of the woman into whose hands were given so priceless an opportunity and who fulfilled her trust so nobly. And it is in us all to prepare ourselves for the possibility of equal service.

## What Was He?

A CHRISTMAS QUESTIONING THAT INVITES ILLUMINATION AND APPRECIATION OF HIM WHOSE BIRTHDAY WE CELEBRATE THE WORLD AROUND.

By J. L. BUTTNER, M. D.



What was He who some nineteen centuries ago appeared in Palestine to be of such tremendous influence over our coming civilization? Did He come or was He sent? Was He simply an instru-

ment or was He both the instrument and the will? Of all the different ideas that men have had of Him which is right? Which is nearest to the truth?

Which part of each could we take to construct an idea that would be true? Not true simply to satisfy ourselves—our beliefs, prejudices, fears and hopes—but truly true. True in the mathematical sense. True without shade, without admixture of error. What was He if we would consider Him with a mind divested of emotional educational,

racial bias? Was he simply a good man with better impulses than His compatriots as the naturalistic theologian claims? Was He inspired beyond any possible comprehension? Was He as men have so often fancied there were, a Demi-God, a denizen of a spiritual world come with a definite purpose with a will of his own? Was He the second person of a trinity as the Catholic understands? Are the records of His life adequate to understand Him? Can we solve the problem by pondering over the pages of the Gospel?

Do we know Him only in that manner or is there a way that we have not yet grasped?

Of so many good men that have lived and taught, how is it that He alone has kindled an unextinguishable fire? How is it that He came to have such influence over men? Men of such widely divergent temperament. So different emotionally, mentally. How is it that His gospels answer to so many? How is it



that truth in them fit so many? How discrepancies in them fit also?

How is it that the greatest minds find food while the thirst of the Child-mind after something higher will also be quenched in the same pages?

How is it that so many ideals of Him can be formed? Ideals that are all taken at the same source and satisfy so many hearts. For the child He is a father, for the girl He is a friend, for the mother a husband, for the man a leader, for the wise a philosopher. Was it the life or the record of it that produced that wonderful result? If a God lived the life then no wonder at the record. But if no God was in the life then who made the record?

Is this world watched over by another? Is there a spiritual world and do we belong to it? Did we come here of our own free will or unwillingly submit? Are our own little virtues, aspirations and efforts the forerunners of virtues realizations and powers unthought? How much of what exists do we see?

Out of the deep unfathomable source things come and go, a minute we see them and they have gone into another

unfathomable deep. We call it transformation—where is the Source of all energy? Gravitation that sustains every particle of matter in proper relation to every other. Gravitation, what is it? Is there a gravitation of life? An all pervading law of conscious being? Do souls gravitate in circles as the stars? Evolution, art thou not the gravitation of the soul? Evolution, art thou going to lead us every one to the goal?

Heavenly visitors we have, the comets from afar. Are they comets? Souls that come, appear and go to give us hope and a taste of life to come? Was Jesus a comet-spirit from beyond? Is Jesus the goal of our aspirations? Are we being born from a little world to a cosmos? Are we destined to be citizens of a universe? Is not God pure light? Is not Jesus a perfect reflection of that light? The God that is all in all reflected in Him; a Jewel of absolute brilliancy on which the light of truth plays with infinite variations.

Hail Christmas! The day of our visitation, the reutterance through the ages of the Eternal Word-fact—EMMANUEL—*God with us.*

## “Just Men Need No Repentance.”

By MARCHESA F. ALLI-MACCARANI.

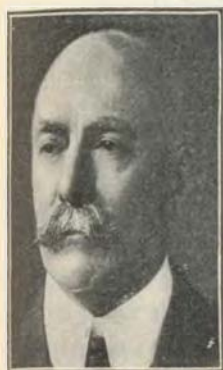
Are we not all just men though we may deem  
Some glittering lure is gold? e'en though our eyes  
Intent on some faint spark that upward flies  
Perchance be blind to the Great Light supreme?  
Through thorn-strewn paths, across some shadowy stream  
Each soul must pass at times—it falls—to rise  
On wings of pain to that fair Height that lies  
Now first within the circuit of its dream.  
If when our virtue touch the soil there flows  
Life to some foreign flower, if alien weeds  
Shall drink the dew from Pity's faded rose  
Why mourn life's passage o'er some sterile plain?  
Lo! if some stranger soul our lost way leads  
To rose-crowned mounts is our regret not vain?



# Mental Friends and Foes.

HOW THOUGHT MOLDS THE FACE—HOW JEALOUSY  
MAY RUIN DIGESTION—TRAINING THE CHILD MIND  
FOR RIGHT THINKING—SHUTTING THE DOORS OF  
THE MIND TO DESTRUCTIVE AGENCIES—THE  
THOUGHTS THAT BUILD THE BODY AND MIND—  
EVERYONE SHOULD BE HAPPY.

By ORISON SWETT MARDEN.



We sometimes see the power of thought strikingly illustrated when a great sorrow or disappointment or a heavy financial loss in a short

time so changes the personal appearances of a man that his friends scarcely recognize him. The cruel thought bleaches the hair and seems to laugh demoniacally from the wrinkles it has made in the face.

Worry thoughts, fear thoughts, selfish thoughts are so many malignant forces within us, poisoning the blood and brain, destroying harmony and ruining efficiency, while the opposite thoughts produce just the opposite result. They soothe instead of irritate, increase efficiency, multiply mental power. Five minutes of hot temper may make such a havoc in the delicate cell life of different parts of the body that it will take weeks or months to repair the injury, or it may never be repaired. Terror,

horror, a great fear shock have many a time permanently whitened the coloring matter in the hair, and produced permanent aging marks on the face.

Why do we learn so quickly that on the physical plane hot things burn us, that sharp tools cut us, that bruises make us suffer, and endeavor to avoid the things which give pain and to use and enjoy the things that give pleasure and comfort, while in the mental realm we are constantly burning ourselves, gashing ourselves, poisoning our brain, our blood, our secretions with deadly, destructive thoughts? How we suffer from these thought lacerations, these mental bruises, these burnings of passion; and yet we do not learn to exclude the causes of all this suffering.

What fearful havoc jealousy will make in a life within a few days or weeks! How it ruins the digestion, dries up the very source of life, whittles down the vitality and warps the judgment! It poisons the very centers of life.

It is pitiful to see the wreckage of hopes and happiness and ambition in a life after hurricanes of passion have swept through the mental kingdom.



If the child were properly trained in the art of thinking, what an easy thing it would be for the grown person to avoid all this—to bring beauty poise and serenity to the mind, instead of the desolation wrought by the enemy thoughts, the thieves of joy, the burglars of happiness and contentment.

A thousand times better allow thieves to enter your home and steal your most valuable treasures, to rob you of money or property, than to allow the enemies of your success and happiness—discordant thoughts, disease thoughts, sick thoughts, morbid thoughts, jealous thoughts—to enter your mind and steal your comfort, rob you of that peace and serenity without which life is a living tomb.

A discordant thought, a morbid mood, when once harbored, breeds more discordant thoughts and more morbid moods. The moment you harbor the one or the other it will begin to multiply a thousandfold, and grow more formidable. Do not have anything to do with discord or error, or the brood of morbid moods. They spoil everything they touch. They leave their slimy trail on everything they do; they rob you of hope, happiness, and efficiency. Tear down all these sable pictures from your mind, all the black images. Clear them out. They only mean mischief, failure, paralysis of ambition, and the death of hope.

What a tremendous amount of wear and tear, wrenching, rasping, aging, friction we could prevent, if we had only been taught as children to shut the doors of our minds to all tearing down, destructive enemy thoughts, and to hold in the mind ideas that uplift and encourage, that cheer, gladden and refreshen, encourage and give hope! I have known instances where a fit of the "blues," depressing, gloomy, melancholy thoughts, sapped the life of more vitality and en-

ergy in a few hours than weeks of hard work would have taken out of the man.

Think of the possibilities of happiness, prosperity and long life could we all keep in the mind strong, vigorous, resourceful, productive thoughts.

It is impossible to entertain the thought of discord while the mind is dwelling upon harmony; of ugliness while beauty is reflected in the mental mirror; or of sorrow while joy and gladness predominate. Sadness and melancholy cannot outpicture themselves upon the body when good cheer, hope and joy live in the mind.

If you persistently keep these enemy thoughts, fear thoughts, anxious thoughts, disease thoughts, sick thoughts out of your mind a while, they will leave you forever; but if you entertain them, nourish them, they will keep returning for more nourishment, more encouragement. The way to do this is to kick them out and close the door of your mind against them. Have nothing to do with them, drop them, forget them. When things have gone against you, do not say, "That is just my luck. I am always getting into trouble. I knew it would be just so. It always is." Do not pity yourself. It is a dangerous habit. It is not a very difficult art to learn to keep the mind-slate clean; to erase unfortunate experiences, sad memories, recollections, memories which humiliate, pain us; to wipe them all out and keep a clean mental slate so far as the past is concerned.

You have no conception of the peace, comfort and happiness that will come to you after vigorously making up your mind and persistently carrying out your resolution never again to have anything to do with the things which have kept you back, have crippled, cramped, strangled your efforts; the things which have pained you and made you suffer bitter pangs.



Have nothing more to do with your mistakes, short-comings. No matter how bitter they have been, blot them out, forget them and resolve never again to harbor them.

By persistency and determination and watchfulness one can gradually clear his mind of most of his enemies; and the best way to get unfortunate, bitter, cruel experiences out of the mind is fill it with good things, bright, cheerful, hopeful things.

Persistently keep the mind filled to overflowing with good thoughts, generous, magnanimous charity thoughts, love thoughts, truth thoughts, health thoughts, harmony thoughts,—and all the discordant thoughts will have to go. Two opposite thoughts cannot exist in the mind at the same moment. Truth thoughts are the antidote for error; harmony for discord; and good for evil.

You cannot affirm too often or too vigorously the idea that you were made in the image of perfection, love, beauty and truth, made to express these qualities and not their opposites. Say to yourself:—"Every time an idea of hatred, malice, revenge, discouragement or selfishness comes to my mind, I have done myself an injury. I have struck myself a blow that is fatal to my peace of mind, my happiness, my efficiency; all these enemy thoughts cripple my advance in life. I must destroy them immediately by neutralizing them with their opposites."

The time will come when we shall realize that even the temporary passing through the mind of the jarring and discordant thought,—that a fit of anger which racks and wrenches the delicate nervous system, that every touch of the hatred thought and revenge, every vibration of selfishness and fear, anxiety and worry,—will leave its indelible

mark in the life and will mar the career.

When we learn, therefore, that these emotions and all forms of animal passion are debilitating, demoralizing, that they mar, scar and make fearful havoc in the mental realm, and that their hideousness is outpictured in the body in pain and suffering, in corresponding ugliness and deformities, we shall learn to avoid them as we would avoid physical pestilence.

Love, charity, benevolence, kindness, good will towards others, all arouse the noblest feelings and sentiments within us. They are life-giving, uplifting. They make for health, harmony, power. They all tend to the normal, to put us in tune with the infinite.

If we can preserve the integrity of the mind and protect it from its enemies—evil and vicious thoughts and imaginings—we have solved the problem of scientific living. A well-trained mind is always able to furnish the harmonious note in any condition.

It was not intended that man should suffer, but rejoice and forever be happy, buoyant, jubilant and prosperous. It is the perverted thought habit that has deteriorated the race.

We are so constituted that we must do right, we must go straight, we must be clean and pure and true and unselfish, magnanimous and charitable and loving, or we cannot be really healthy, successful or happy. Perfect harmony of mind and body means a clean mentality.

Everybody ought to be happier than the happiest of us. This was the Divine plan. We might as well say that the maker of the most perfect watch that was ever constructed planned for and intended a certain amount of friction and imperfection as that the Creator who "doeth all things well" intended that man should have more or less suffering.



# Playing A New Kind of Game.

THE PRESENT REVOLUTION A PRODUCT OF EVOLUTION—THE ONE PHILOSOPHICAL IDEA OF THE FIRST MAGNITUDE—HINDUS, HEBREWS, PARSIS, TAOISTS, MOHAMMEDANS AND CHRISTIANS ALL BASE THEIR RELIGIONS UPON THIS IDEA—SO FAR AS MAN REALIZES THE PRINCIPLE OF LIFE ENTHRONED IN HIS HEART HE IS BEGINNING TO HEAL HIS DISEASES—WIDE-SPREADING RECOGNITION OF THE UNITY OF MANKIND.

By BENJAMIN FAY MILLS.

LECTURER OF THE CHICAGO FELLOWSHIP.

*"Solitary singing in the West,  
I strike up for a new world."*

I am not solitary, nor am I much of a singer, but I do strike up for a new world. The present revolution in our modern world is a new product of evolution. It is a fresh incarnation,—God coming to consciousness in a social manifestation of himself. As Emerson says, the idea spoken secretly and hieroglyphically aforetime, is now becoming the open knowledge and universal heritage of the race.

In all history there has been conceived only one philosophical idea of the first magnitude and this has been taught by every really great teacher and the founder of every abiding religion. In theological terminology this is called the Unity and Omnipresence of God, in simpler phrase it is contained in the statement that there is but one and that one is everywhere. But, although Hindus and Hebrews, Parsis and Taoists, Mohammedans and Christians have all based their religions upon this great principle, no company of men have ever yet lived as though it were true. Here

and there some one individual has taken it seriously and endeavored to practice it, but just in the measure of his success, he has seemed to be set apart from the ordinary experience of his fellows and they have regarded him as in a peculiar sense a prophet or a Messiah.

In our day, however, this supreme Principle of Life is enthroning itself at the heart of our philosophy, religion, education, sociology, economics and politics. So far as the individual is concerned, it implies "The infinitude of the private man." It leads man not to seek the infusion of some grace from without, but to enlarge his own consciousness that the Indwelling God may become one with his practical life. So far as he realizes this he is beginning to heal all his diseases, physical, mental and moral. Not only this, but the recognition of the One Spirit in all men is leading him to apply this realization of God to the banishing of the limitations and woes of his fellowmen.

In the educational realm he is ceasing to regard the highest education as the discipline of the reasoning faculties or



instruction in ideas held in the past, but rather regards it as the development of character through the appeal to the soul.

In the domestic world the new idea is also coming to birth. The old game taught that men and women should marry for what they could get out of the new experience—the woman desired support and the man desired the ministry of the woman to him—and out of the union has been born generation after generation of those who organized their lives to get rather than to give. There is no cure for the present unsettled condition of family relations except the new consciousness and the new motive in marriage, which will be to express the unity and Omnipresence of God, that is to practice in one of its simplest but most far-reaching methods, the great fact of the unity of all life. To the well married husband and wife this becomes the ideal that is to be actualized in every social relationship.

In the social world the superficial distinctions are vanishing before this larger faith. Everywhere men are refusing to live in luxury while their fellows live in squalor. The social settlement becomes the ideal for every home, to be founded and administered in the spirit not of personal gratification, but of social service.

The administration of justice is becoming permeated with the new brotherhood. In Colorado they actually have one law whose sub-title is, "An Act for the Redemption of Men." We perceive that we can "no more administer justice without love than we can keep a straight line walking in the dark," and our Lindseys and Clelands and Sanders and Whitmans and a multitude of others are trying to show this in the loving and remedial character of what have been regarded as our criminal processes and penal institutions.

In our economic practice the great words of Francis Willard, that "whoever speaks of competition breathes out a curse on the race, and whoever speaks of co-operation breathes out a blessing," have begun to be realized. In the economic world, we practiced first unorganized and then organized warfare, but now in the world of production we do our work together and we are conquering whole regions of activity as regards the distribution of the good things of the world.

The positive movement for "conservation" which is endorsed by all the political parties, is really a belated perception that the natural wealth of the world belongs to all the people rather than to a few. As Professor Parsons used to say, at first men did their work in a relationship of antagonism; then as master and servant, and now we are coming to organize the production and distribution of the entire world on a basis of human brotherhood.

As Henry D. Lloyd so beautifully puts it, "Generals were, merchants are, brothers will be humanity's representative men."

When we look at the political problems, they all seem to be in the process of solution by the magic of the democratic spirit and democratic practice. In fact, democracy is the political name for religion. Such a revolution as recently took place in California where the principles of direct legislation,—the recall—equal suffrage for men and women and twenty other radical democratic amendments were grafted on the fundamental law of the state in one day, is probably the greatest peaceful transformation that ever occurred in any political body in one day.

Internationally, the hour has almost struck for the abolition of war. We may look with honor upon the old soldiers who fought out of devotion to their



country, but the larger ideals of this dawning day are to fulfill Longfellow's prophecy and make the warrior's name "a name abhorred." We are about to abolish war by arbitration and then abolish arbitration by the spirit of international service.

Inter-racially too, we are recognizing the unity of mankind. It has been the habit of men to despise their fellows in proportion as they were far away, and they have called them by opprobrious names such as savages, barbarians, heathen, etc., when they did not understand their point of view. We now begin to see that "God has made of one blood, all the nations of the earth for to dwell on the face of the earth," and that the hour has struck for the abolition of all inter-racial barriers. The barrier builder is the world's enemy; the unifier of humanity will be the world's deliverer.

"Not though all men call

Pleading with void hands,

Shall they see light fall

Till it falls for all people of all lands."

There is still another application of this great principle which has been almost entirely neglected by our Western civilization, and that is our relationship to the world of nature outside of man. Even our word "philanthropy" is a narrow word meaning love of man for man, and shuts out the love of men for the animals, or the animals for men, and of the communion that one may have with every portion of the great procession that marches behind us.

We used to regard the animals as subject to man's whims, and fair objects for the exercise of his cruelty, and still in order to gratify our fleshly appetites, we torture our little brothers and sisters to death by billions for commercial purposes; to satisfy our vanity, we slay them by millions; for the gratification of

our pursuit of barbaric pleasure, we slaughter them by hundreds of thousands, and even in the holy name of science we offer tens of thousands of them upon the altar of our unenlightened ambition.

There is something beyond the Christian doctrine that causes God to say of our treatment of every man, "Ye have done it unto me," and that is the recognition of the One Life in our little brothers and sisters of the animal world and beyond them in all the processes of the great universe.

Now there are various types of people who are marked off by their knowledge of this fundamental principle and their application of it. For example, from the political and economic viewpoint we have the Conservative who opposes any change. To them all is fair in the great game of life. The Aldriches and Cannons and Baileys will in all probability have to wait till another incarnation before they can comprehend the spirit that is now moving mankind.

Second: There are Progressive Conservatives, the Tafts and Harmons and their kind. They say, let us play the old game but endeavor to play it fairly. They wish to make no changes in the rules and if they do, will be exceedingly careful to see that the game itself is not essentially altered.

Then in the third place, there are the Conservative Progressives, the Roosevelts and Hughes and Folks, and the numerous advocates of the "square deal." These men really wish to play a better sort of a game, but have not yet fully perceived how thoroughly the rules will need to be revised in order to fulfill their ideas.

In the fourth place, there are the Progressives, the La Follettes and Wilsons and Bryans and the great army with them who more than any of the others represent the present viewpoint of the



majority of Americans. These men have thoroughly set themselves to the problem of revising the rules for the benefit of the larger humanity.

But beyond them are the real Radicals—the men who say you cannot play the present game of life fairly, that we must not simply revise the rules but must eliminate the principle of the old game, which consisted in the essential antagonism of interest. These men, like Carl Marks and Henry George and Ben Lindsey, and S. M. Jones, and Tom Johnson, and Brand Whitlock and N. O. Nelson are the real makers of the new earth wherein dwelleth righteousness.

It may be that like many of the materialistic and class conscious Socialists, some of the advocates of the new kind

of game comprehend very little of the spiritual significance of the movement which they inadequately represent. Or there may be others like many of the Single Taxers who, while advocating the application of the principles of human unity to the land and natural resources, fail to apply it, also to the manner in which men should do the world's work; but the real principle is there, concealed or unconcealed, and the great fact of facts is this: that the world is already beginning to play the new kind of game and the principle of the new experience may be well expressed in Washington Gladden's words:

"A world-wide movement for the substitution of love for greed as the organizing principle of human society."

## The Day That Nothing Happens.

By ANNE MCM. IRWIN.

Some folks are always fussing  
For something more to do,  
Their one idea of pleasure  
Is to play a game that's new.  
But the more I mix with people  
And the more of life I see,  
The day that nothing happens  
Is the happiest day to me!

At first it is alluring  
To have one's programme filled.  
To join the merry dance of Life  
With new emotion thrilled.  
But the aftermath is weariness  
Its end—satiety.  
The day that nothing happens  
Is the happiest day to me.

We may climb to heights of pleasure  
Or fall to depths of woe.  
But the way for me is straight ahead  
No heights or depths to know.  
To work and feel 'twas ably done—  
Then rest is ecstasy.  
The day that nothing happens  
Is the happiest day to me!

As each day dawns to face it  
Replete with energy.  
Rechristen "work" and call it "play"  
Presto! "Success," 'twill be.  
And realize in God's programme  
Monotony cannot be!  
The day that nothing happens  
Is the happiest day to me!



# The Renewal of the Body.

By ANNIE RIX MILITZ.

## FOURTH LECTURE.

### THE DIVINE ALEMBIC.

MEDITATION: "*Keep thy heart with all diligence for out of it are the issues of life.*"—PROVERBS 4:23.

The old alchemists who were the forbears of the chemists of our day believed that all the baser metals were gold in the making; that lead and antimony and silver were but stages in the development of the precious metal and that it was possible for man to hasten the process by his knowledge and the introduction of an element or ingredient which they kept a profound secret.

First the metal must be melted and raised to a great heat in the crucible; then chemicals which have been prepared in the alembic or retorts of the laboratory must be added, and, finally the mystic substance must be dropped in at the crucial moment by the hand of a master, and so that which went into the crucible the base metal, lead, comes forth pure gold.

So allied with the works of these philosophers of the still, were the processes that took place in the natural man while going through his transmutation from the bestial to the God-like that the mystic recipes which they wrote, they claimed described both, and he who would seek would find that mystic ingredient and then discover that it was the same element in both processes.

In the human transmutation the fires

are love, the base metal, the old self with its carnal body. The Master hand that begins the conversion of the old nature gives all attention to love for the softening and refining, and, for increasing power, concentrates the love upon the Great One and steadily pours the vital breath of the Holy Spirit upon the flame until a pentecostal moment transfigures the flesh and the *born-of-flame* enters into bodily immortality.

The preparation may seem long but the consummation is in a moment. In the preparation we go from one renewed consciousness and form of renewed vitality and health to another, and the great renewer is love. Therefore love is the fulfilling of the law and love is the most important factor in the regeneration.

The seat of love is the heart, the divine alembic of this wonderful laboratory—the human body.

The realm of love-thinking is represented by the region of the breast, lungs and heart. What we think about love is pictured forth in the tissues, forms, capacity and functioning of this trinity.

If one's beliefs are normal, then health abounds. The chest and breast standing respectively for protecting and nourishing love, expand and broaden with realization of the father-mother quality towards humanity. The lungs, vehicle of communion with the expansive air stand for the universality of



true love, and by willingness to communicate love to all without fear or selfishness are strong and healthy. The heart stands for centering love wherein is distilled the very elixir of life when love is not centered upon things or people or aught else of time or sense, but upon the Only One.

When there is disease in this part of the body—in any member of this trinity—it is because there have been erroneous thoughts about love. The heart that feels that it is kept from love—not having received the love that it should, seems to be weak with the sense of lack; yet the strength of that heart will be in loving not in being loved. Perhaps that has been its failing; that it has been disappointed in its loving—not giving itself to the great love which does not desire any return. To love with the love which does not care that it is not loved will strengthen the tissues, fill out the cells and cause that positive strong expression which is the healing of a weak heart.

The heart that thinks its love has been misused and misunderstood appears to break and fall. But it is not possible to misuse real love. It is not possible to refuse real love. Real love is never wasted. It is never falsely placed, and so the restoration of the broken heart is in knowing that you have never loved but One in all your life and that One never misunderstands and that love is never wasted.

Heart failure comes from the thought that love can fail. "Love never fail-eth." This is the word to speak to your heart. The full consciousness that love never fails, leaves the heart absolutely intact. The thought that was the reality of the sword that pierced the heart of Jesus Christ was expressed in his words upon the cross: "My God, why hast thou forsaken me." Had not such a thought crossed his mind, he could not have died—yet he was "to taste

death once for all"—so great was his consciousness of omnipresent life that it would have been impossible to kill him.

The lungs which stand for our thought about universality of love, are narrow and warped and the cells flattened when one has been content to be narrow in one's loving; to draw lines and to think much upon "mine and thine." The narrow chest and the lungs whose breath is short can grow broad and deep in their capacity and free in their breathing as they will be universal in their loving; not to think of *my* family or *my* house and *my* relations, but of the whole—the holy family.

The breast and chest, standing for the protecting and nourishing father-mother love—when the belief is selfish, or of that nature that it does not seek to protect or to nourish the whole humanity, it will picture out as disease in the breast and in the chest, among which are false growths, like cancer. Cancer can be healed by our realization that there are no parasites, no imposition, no selfishness. "Every plant which my heavenly Father hath not planted shall be rooted up." Matthew 15:13.

Do you know that you can instruct the little cells around a cancerous growth so that they will close up and stop nourishing that cancer? It is a wonderful way to heal cancer. The little cells that cry out with pain as their nutriment is taken from them and they are made to give to this monster, can be soothed and comforted and instructed:

"You do not need to find anything that God has not made! You do not need to contribute to any growth which is not from God!"

And even while you speak these words, you can fairly see the little cells look up in astonishment and shut down upon nourishing that fungus; and for very lack of nourishment, I have seen a can-



cer come out of its socket as a nut out of a shell, clean as could be. And this was the principal treatment:

"Every plant which my heavenly Father hath not planted shall be rooted up, there is nothing in you that is obliged to feed a false growth."

When in London, I gave it to my class and one young lady made a practical application of it almost immediately. For a case was brought to her of a young man given up by the doctor with cancer in the stomach; he had been told that he could not live without an operation. But even then they gave him no hope because the test showed that the growth was woven in with arteries that would be most dangerous to sever. He was treated by using the above statements, and after a number of days' treatments, threw off from his stomach a mass of gangrene which the physicians examined with wonderment. And they also examined the coating of his stomach and found it clean and perfect with new cell formations.

Lungs that are diseased in what is called consumption which also involves the heart and blood vessels are renewed through first of all right head-thinking, then true heart-thinking, first the right thought then the right feeling. These two must go together. One is to meditate upon the truth of one's inheritance that one is not the offspring of the flesh and therefore has not inherited tendency towards consumption, but the offspring of the Spirit having a perfect father-mother, God. This is the first thought on true being: the constitution is made in perfection not weakness, in positiveness, in power to express healthy life and power of self-renewal. Next there must be right thoughts concerning the will. The will-to-be-well we must always have. There are some people who fade because they give up that will-to-

be-well. They will to die, they are glad that they are failing and passing.

How well I remember the case of a young woman in the San Francisco Home of Truth who hovered for days upon the brink determined to die. In her delirium (?) she talked continually with relatives who had gone before, rejoicing that she would soon join them. A physician interested in the work of the healers was watching the case because he was being himself converted to believing in God-power alone and not medicine, to heal the sick, on hearing her pleadings: "Let me go, I don't want to live!" exclaimed:

"You will have to change her mind from wanting to die or she will go. I have known even cases where there was no danger to end in death because the patient desired to die!"

Then she was argued with aloud and she was made to see her real desire, to live here now the happy life and when she gave her consent her recovery went forward rapidly and today she is a happy, healthy lover of Truth with a long useful life before her.

But in consumption there is almost always an eagerness to live, even such a clutching for life that they are like drowning people who in their panic impede the movements of their rescuer and they need to bring forward the real trust—not a mere hope often without foundation—in the God-life that will relax them and let them glide into the safe healing that is for them.

Doctors and nurses are changing some of the old ideas about consumption such as the danger from cold and from moving air, etc. Today there is a standing up to these things that is contributing largely to the conquest of the disease. But there are certain pernicious thoughts that you and I must put to flight, namely the thoughts concerning con-



tagion, which we are to meet with the Truth. There is a positiveness within us that will make our cells immune to false suggestions and poisonous germs; one must rise up in the positiveness of one's pure self and know that none of these can be imposed upon one, or keep hold after they seem to have lodged. The clogging of the cells ceases and the corruption is removed by that positive consciousness of the life and love and health that spring from within and go out to meet and stand up before these enemies. There is but one substance that we can receive from the atmosphere, dust and climate and that is God.

So much for the thinking. And now for the feeling which is the more important. In this realm first of all the human love must be lifted up to the divine, for it is limited human love that is the starting point of the false manifestation. It may be only that phase called home sickness that causes the first negative state that is receptive to "colds," and continued depression results in a chronic condition. Where is your home? Heaven is your true home. It is in your own heart, within yourself. Abide there in Spirit and perfect satisfaction is yours.

Sometimes the human love is accompanied with a sense of shame or guilt. Such as a daughter's shame because of her father's drunkenness. I once knew a sweet young girl who continually cried over her father's drinking, he was so cruel to her mother and so selfish and so humiliating to the whole family. And thus she was consuming away with sorrow. Only the rising above the earthly relationship, beyond pride or shame to the realm of angel-power can make the love-fires burn clear and free.

Thwarted ambition, greedy desires for possession are other forms of the consuming passion. The only true ambition

is aspiration towards one's own true God-being.

One of the commonest errors is feeling the loss of the love of the beloved, the husband or wife or friend or lover. Then comes a decline. If you are a true healer you will uncover the error in your patient, because by being sympathetic, kind and loving you invite confidence, so that the one who comes to you will be glad to tell you the troubles. Then bring forward the truth, that love and life are not for the husband's sake, but for the sake of the one Great Self, the earthly relation being but an avenue or trellis on which to train the love of God who is the one Husband, the one Wife, the one Lover, thus letting the love be lifted up. In that love there is no loss, no jealousy, no infidelity, but simply changeless faith and full appreciation of the God-Spirit that really dwells in those that are loved.

It is not that you give up any love; you simply lift it up and put it in its right place, instead of thinking it has failed you and that you should tear it out of your life. Thank God that you have loved! "It's better to have loved and lost than never to have loved at all." There is but one love; it is divine no matter where it seems to be placed, and if we have no false thoughts associated with it, then it can burn, bright, clear and free, and it means health and life and immortality of the body. But if we try to suppress love's flame, it is just as when one stops up the chimney, the fire that would otherwise go up without any scot, turns back and fills the house with smoke.

It is love that warms and makes us comfortable, and if any suffer from coldness in any part of the body, let them be warmed by the love in their hearts for humanity. Increase that love to the melting of "hardness of heart"—atrophy, fatty degeneration, etc. Hardness



of heart has three kinds of expression, namely, unbelief, coldness and hatred. Unbelief will be expressed as fear and discouragement and materialism. Coldness, as indifference, selfishness, deadness towards humanity round about you, while hatred has many of the false manifestations of malice, revenge, envy, unforgiveness and so on.

We are healed of unbelief by being *willing* to believe in the good only, no matter if our senses testify to the contrary; being willing to lift ourselves from our materialistic conclusions and to let ourselves believe in the Great Spirit—the universal benefactor of humanity. By destroying fear, not allowing discouragement to get hold upon us, warming oneself by words of Truth and words of faith.

Coldness—probably this has been least noticed by those who do not love much. They have justified coldness. They have considered it all right not to love certain people, or to love other people more. They do not see it possible to be the lover of every human being.

All the ecstasy, all the idealism, all the wonderful joy that belong to the happiest lover in the world belong to you and me in loving everybody. You go from one heavenly state to another. The world is all rose-colored to the lover and "all mankind loves a lover." You can walk in heaven and attract to yourself love by being the lover of humanity. Begin to build these fires by letting your meditations go out in these directions. The lover sees no flaw and will serve to the end. You take to yourself the Heart of God.

Hatred passes as you persist in forgiving. As you will not nurse your bitterness and revenge, but insist upon casting these out, so will you be warmed by love, and that blood which should express the perfect thoughts of love and life will be strong and free.

Love-life warms the blood, and if you would have free circulation then let your love go forth through you freely to all, willing to serve all. The blood pictures your latest conscious thoughts, showing their nature by its quality and its quantity. If you would have pure blood, give yourself over to purity. If you would have blood that is right, plentiful and perfect, then let your latest thoughts be true and they will give that character to your blood. Let the blood of Christ flow through your veins—live the life of Jesus Christ—the life that is shed freely abroad like light is that which is "shed for the remission of sins."

The old idea of "blood-letting" to cure diseases was to displace the bad blood with the new fresh clean fluid. Only new thinking can do this. The blood of the Lamb (emblem of innocence, harmlessness and non-resistance to evil) takes away the sin of the world by being in us the life that is pure, kind and filled with the Christ-wisdom that dissolves evil with good.

"Keep thy heart with all diligence for out of it are the issues of life." Give your love nature over to the Highest; see that these love-fires are well supplied with fuel and you will find that all the issues of life are fine and noble and grand, and your whole body is renewed because the renewal has gone down unto the realm of beginnings.

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*Think only of the best, work only for the best, and expect only the best.—C. D. Larson.*



# The Law of Karma.

By ELLA WHEELER WILCOX.



The passing of Wallace Wattles, has been a shock, as well as a grief, to thousands of people who are believers in the Power of Mind over matter.

Mr. Wattles wrote words of living truth; and his books have healed the sick, cured poverty, and driven the clouds of gloom and despondency away from the skies, leaving the radiant sun to shine in its glory.

No more forceful logical, convincing writer has ever taken up the pen in the New Thought World, than Wallace Wattles. I personally owe him a great debt; for helping me demonstrate my own beliefs under difficult physical and mental conditions. That Mr. Wattles, wishing to live on in this body and on this plane of existence, should yet be compelled to pass from mortal sight and sound, before he had reached a ripe old age, seems a convincing argument to me that THE LAW OF KARMA IS AS INVINCIBLE AS THE LAWS GOVERNING THE SOLAR SYSTEM. Mr. Wattles lived to demonstrate his ideas, in his own life. He overcame poverty; he overcame obscurity; he overcame a hundred physical ills. He

was a power for good; and his work will continue to speak for him and to help the race to a better understanding of the power which lies in every soul. But the hour had come for Mr. Wattles to PASS ON TO OTHER PLANES. In former incarnations, he had created the causes which made this result as imperative, as the solar causes which bring a planet to the end of its existence in that special form at a certain epoch.

The human mind, when it comes into consciousness of its Divine origin, and knows the God within itself, can overcome sickness, poverty, despondency, and obscurity. It can change environment; and turn every obstacle and seeming evil, into good. It can arrest the ravages of time; and prolong youth. But there is a GREAT CENTRAL INTELLIGENCE back of all the innumerable worlds and systems of worlds, which says THUS FAR THOU SHALT GO AND NO FARTHER.

When the hour strikes, we MUST PASS ON TO OTHER PLANES.

There is no more foolish waste of time, words and energy, than in loud and repeated declarations that we are going to demonstrate the power to live forever on this earth in this body.

George Francis Train made that declaration forty years ago; Mary Baker Eddy made it; Helen Wilmans made it; Eleanor Kirk made it.

Yet all have gone out of the body;



all pass through the experience we call death. Yet all still live. It is gratifying to know that Wallace Wattles did not waste his force in such arguments and efforts.

The words he used still possess meaning and force for us. We may all read and LIVE his wonderful books, with profit. They hold an immortal message for mankind. Let us read them, and give them to others to read; and know that the writer demonstrated their truth.

They will all help us to live while we do live; and help us to be ready to die when we do die, as we must and will. And dying is merely journeying on, to live in new scenes, and to do our work under new conditions. Our thoughts today, are making those conditions. To live and be useful and happy now, is to live and be useful and happy hereafter.

It is a great thing in the Metaphysical line of thought and endeavor, to keep sane, wholesome, reasonable and logical. To avoid going into the clouds, and making assertions which we do not

find ourselves able to prove, when we try to stand on the solid earth.

It is an easy thing for us to declare that we will be alive, using this same body on this same earth, two hundred years from now. But such words waste much vital force, which we might better use in proving that we can be well, useful, happy and prosperous NOW, and that when we encounter obstacles along any of these lines of endeavor, that we CAN OVERCOME THEM. To be an ever growing power for good, for seventy years is a far nobler aim than to try and prove the possibility of living to be two hundred, knowing that the people to whom the assertion is made, will not stay to prove or to disprove your words, and knowing from observation that many who have made this boast so far, have crumbled away to dust.

Life is a glorious thing; and death is the gateway to another life; and beyond that gate lies another; and still another; for this earth is only one room of the many in our Father's Mansion. I for one, want to ENJOY THE WHOLE HOUSE.

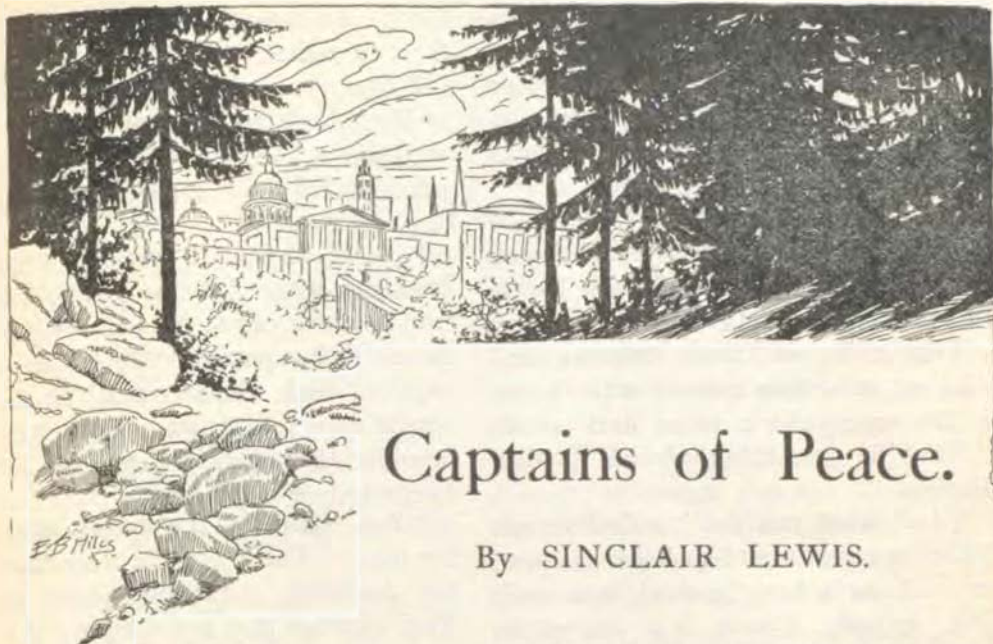
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## A Prayer.

BY GRACE M. BROWN.

God give me light to know,  
For in knowledge is my power.  
God give me power to be,  
For in being is my life.  
God give me strength to do,  
For in action is the fulfillment of all that I know and of all that I am.





## Captains of Peace.

By SINCLAIR LEWIS.

### CHAPTER III.

"General, I hope I shan't seem insubordinate if I remind you that *I* have been placed in charge of this construction, and by particular orders of General Miss Abbott."

"Colonel, you are insubordinate, and I feel very much like ordering you to your quarters, under arrest."

The speakers were Jarl and Gloria Harbin. Jarl had come back from a three hundred mile trial of the newest radium-tip aeroplane, to find that a comparatively luxurious, three-room dwelling of collapsible galvanized iron siding, containing a shower bath and open stove, was being set up for his quarters, while Colonel Gloria was keeping the workmen on the jump.

"No, indeed," Jarl insisted. "There are more important things than a dwelling for me. I'm quite satisfied with the frame shack I've been occupying. Besides, we may be able to move on, in a couple of months with forty 'planes finished now."

"Just the reason why we can afford to spare the men for your comfort."

From Jarl, quite seriously, "Colonel, you are, really, insubordinate."

"I don't care," suddenly snapped Gloria. Her keen eyes grew moist and: "I don't care if I am—if I can make you take care of yourself. While I've worked with you, constructing 'plane sheds and planning cipher codes, I've seen you simply neglecting your comfort; working all day and 'most all night; careless of your food—which you *know* isn't right," (very maternal, this was, and a little stern), "and—and—I'm a good soldier and I won't see the commander killing himself this way. I just *won't*, so there! I'm a soldier. And besides—"

She looked alarmed, as though she had said too much, and kicked at a lump of snow with a little boot-toe.

"And besides—?" Jarl insisted.

"Well, I don't want to see either The General or Jarl Nordenhaus get sick." She looked beseeching.

"You care a little, then?"

"Care? Oh!

Suddenly, Jarl stooped and kissed her hand, with:

"Dear, dear colonel-girl, do as you will. But hurry with this. God knows I appreciate your caring. God knows, too—He must know, being a God of



Love! He must know that it has been a new life to work with you, beside you, as a comrade, these months. And, when the war is over—" All abrupt and military, he finished, "Very well, Colonel Harben, proceed with the work."

Gloria saluted rigidly and he returned the sign with commander's nonchalance. But there was a hint of very happy hearts in their manner.

That night, as David Osborne and Jarl sat at a table covered with charts, in the commander's office, Jarl asked, "What do you think of, uh, Colonel Harben?"

"Just what you do!" smiled David. "You're a real eve-of-spring-time lover, as well as a keen general, *mon ami*! But seriously, Gloria is a marvellous girl. I learned a couple of days ago that she is getting deep into metaphysics—will go farther than I ever could. She agrees with me that this must be the Army of the *Thought* of Peace, not just an army to fight war. Why, Jarl—general, I mean—that girl has not only used her own brain, but done things like reading the Atharva Veda, in the original; while there's scarce one in a hundred, even among seekers of Oriental truths, who has got beyond the Rig and the Bhagavad and so on. I don't know how she ever found the time; between riding horse back and playing thrilling Tchaikowski things and Debussy on the piano. Well, to work. Now, general, it seems to me that a fleet of aeroplanes, by crossing the Great Lakes, could—"

"Orderly at the door, general," a sergeant at Jarl's elbow murmured.

"All right."

In dashed an orderly, panting with running. "Message. Wireless, general. United States has declared war—alliance with England—against Germany. Congress—night session—just declared —"

Jarl's return of salute was slow and his hand dropped to the table with a

bang. As the non-coms. left the room, the two general officers sat unspeaking, till Jarl groaned, with deep weariness in his voice, "So soon?"

"Be cool, old man. We may have the whole world to convert, before we're through."

"Oh, I know. It isn't myself, nor even my men. It's the poor privates who'll be led out to fight—for the politicians and exporters. They've been so beguiled with the argument that this war is good for England, because it has brought the fighting Commoners and Lords together, for a time."

"Yes," said David, somewhat grimly, for him. "There won't be much chance for factional disturbance among the English when they are either starved to death or shot to bits. . . . And, anyway, you can't stop evolution."

"I long, night and day," mused Jarl, "for some strange complete power; some anaesthetic, that would overpower the enemy and put an end to all this war in a moment. But there isn't any. Come, come! This declaration of war means we've got to get busy."

"Not too fast," warned David. "Remember that you're never wasting a moment when you spend it in getting your philosophy, your Thought, right. Your mental power can't do much with other men if its waves don't get properly generated in your mental dynamo. Now here's a point, for instance, that we've got to get straight. It's all the better that there's no sudden anaesthetic or electric wave by which we could force men into peace before they want it. First, we must educate them to want it, and then give them the chance to have it. Even our present struggle against the English-German armies—we must win that by making them wish to come to peace; not by hypnotizing them. Well, now, I have a plan."

"May I have your permission, general, to go to New York and Washing-



ton and see what I can do to persuade the government to withdraw from this English alliance?"

"Yes, go, and go quickly, general," answered Jarl. "Orderly! Ask General Desdaines to pick out a good pilot and have rad-tip eleven ready in twenty minutes, to take General Osborne to New York. Um, uh, well, ask him to use Captain Schwartz as pilot."

Half an hour later, David Osborne whizzed through the air; quietly thinking of many things; making a little lyric all about two adorable young people he knew—one Jarl and one Gloria; preparing his spirit to brave a whole, war-mad nation.

*An Extract from the New York Daily Courier for February 27, 19—.*

"There was but one speaker who did not proclaim the war-meeting in the Lincoln Square Auditorium the greatest and most inspiring gathering ever held. In strong contrast to the president, the secretary of War, Governor Naman and Judge Whiteburn, was David Osborne, steel maker and poet-philosopher, reputed a billionaire; who defied the audience and told them, right out in meeting, that they were mad. Most of them returned the compliment, but a few found him rather heroic.

"He had hardly started speaking when the ten thousand prominent men present rose up shouting execration. The efforts of the president were needed to save Osborne from lynching. 'Traitor, coward!' the crowd shouted at the multimillionaire.

"Then happened the strangest thing at the meeting. By Osborne's side, as he stood calmly on the platform tossing back his fine, white hair, appeared Marjefsky, the Polish violinist, playing, a few striking swinging chords to which Osborne chanted a poem he called 'The Battle Hymn of World Peace.' There was something so magnetic in the mu-

sic and poem that the crowd was held. 'Let's hear him,' came from thousands.

"Mr. Osborne began by saying—"

*Extract from Editorial in Next Issue of the Courier.*

"—and, while Mr. Osborne's unquestionably fine eloquence and his inspired Hymn of Peace, in public, with his arguments in private councils, have confirmed a good many merchants and labor leaders in their opposition to war, still it may be said that this meeting, with its thousands of leaders in politics, finance, commerce and the professions, has finally ended all tendency on the part of New York to rebel against the government's declaration of war."

Far from maddened New York, filled with volunteers drunk with excitement or something worse, Jarl Nordenhaus and Colonel Gloria stood in the receiving station of the Peace Army's wireless. Overhead the great lines of antennae sang out in a late-winter tempest; flapping and wailing; shooting out great sparks. Below, in the iron shack, the filings of the coherer leaped bravely, but no clear message was received.

"Something the matter with the sending station," explained the operator. "They've been calling 'P. A. A.'—our code name—for an hour, but that's all I can get. Listen. There she comes better." He fitted on his head-receiver and began to pound a typewriter. In five minutes he handed over the written sheet. "It's signed 'Osborne,' general. All in cipher. Shall I tell him 'all right'?"

"Yes, all right." Jarl hurried away with Gloria. He had appointed her cipher expert. Day and night she had been working on codes, her quick wit and persistence aiding her in the mastery of complicated systems. With the message spread out before them, they translated:



"Nordenhaus. In storm on top Mt. Washington. Had to commandeer wireless station. Captain Schwartz sending. Pack up all apparatus and flee to my smaller estate, San Francisquito Mountains, Cal. Above San Luis Obispo. Grounds not so good for aviation but mountains will protect you from premature government attack, certain to come now. My aviator guide. Did not win over New York meeting but won confidence of Secretary of Commerce and Labor. He gave me tip the president will be forced to order out federal troops against Peace Army. We're not ready to meet them yet. Flee. I'll join you there. Let me know if all right.

"Now a message to Jarl the man. Train your men differently. Got your message saying nearly a quarter had deserted to join United States army. Don't train them merely to be good signal men, but still more, to be good thinkers. I mean just that. Teach their spirits as much as their hands—meanwhile learning, from Gloria. That's the only way we can possibly accomplish this gigantic thing. If you give them too much science, they will lose their first enthusiasm for the ideal. Let them learn the Thought of Peace as much as the control of rudders. Develop their Mental Power even more than their ballistic skill. *Don't plan to destroy enemies—but to win the world!* Take council with Gloria. Don't be discouraged, either of you; but take hands, you two comrades and lovers, and face the world. Go right to her, and tell her I send her the thought of triumphant love.

"Pardon me for all this personal message, general, but it may be the last time I shall talk to you. They are sending militia out after me.

"D. OSBORNE, Brig. Gen."

"Thank heaven I don't need to 'go to her,'" whispered Jarl. "We two—shall face the world!"

"Yes," was whispered back. He kissed Gloria's lips gently.

"Now at it," he cried, and dashed to his camp-phone. A knock at the door. An orderly stood saluting, saying, "General Arden's compliments, and the motor cycle sentries say there's scouts out from a body of American troops, trying to surround the camp—"

"Right!" returned Jarl. "Colonel Harben, see to the packing of the televisions, in rad-tips one to three, will you? Central, oh central. Hullo. Give me General Miss Abbott. 'Lo. General Ab—? Right. This is the commanding general. We're attacked by government troops. Must *git*. No, not ready for fight. Pack all portable—yes, I know, we could drive 'em off, but we don't want to play the game, yet. Pack all portable food and kits in dirigibles. Right. 'Lo, central. CENTRAL! Give me General Desdaines. Desdaines? This is Nordenhaus. We're attacked. Have all craft ready to start, at once. Collect planes in central cantonment. Dirigibles to Abbott."

For ten minutes he telephoned. From the wireless operator, when calling up the station to send word to Osborne, Jarl heard that the government fleet of dirigibles was supposed to be speeding westward from Fort Leavenworth, to assist the troops in their attack on the camp.

Jarl summoned all his wireless operators. "Which of you wants to stay behind and risk being captured?" he asked, his eyes bright with friendly command. "I, I, I," they shouted. Next, Jarl sent Osborne's private aviator hurrying among the other pilots, directing them how to reach the California mountain estate. Meanwhile, food, clothes, blankets, electrical devices and the other necessities were being packed in the flying-craft. Over the rushing scene, search lights cast violet glows



that shone on silvery aluminum surfaces and bright uniforms.

But already there was quick firing, flashes in the darkness, along the picket line, where the motor-cycle-cavalry, with Lord Arden in direct command, were keeping back the creeping government troops. Then a government dirigible swooped above them, leaving a train of brilliant exploding bombs, like giant bursting fire flies.

Jarl, in the central cantonment, called to his men to unlimber his pet Portable Hertzian Wave Sender. Then a wonderful thing happened. Down there, Jarl stood quiet, as though in his Copenhagen laboratory, pressing buttons on a switchboard; while suddenly a flaming aerial torpedo soared aloft, sending a great ray of light before it. Borne on controlled electrical waves, the torpedo followed the government dirigible like a bloodhound; lighting up the great rigid balloon cover and the stabilizing cylinders that were like round fins at the dirigible's stern. It shot after the balloon, and the terrified aeronauts fled. The Peace Army stopped packing, for a minute, to see the aerial

torpedo suddenly leave the dirigible's trail and go swooping across the picket line, like a torch with a brain in it; to plunge among the creeping government troops and put them to flight. Then it returned unexploded!

The packing was finished. "Mount. Arden, summon your sentries. Aboard. Away," shouted Jarl, and his officers repeated the commands. The great gray dirigibles and shimmering aeroplanes shot up, and the camp was left empty, save for a wireless operator preparing a Durchauer monoplane for flight, and Jarl and Gloria, who stood beside another Durchauer.

"You're sure?" Jarl was asking again. "You'd rather go with me alone than with Miss Abbott's staff, in a dirigible? It's not too late for me to overtake her craft and put you aboard."

"Yes. I'm sure. I'll go with you to the end of the world—and the end of the war. Aboard! If you're going to be my pilot, I'm going to command!"

Jarl swung up and gripped the lever. The Durchauer soared up into low, thick clouds. Gloria sat behind him, and there was glory in his singing heart.

*(To be Continued.)*







## Will Training.

INFLUENCE OF THE TRAINED WILL UPON THE MENTAL FACULTIES—CONCENTRATION AND ATTENTION DEPEND UPON WILL—WE BUILD OUR CHARACTERS BY ACTS OF WILL JUST AS A BLACKSMITH BY REPEATED BLOWS BEATS OUT A HORSESHOE—HOW TO TRAIN THE WILL—WHAT PROF. JAMES ADVISED—HABITS—HOW TO CREATE GOOD HABITS—ACT AT ONCE ON EVERY RESOLUTION YOU MAKE—THE MAN WITH TRAINED WILL STANDS LIKE A TOWER WHEN EVERYTHING ROCKS AROUND HIM.

By WILLIAM WALKER ATKINSON.

It is of the utmost importance that the individual develop, cultivate, and train his will so as to bring it under the influence of the higher part of his mental and moral being. While the will is used most effectively in developing and training the intellect, and building character, it must be trained by itself to habitually come under the guidance of the intellect and under the influence of that which we call character.

The influence of the trained will upon the several mental faculties is most marked. There are no faculties which may not be cultivated by the will. The first and great task of the will in this direction is the control and direction of the attention. The will determines the kind of interest that shall prevail at the moment, and the kind of interest largely determines the character of the man, his tastes, his feelings, his thoughts, his acts. Gordy says, "Co-operating with

a pre-existing influence, the will can make a weaker one prevail over a stronger...it determines which of pre-existing influences shall control over the mind."

Moreover, concentrated and continued attention depends entirely upon the exercise of the will. As Gordy says: "If the will relaxes its hold upon the activities of the mind, the attention is liable to be carried away by any one of the thousands of ideas that the laws of association are constantly bringing into our minds."

Even in the matter of mental images the will asserts its sway, and the imagination may be trained to be the obedient servant of the developed will. Regarding the influence of the will upon character, Davidson says: "It is not enough for a man to understand correctly and love duly the conditions of moral life in his own time; he must, still



further, be willing and able to fulfill these conditions. And he certainly cannot do this unless his will is trained to perfect freedom, so that it responds, with the utmost readiness, to the suggestions of his discriminating intelligence and the movements of his chastened affections." Hallock says: "We gradually make our characters by separate acts of will, just as a blacksmith by repeated blows beats out a horseshoe or an anchor from a shapeless mass of iron. A finished anchor or horseshoe was never the product of a single blow."

#### TRAINING THE WILL.

Perhaps the best way to train the will is to use it intelligently, and with a purpose. The training of any faculty of the mind, is at the same time a training of the will. The attention being so closely allied to the will, it follows that a careful training of attention will result in a strengthening of the will. The training of the emotional side of one's nature also brings results in the strengthening of the will.

Halleck gives his students excellent advice regarding the training of the will. It would be hard to find anything better along these lines than the following from his pen: "Nothing schools the will and renders it ready for effort in this complex world, better than accustoming it to face disagreeable things. Professor James advises all to do something occasionally for no other reason than that they would rather not do it, if it is nothing more than giving up a seat in a street car. He likens such effort to the insurance that a man pays upon his house. He has something that he can fall back on in time of trouble. A will schooled in this way is always ready to respond, no matter how great the emergency. While another would be crying over spilled milk, the possessor of such a will has already found another cow.... The only way to secure such

a will is to practice doing disagreeable things. There are daily opportunities. .... A man who has declared his aversion to what he deemed the dry facts of political economy was one day found knitting his brow over a chapter of John Stuart Mill. When a friend expressed surprise, the man replied: I am playing the schoolmaster with myself. I am reading this because I dislike it. Such a man has the elements of success in him. .... On the other hand, the one who habitually avoids disagreeable action is training his will to be of no use to him at a time when supreme effort is demanded. Such a will can never elbow its way to the front in life."

#### HABITS.

Habits are the beaten track over which the will travels. The beaten path of habit is the line of least resistance to the will. One who would train his will must needs pay attention to providing it with the proper mental paths over which to travel. The rule for the creation of habits is simply this: *Travel over the mental path as often as possible.* The rule for breaking undesirable habits is this: *Cultivate the opposite habit.* In these two rules is expressed the gist of what has been written on the subject.

Professor William James has left to the world some invaluable advice regarding the cultivation of right habits. He bases his rules upon those of Professor Bain, elaborates these, and adds some equally good ones. We herewith quote freely from both James and Bain on this subject—it is the best ever written regarding habit-building.

1. "In the acquisition of a new habit, or the leaving off of an old one, launch yourself with as strong and decided an initiative as possible. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise



might; and every day during which a breakdown is postponed adds to the chances of it not occurring at all." (James.)

II. "Never suffer exception to occur till the new habit is securely rooted in your life. Every lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again." (James.) "It is necessary, above all things, in such a situation, never to lose a battle. Every gain on the wrong side undoes the effect of many conquests on the right. The essential precaution is so to regulate the two opposing powers that the one may have a series of uninterrupted successes, until repetition has fortified it to such a degree as to enable it to cope with the opposition under any circumstances." (Bain.)

III. "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of their producing *motor*

*effects*, that resolves and aspirations communicate their new 'set' to the brain." (James.) "The actual presence of the practical opportunity alone furnishes the fulcrum upon which the lever can rest, by which the moral will may multiply its strength, and raise itself aloft. He who has no solid ground to press against will never get beyond the stage of empty gesture making." (Bain.)

4. "Keep the faculty alive in you by a little gratuitous exercise every day... That is, be systematically ascetic or heroic in little unnecessary points, do every day something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. .... The man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things, will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the blast." (James.)





# Parental Responsibility.

By FRED G. KAESMANN.

The father I had known for years. Today for the first time I saw his boy. It was as if a dagger had been stuck into my heart. Terrible—terrible—terrible—only that, and nothing else could be said. They sat there on the wagon seat, father like son, son like father—and such a father. You have seen grouches—but, no, you never saw such a grouch as this father. Never. It was this fact that emphasized the fact.

This man never laughs. His face is a continual advertisement to this effect. To boot, misfortune brought to him a sickness which marred his face. The summing up spells about as dampening an individual as one anywhere to be found. And the boy, poor lad, is the pattern of his father, result of a lifetime of association. At fourteen or fifteen he carries a load which would bow down nine out of ten strong men. It may be habitual—but then—think of what he is being defrauded?

If the fathers and mothers who read this could see this father and his lad, they would be very careful indeed as to what a pattern they set for their loved ones. Undoubtedly they have read many articles covering just this particular phase of development, but often the full value of such articles can be realized only by seeing actual examples.

The father who shows his boy how to give short weight is preparing his son,

perhaps, for the wide open prison door. The mother who tells another woman before her children, "Your hat is lovely, Mary. It is wonderfully becoming. It is really beautiful. You must wear it to the church picnic"—and then comes into the house to say, "Say, isn't it a fright. Did you ever see such a combination of colors? How *can* anyone show such taste?"—is little short of a fool. Does she not know that such words and deeds either mar the characters of her children—or cause them such feelings of revulsion that never again can they look upon the one who should be most dear to them with the respect they had for her before?

Think it over—you fathers and mothers.

Reckon well—before you show an unlovely side to precious young souls.

Smile with the little ones. Counsel with the older ones. Always, though, play the game of life honestly and squarely. Boys and girls will sometimes go wrong despite the most loving and efficient care of capable parents—but such cases are truly rare. Efficient parentage, efficient children—that's the rule. Just look around. Weigh the fathers and mothers you know. Weigh them carefully without prejudice. The result will satisfy you that you can lead the child-plant aright or awrong.

When the world weighs your son as



against you—what shall it say—what shall it think—of his inherited characteristics—of his acquired characteristics—because of close association with you?

Shall it say “a stiff like his father?”

“a grafter like his father?” “a rake like his father?”

Upon the answer “the world” depends.

Let us hope that the answer will be “A *man*—like his father.”

## Rheumatism.

CAUSES OF RHEUMATISM—PROF. CHITTENDEN PROVES THAT MAN EATS MUCH MORE FOOD THAN HE NEEDS—AN EXPERIMENT IN FEEDING—WHAT HAPPENS WHEN ONE EATS TOO MUCH FRUIT, POTATOES OR RICE—TOO MUCH MEAT, CHEESE OR EGGS—EXCESS OF STARCHY FOODS POISONOUS TO MIND AND BODY—TO PREVENT FERMENTATION OF STARCHY FOODS—USE OF DISTILLED WATER, FRUITS, ETC.

By WALTER DEVOE.

Causes of Rheumatism: The xanthine and hypoxanthine contained in meat; the caffeine in coffee and tea, and the theobromine in cocoa or chocolate. Spices, drugs, alcohol, vinegar and tobacco, and Kola beverages. Habitual overeating, which overworks the liver and makes it so torpid that it cannot destroy the poisons consumed with the daily fare, consequently these acid poisons accumulate in the tissues.

Professor Chittenden has shown by scientific experiments that the average man eats so much more food every day than he needs that he wears out his organs digesting and eliminating it. At a well known sanitarium one hundred and twenty nurses and helpers were divided into groups of six, and each group was given a particular article of diet to live on for an entire week. A thorough examination of each one was made at the beginning and end of the week. Those who lived on fruit alone lost from six to

thirteen pounds in weight but gained remarkably in strength, according to dynamometer tests. This was really not a loss of good flesh but of waste matter which the tissues had an opportunity to throw off. As the body became cleaner, the muscles contracted easily and the nerves reflected a new mental brightness and a feeling of well being that had not been able to express while the system was saturated with impurities.

Those groups that were fed on a diet containing an excess of proteids, such as peas, beans, lentils, eggs, cottage cheese, and meat, gained in weight but lost in strength. This added weight was, to a large extent, waste matter which accumulated in the tissues and interfered with free muscular and nerve action, hence life could not express strength. These groups suffered from bilious attacks, heavily coated tongues, foul breath, headaches, insomnia, and general weakness.



When one eats too much fruit, potatoes, or rice, the liver cells and the muscle fibres store up the excess and deal it out as the system requires it, but when one eats too much albuminous food, such as meat, cheese or eggs, as nature has not provided any means of storing any more than is required for the daily repair of tissues, the surplus must be worked over into extractives and thrown out of the body. The kidneys, skin, bowels and lungs can throw off a certain quantity of these extractives when in health but all over and above their capacity for elimination accumulates and causes rheumatism.

It is not the state of the weather that causes rheumatism but the waste matters in the flesh, which are disturbed by atmospheric changes. Consider the fact that starchy foods which are not well cooked and well masticated, and artificial sweets such as sugar and syrup, ferment in the bowels and cause gases which are poisonous to mind and body, and it will become apparent that the diet must be corrected in order that the mental forces of the body may express perfect health.

To cure rheumatism, discard all soggy pastries. Do not use drugs or stimulants or mineral waters. Develop a greater lung capacity for the absorption of the vital, cleansing elements in pure air. Contract and relax all the muscles in the body daily to squeeze out the accumulated impurities. Contemplate the eternal presence of life and educate the mind to a serene and philosophical attitude, so that there will be no petty, jarring feelings to generate psychic poisons in the blood and irritate nerves. Keep the pores active and the skin circulation vigorous by friction, sun baths, cool air and cool water.

The fermentation of starchy foods can be prevented by baking potatoes, browning rice and cornmeal before cooking,

and toasting breadstuffs thoroughly. These starchy foods do not digest in the gastric fluid but in the saliva, hence it is necessary that they should be eaten as dry as possible and be thoroughly masticated so that every particle will be mixed with the saliva necessary to digest it; otherwise it ferments and causes trouble.

The organic acids of fruits, such as malic, citric and tartaric acids, are transformed into alkaline carbonates in the blood and neutralize the acid condition of the blood. Fruit acids destroy germs and prevent the formation of abnormal acids in the stomach and bowels, and also aid the liver in cleansing the blood.

Where a combination of starchy foods and fruits at the same meal causes fermentation, it is well to make the breakfast of fruits and the starches can then be eaten at the following meal. Eggs, meat, nuts, milk and cheese will digest more easily with fruits; but the amount of these proteid foods should be greatly reduced as the body requires a very small quantity of proteid material, and any surplus increases rheumatic conditions.

For obstinate cases Jesus advised "fasting and prayer" and I should advise the same for almost every case, but the process of fasting can be modified and made easy by living for a few days at a time on fresh fruits and such juicy vegetables as tomatoes, celery, lettuce, carrots, cucumbers, radishes, etc., all eaten raw for the sake of the alkaline juices they contain, which neutralizes the acids in the body. The free use of distilled water at any and all times is an aid to the purification of the flesh because it is not saturated with mineral salts of any kind. Being pure, it can become saturated with the impurities of the blood and tissues and carry them out through the pores and kidneys. The mineral waters that are prescribed for rheuma-



tism are of only temporary benefit and really leave the body in a worse state because they fill it with inorganic mineral elements. The ordinary table salt, cooking soda and saltpetre used to preserve meats, should also be shunned because they are inorganic minerals which irritate and harden tissues and hasten old age. Rheumatism, dropsy, and skin diseases have been cured by discarding salt from the diet. Soda is a cause of anaemia and indigestion. All the salts of the earth that the body can assimilate, the organic salts, are provided by fruits, juicy vegetables, milk, and the bran of grains.

All the organs in the body require and depend upon the vital electricity of the air to transform food substance into flesh and blood, so that one of the most important means for the cure of rheumatism is lung and skin breathing. The skin must have its air and sun baths because it is a breathing organ. Man in his original state lived close to the earth and his skin was blessed by the radiance of the sun and the stimulating breath of the winds. In the degree that he has departed from the simplicity of his natural state, he has cultivated an impure mind and poisoned body. The best he can do now is to massage the skin and take the sun, air, and cool baths to give it tone, and as it becomes positive and healthy it will not be necessary to cover it with heavy underwear in winter to keep it warm. Cool air will be as a tonic to it and with light clothing it will absorb more of the vitality the universal

life has provided in fresh air. A clean body cannot take cold, or any disease. It is only the morbid matter in the body that ferments and causes fevers, colds, and all abnormal conditions.

Deep breathing is of benefit, but the real deep breathing is that caused by exercise of the entire body which compels the lungs to absorb vitality. When there is plenty of fresh air in the sleeping room at night insomnia disappears, the entire night becomes a time of purification and one wakes refreshed in mind and body.

When the cause of rheumatism is mental, self-treatments and prayers which uplift and harmonize the emotions usually result in a cure. When the cause is weakness or inactivity of any physical function, these must be re-enlivened by thought force and exercise. While resting, hold these thoughts:

*My kidneys are powerful magnets, drawing all poisons out of my blood.*

*The active, cleansing power of my mind is purifying my body of every poisonous influence and element. I bless and praise my kidneys for the good work they are doing.*

*The healing water of life is washing all poisonous acids from my system.*


*Uric acid cannot accumulate in my flesh. It is dissolved from every part and entirely eliminated.*

*My soul draws from foods and from the air the alkaline elements which neutralize the acids in my flesh.*


*The cleansing water of life is purifying my nature of every pain-causing secretion. My nature is cleansed and purified by this living power of the Holy Spirit.*







## VIEWS AND REVIEWS



— BY —

WILLIAM E. TOWNE

*Life, Intellect and Reason.*

Many New Thought people have been teaching for years the benefits of "going into The Silence," "letting go," and of mental and physical relaxation. They have taught that it was not safe to trust the judgment of the intellect alone because the intellect never has all the premises from which to reason regarding any given matter. The intellect should serve rather as a balance wheel to keep faith and imagination from upsetting the mind.

And now comes one of the greatest philosophers in the world—Henri Bergson of the College of France—with exactly similar conclusions based upon science and philosophy.

Bergson defines life as "a continually growing action" and he demonstrates how impossible it is for intelligence or the intellect to even conceive or think in a definite way of life as it really is, much less to express or formulate it. He says: "The most living thought becomes frigid in the formula that expresses it. The word turns against the idea."

\* \* \* Life in general is mobility itself. Particular manifestations of life accept this mobility reluctantly and constantly lag behind. It is always going ahead; they want to mark time."

We cannot grasp mobility with the intellect or reason alone. Reason always draws its conclusions from that which is stable, fixed, immovable, dead. If it tries to conceive of life as action it pro-

duces a series of pictures of life proceeding from point to point.

Instinct, intuition and faith are the faculties through which we come in harmony with life. All attempts to grasp life through the intellect and reason alone are as futile as for a man to attempt to lift himself by his own boot straps.

To quote again from Bergson: "Precisely because it is always trying to reconstitute, and to reconstitute with what is given, the intellect lets what is *new* in each moment of a history escape. It doesn't admit the unforeseeable. It rejects all creation. That a definite antecedent calls forth a definite result calculable as a function of it is what satisfies our intellect. That a definite end calls for definite means to attain it is what we also understand. In both cases we have to do with the known which is combined with the known, in short with the old which is repeated. Our intellect is there at its ease; and, whatever be its object, it will abstract, separate, eliminate, so as to substitute for the object itself, if necessary, an approximate equivalent in things which will happen in this way. But that each incident is a fresh endowment, that the new is ever upspringing, that the form just come into existence could never have been foreseen—because the causes here, unique in their kind, are part of the effect, have come into existence with it, and are determined by it as much as they determine it—all this we can feel





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



within ourselves and also define, by sympathy, outside ourselves, but we cannot think it in the strict sense of the word, nor express it in terms of pure understanding. \* \* \* The intellect is characterized by a natural inability to comprehend life. \* \* \* Instinct on the contrary is molded on the very form of life. \* \* \* On this new ground philosophy ought then to follow science, in order to superpose on scientific truth a knowledge of another kind, which may be called metaphysical. Thus combined, all our knowledge, both scientific and metaphysical, is heightened. In the absolute we live and move and have our being. The knowledge we possess of it is incomplete no doubt, but not external or relative. It is reality itself, in the profoundest meaning of the word, that we reach by the combined and progressive development of science and of philosophy. \* \* \* Into this reality we shall get more and more completely, in proportion as we compel ourselves to transcend pure intelligence. \* \* \* Let us seek in the depths of our experience, the point where we feel ourselves most intimately within our own life."

The creative forces in nature always lead men toward a higher and more complex development. New Thought is the only system that identifies man or seeks to identify him with the creative forces. It is the only system that includes a *living, growing faith*. And it is only by faith and intuition that we can come to know anything of life itself.

Wherever in the history of a nation or a race you find a period when the imagination is allowed free play, when

romanticism is uppermost, or when the emotions are turned into creative channels, you will always find that nation or that race making their most rapid advances.

*The Gentle Art of Courtesy.*

Courtesy greases the wheels of all human intercourse. Courtesy is a beacon light that lights the path that runs through life to the very edge of the grave.

I often think of the splendid courtesy of those members of the French aristocracy who lived at the time of the revolution. They were merely by-products of their age and personally they were not half bad. They were well trained and grounded in the most elaborate courtesy of their time. Perhaps it was in great degree a hollow pretense—but how it did help them to make a good finish. Within the grim walls of La Force, in the rough tumbrel rattling through the streets of Paris to the guillotine and under the very shadow of that destroyer these aristocrats maintained their self-control and courtesy. They welcomed each new prisoner with elaborate and polite formality. They laughed. They talked. They devised entertaining exercises with which to while away the time.

From the background of our rough and ready and practical America we look back to those game old victims of the cause of "Liberty, Equality, Fraternity—or Death," and it brings to us a certain sense of peace that here were people so well trained in the outward arts of being gentlemen and gentlewomen that they could keep their poise through the horrible turmoil of a bloody revolution and in the very shadow of a violent death.





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



Courtesy is the result of a mind trained in self-control. It is the art of suggesting by the manner that every experience is pleasant, that we are delighted to meet every man or every woman that comes into our presence, that we regret exceedingly when we cannot grant a favor requested, and that everyone with whom we associate is a gentleman or gentlewoman. It is what Hubbard calls the art of being kind. American children as a rule run wild and untrained to a great extent so far as the cultivation of courtesy is concerned. As a consequence our manners are brusque, direct, often lapsing into the crudities of a half-civilized race. The slight veneer of polish which we acquire is easily swept aside whenever the smooth course of events becomes a trifle ruffled.

Of course we don't want to smooth away all the native ruggedness of character which characterizes the American, but children might well be trained in the arts of self-control and in giving up their own way in small matters in the interest of courtesy toward others.

Life is so much like a play, and we are so much play actors all, that we ought to aim at acquiring somewhat of grace and perfection in our art. We ought to play at being lords and ladies sufficiently to learn self-control in the face of irritation. If you are in the habit of analyzing yourself you have probably wished many times that you had had a more thorough training as a child in the arts which should sweeten all your intercourse with your fellows.

And we cannot successfully act civility, respect, politeness, cheerfulness with-

out in time coming to feel somewhat of what they express. The good actor identifies himself with his part. He literally, for the time being, *becomes* that which he is portraying. He feels the emotions, thinks the thought, takes on the facial expression of his character.

So the man or woman trained to courtesy and the expression of good will towards others develops more faith and confidence toward his fellows than the one whose manners were acquired in the school of hard business experience where there is no room for the expression of the ideal.

The foundation of courtesy is best laid while the mind is young. When we have entered upon the actual business of life there is apt to be but little opportunity for its development.

*The Forms of Life Are Not Life.*

Life, on the seen side, at least, is indeed a becoming, as Bergsen teaches. Action is the necessity of life. To stand still shows the absence of life. The stable part of man as we see him is not the life part. It is only the shadow of what is already past. Life is always mobile. In youth we respond readily to this mobility. In age we are so enslaved by forms that we do not respond to environment. We become hypnotized by the forms which life assumes, and in our attempt to hold them old age creeps on.

Herbert Spencer laid down the law that "the quality of life is determined by the degree of response to environment. As this responsiveness ceases life ceases."

In youth we adapt ourselves to life. As the years creep on we count time more and more. The physical has more power





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



over us. Our bones become brittle. Our flesh doesn't heal as readily. We are less conscious of the spirit which giveth all life. We seek to bring everything within the confines of a formula and then sit down and hug the formula. Whereas the law of life is that there is no finality.

It has been said of the New Thought movement that it is vague, indefinite. Too much definiteness means the absence of life. When we have expressed our idea in words the idea is still greater. The idea is still the vital thing and not its vehicle of expression. The idea is the living thing. The power to formulate in words and action is great, but the source of its power is greater. New Thought seeks the source and recognizes that the present is but a reflection of the real.

*Fear Thoughts.*

Panic-stricken, fear-laden thoughts travel far and fast. They are quickly communicated to minds in sympathy with us. You create mental tension in the mind of one for whom you fear, and his mind vibrates in sympathy with your own. Your fears for your sick one are like a battering ram beating down his vitality and stifling his faith.

Fear is contagious. You cannot do a greater injury to your family or your children than to hold over them fear thoughts. If your child is ill, then above all other times throw around him thoughts of poise, faith, calmness and patience.

You can train your mind to poise just as well as to anything else. Worry is mostly a matter of habit. You can learn to turn your mind away from the small things that bite and sting and that

will soon give you the habit of poise. Make it your business to become a dispenser of thoughts that build—thoughts that are constructive, not destructive, thoughts that bring hope and inspire calmness.

You do not realize the healing power that may come from one poised calm mind that is filled with faith.



By WILLIAM E. TOWNE.

\* \* \* Why is the God of western people always masculine? Woman is supposed to occupy a higher place in the West than in the orient, but it is only in the orient that the feminine principle is recognized and worshipped as the Mother of Life, equal with the Father. In India each morning this prayer arises from millions of devout lips to the Almighty Mother of the Universe: "O, Mother Divine, Thou art beyond reach of our praises; Thou pervadest every particle of the universe; all knowledge proceeds from Thee, O Infinite Source of Wisdom! Thou dwellest in every feminine form, and all women are Thy living representatives upon earth."

*I must make myself better than that about me before I can lift myself out of it. Change alone will not accomplish the purpose. It is character I need, not change.*

—Gertrude Capen Whitney.



# THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

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

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

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

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

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

EDITORS.

## Success Letter 355.

"Heights by great men reached and kept

Were not attained by sudden flight,

But they, while their companions slept,

Were toiling upward in the night."

And so success is gained—by keeping everlastingly at it; optimistically, perseveringly overcoming difficulties great and small. Everywhere successes are being reached through a force of character resulting from optimism in every-day life. Faith resulting from optimism, will be a wholehearted faith; a mountain-moving faith; a faith of wonderful soul-filling joy.

I remember when a little fellow of possibly eight years I wanted to visit a boy friend some two miles from my home. My opportunity of going was limited to the chance of my getting a ride with some passerby from among our neighbors. I went. Many times since when Success has seemed vanishing I have looked back to that day and the injunction then given, "Trust in Providence and you shall go." Last fall everything seemed black, but here I am with better chances now than ever, and with the strength of OPTIMISM I will win! I do not know how nor when, but I am sure.

Dealing with easy things has never strengthened me—not for a moment. It is not the easy drill that produces the physically perfect man or woman, but the difficult one—the exercise that makes the muscles ache. So in the fight for Success we must meet the

hard propositions as well as the easier ones; must learn that to "every cloud there's a silver lining," and that it is only by keeping sweet and lending an ever-ready hand to assist the fallen that we live—LIVE—not exist, and learn with Longfellow to "Act—act in the living present! Heart within and God o'er head."—ONE WHO KNOWS.

## Success Letter 356.

To obtain success one must be able to withstand all criticism, only rating it for the good that can be obtained from it.

Drummond has said, "Better be burned at the stake of public opinion than die of Paritism." Learn well the lesson of Forgiveness—which is beautifully defined as "The odor the trampled flowers gives to the foot that crushes it." These two qualities of character once properly adjusted we have a splendid condition mentally. Then comes self-control and concentration. To obtain these we bring into play a physical process. "The Law of the Rhythmic Breath," by E. A. Fletcher, gives complete instructions as well as a great deal of knowledge concerning "Prana." The study of it enables one to feel as though they had been born again. After mastering the breathing exercises use faithfully and often this affirmation by Floyd B. Wilson, "I know I have the right to draw from the Universal all I would to fulfill any noble, upward longing of the Soul and I know I shall receive if I place myself in harmony with the throbbing vibrations of Infinite force. This harmonizing is my task, my responsibility, my joy."—LOUISE STEWART, Athens, Mich.

## Success Letter 357.

It makes no difference what your condition in life is, you *must* change your mind to suit your condition if you expect ever to cease from worry. Simply ignore the condition. I know it can be done, for I have proven it to my own satisfaction, at least. There never will come a time when *all* things will be satisfactory to the mind that has not learned to discipline itself.

I read in *The Nautilus* some time ago—"if



you cannot be happy when you are miserable you cannot be happy at all"—which is very true.

The earlier part of my life I was always looking forward to a change in conditions, when I would be free from care and worry. That time never came. At fifty-seven years of age I found myself with a little unproductive farm, \$1,800 in debt, and a helpless husband, his mind shattered from paralysis and paresis. The one redeeming feature was a son-in-law and daughter, as good as gold, who were willing to come to my assistance, and do what they could, although utterly without knowledge and experience of farm life. After being nurse night and day, without cessation, for nearly three years, besides planning "ways and means," my health began to break.

And then is when I "got down to business"—good and hard. I earnestly tried and succeeded, in "changing my mind," as "William" advises,—for I could not "change my boarding house." And now all is Peace within, which is sure to bring health, happiness and prosperity. *Because of the right understanding, I feel that I have attained success.*

I owe much to the dear old *Nautilus*. All hail to those that help to make it a "light unto the feet" of those in Search of Truth—ADAH C. McCARTY, Upper Sandusky, Ohio.

#### *Success Letter 358.*

The secret of success is happiness. Of course you know that; but if one told it to most people they would say that is rubbish. They would reply loftily: "If we are successful, we will be happy." And some might add, "that's why we want success."

So they want success to be happy? For me—I am greedy—it is too small a thing that, being happy. I want to be happiness itself; to be, to live, to radiate happiness. And am I to wait for success,—for some end I set before me to be strained after, possibly for years,—to be attained at last with possible bitterness, and the knowledge it is not nearly so nice as I expected? No, no, no. I will be happiness now, now, now. And instantly I attain success. Do I grind knives on a wheel along a street? Then am I king among men as the joyous knife grinder. Do I char by the day? The rich man, perhaps, with strained and suffering mien, for whom I work, is a beggar beside me, chained to his accounts, responsibilities and worries, while my dusting brush is my sceptre, and every day that I rise to my task sees me once more a queen. Why wait for what I feel in myself the possibility of my accomplishing? Be it now, here at once.

Walls of Jericho will fall flat at the blasts of these trumpets of joy. "My mind to me a kingdom is." Rule, rule as king or queen there in your mind, your ever present loving subject, and the whole world,—made happier by your presence,—will acquiesce in your glad Supremacy.—HELEN M. BONHON, Sesame Club, 29 Dover street, London, W.

#### *Success Letter 359.*

"The best altruism is to live your own life sincerely, and let the Divine light shine through you, as it will. Others may learn not of you, but of the light that shines through you. It is a kind of human sacrifice to be perpetually thrusting clumsy fingers into the web of another person's life. If you are great enough, put yourself in touch with his leadings, whence all real life comes. Your pearls may be his pebbles, your pebbles his pearls."—E. M. L.

The New Thought idea has much to say concerning Success. What is Success? Is it the accumulating of "things," books, pictures, jewels, etc.? Or isn't it rather the ability that has respect for the "pebbles" of the other fellow; that patience that is willing to change, by the alchemy of Love, those same pebbles into pearls?

Someone has said "Courtesy, forbearance, gentleness and kindness are the fundamentals of a religious life." By this test how many of us are living religious lives? These qualities put into daily practice will be pretty sure to bring to us the success for which we so earnestly strive.—M. H. R.

#### *Success Letter 360.*

I have found that if we look after the common occurrences of everyday life with accuracy, and put all our force of mind into the little things, we will surely gain success. The keynote to success is laying our plans with painstaking care, and then working them out with energy and persistency, banishing all thoughts of fame crowning our efforts. Success is a talent that we can make our own by being unswervingly loyal and true to what we think is right.—MRS. A. L. BEAN, Atlanta, Ga.

**THE PRIZE WINNER** for November is William Miller who wrote Success Poem Number 350. We shall be pleased to send the prize of two subscriptions wherever the winner may direct.—C. H. S.





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

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

In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Midge will mail you a copy of my 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 matters how shall you obey God and be blest?  
ELIZABETH TOWNE.

I. K.—The girl is starving for human companionship, which she persistently denies herself. There is no disgrace in feeling diffident about meeting people but it is not only a disgrace but a piece of outrageous self-robbery to allow one's feelings to keep one from meeting other human beings. If she will not go out why not have little parties at home and invite persons whose influence would be good for her?—anything to get her waked up and interested in persons outside of her home. Keep New Thought literature where she can find it. Perhaps by and by she will become interested. Treat her yourself for freedom and for courage to do what she really desires to do but is kept from doing by her exaggerated diffidence. And see that the other members of the family break through their insularity. Create a different atmosphere in the house for everybody, and your sister will catch the vibrations. There is no other way that I know of.

M. O. M.—You ask "What Can New Thought do for an astigmatic condition of the eye?" New Thought can raise the general tone, improve the general health, and with this the condition of the eyes will improve. Aim to make every bit of your body vibrate with joy and health. Then your eyes will do their work to the best possible advantage. Bathe your eyes in cold water several times every day. There are doctors who say that astigmatism is a natural change that comes to the eyes as one grows older, and that it is impossible to prevent it. One specialist told me that EVERYBODY has it, beginning at about forty or forty-five, except those who have cataracts growing on their eyes! He says it is a choice between cataracts and astigmatism, though the cataracts themselves might not de-

stroy the eyesight in a hundred years because they might grow on the sides of the eyes instead of the center. The growing of the cataracts causes a distension of the eyeball, which ordinarily flattens as one grows older. That is the philosophy, according to the M. D., D. O., XYZ., etc. You can take it for what it is worth. Of course he says the only thing is to have glasses that will correct the astigmatism which is not a disease at all but a condition, due probably to our living indoors and using our eyes on short range looking. But I believe it is a matter of faith—WHATSOEVER you desire believing you shall receive.

CONSTANCE—The questions you put to me would better be put to the best physician in your neighborhood. I am not an expert on diet. Send five cents to J. William Lloyd, Westfield, N. J. for a copy of his *July Free Comrade*. It is my private opinion that a little meat is better than too much starchy foods, under any and all conditions. I have heard physicians direct that a pregnant woman shall eat only young meats, veal, lamb, chicken, etc., with plenty of vegetables and bread. It is not a bad plan to experiment and in all your experimenting be careful to observe MODERATION. It is much easier to eat too much food than too little. And too much food will do twice the harm that too little food could do.

E. B. K.—I have known several persons to cure themselves of that trouble by the simple expedient of *chewing gum* for an hour after each meal. Tell your sister to try it for a month. She has the cart before the horse—depression and lack of faith and worry are the cause of indigestion. If she will ACT faith, hope, love, peace, her digestion will greatly improve. She must act it whether she feels like it or not. She must make all the motions without regard to her feelings. Let her continue the hot water treatment and the gum chewing along with New Thought treatment for mental power and poise. Let her affirm what she desires to see manifest; and make all the motions as if it were already manifest, and do these other simple little things that she has found helpful and that have been suggested to her by others. Practice will do the rest. Practice makes perfect and nothing else will.



G. L.—You ask why hair turns gray over the temples before it does at the back of the head. They say it is too much brain work and worry that turns the hair gray, and it is the frontal lobes of the brain that do the hard work and the worrying. This may account for grayness and for baldness as well. I can think of no other theory by which to explain it.

T. L.—If I were to waken from sleep and find that I had been "praying earnestly and sweetly for death" I should give myself a round scolding for entertaining the sort of self-pitying and complaining thoughts in the daytime that would set my subconscious to working in that sort of line at night! I should set myself to so live that it wouldn't make any difference to me whether I died or not, so I wouldn't ever think of *praying* to die.

N. C.—You have asked me a question that no human being can answer for another. Go into The Silence and find yourself, find your own capacities and capabilities, and follow the leading of The Spirit within you. In the meantime until you do know of some business in which you can engage see that you spend all your thought and Good Will in making the most of yourself and doing your level highest and best by that child and your home. Remember that a woman can be a beautiful inspiration of a man, and that by the woman devoting herself to the man the man can be inspired to do much greater work in the way of business and money-getting than he can possibly do if his wife were to withdraw her loving thought and care of his spiritual, mental and material needs, leaving him to sort of take care of himself and earn the living too. Situated as you are now, that should be your chief aim in life—to make a beautiful home, a *haven of rest* for your husband, and to give your highest and most beautiful thought to him and to the little girl. Devote yourself to them and keep on devoting yourself until it comes to you just how to take hold of the money earning proposition for yourself. But don't on any account fail to give your loving best to that little girl, and don't leave her to her own resources or to the care of some hired helper. Devote yourself to getting her started right in this world. That means that you are to give her all the loving care and thoughtful direction she can absorb until she is say eighteen years old. Of course, this doesn't mean that you can't do any sort of money-making work until she is eighteen, but it *does* mean that you are not to leave your home to do it. If you can find some way of doing money-making work in your home, as I did when I started *Nautilus*, enlisting the willing help of your little girl, then you could make the money earning help in the mental, spiritual, and physical training of the little girl as well as yourself. We learn our best lessons in doing useful work—*provided we do it with joy and Good Will*. Get my little book on "How to Train Children and Parents" and study it carefully, and use those methods with your little girl. Don't bring her up on the compulsion plan, but use your ingenuity to wake within her the *want-to* to do the right things.

## Circle of Whole-World Healing

Conducted by THE EDITORS.

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

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

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

Including yourself.

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

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

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

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

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

## Key Thought for Daily Meditation

*Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by anyone but himself, as for a thing to be and not to be at the same time.*

—Emerson.



## THE WAY THE WIND BLOWS

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

Now we have had the divorce calculation of Miss A. F. Valentine, a Smith graduate, in which she estimates that but one divorcee is sought or obtained out of fifty-seven marriages of college women, as against one out of ten or twelve marriages of women in general, which is the present divorce rate in the United States, it is interesting to note what Dean Chapin of Wellesley says. She is quoted as saying that "college women usually marry late in life; they know their own minds, and they find happiness." This is a very sane opinion and not far from the truth.—*Holyoke Transcript*.

Professor Etchegoyen, a distinguished French scientist, thinks the best thing France can do with the Sahara desert that she owns is to turn it into an inland sea. Professor Etchegoyen points out that about a quarter of the whole desert is below the sea level and a canal to the north coast of Africa fifty miles long, which would not present any great mechanical difficulties, is all that is required to create a sea about half the size of the Mediterranean. The consequences of this engineering work, he declares, would be gigantic. All the arid regions now surrounding the desert and those parts of the Sahara which are above the level of the sea would be rendered as fertile as Europe, since the present sterility is no fault of the soil, but caused solely by lack of water. Millions of human beings could thus support themselves in comfort, who now lead a miserable existence on the verge of starvation. Still another dream of Professor Etchegoyen is that in flooding the great African desert a new colony would be possible for France.—*Holyoke Transcript*.

Declaring that the president is dodging and that he really packed the supreme court in the interests of the trusts, Mr. Bryan says in today's *Commoner*:

"President Taft, you appointed to the chief justiceship of the supreme court, Justice White, who thirteen years ago took the trust side of the question; you appointed him over the head of Justice Harlan, who had served longer and who had taken the people's side on trust and other questions. Who asked you to give a trust democrat the preference over an anti-trust republican? Make public the rec-

ommendation and let the people know the influences that dictated your appointment.

"You appointed Governor Hughes to the supreme bench after he had interpreted your platform to suit the trusts and he proceeded to join Chief Justice White and carry out your platform promise to amend the anti-trust law by weakening it.

"Make public the recommendations upon which you appointed Justice Hughes and other supreme justices and let the public see how completely you have turned the highest court over to the trusts.

"You now say that the trusts having secured what they want, there shall be no change in the law. Having aided the trusts to make the law to suit them, you now propose to keep the people from amending the law in their interest.

"Please tell the people why anybody but a trust magnate should indorse your position on the trust question.

"A vote to approve President Taft's policies is a vote for the trusts."—*New York Tribune*.

*I like The Nautilus very much, and hope to be a subscriber as long as I live, and am also very fond of reading your books, nearly all of which I possess. I am especially partial to Elizabeth Towne's "Experiences in Self-Healing." I loaned it and "How to Grow Success" to a lady who visited me last summer. She took the two books to Chicago, read them, and loaned them again. Then she took them to Seattle and loaned them there. Then finally she returned them to me saying that both she and her son had ordered copies on purpose to loan. She said she could never thank me enough for calling her attention to them.*—Mrs. ROYAL TYLER, Curtice, Ohio.

## 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.



## LITTLE VISITS

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

### *A Play You Should See:—*

The purpose of this committee is the support of good drama by inducing attendance early in an engagement, upon any play on which the committee issues a bulletin. This official statement of the Drama League is independent of any outside influence. The fact that a bulletin is issued on a play indicates that the committee deems it worthy of support.

Play—"The Faun"—unpublished. First produced in America at Daly's Theatre, New York, January 16, 1911.

Author—Edward Knoblauch, an American dramatist, author of "Kismet" and of the stage versions of "The Shulamite" and "The Cottage in the Air."

Theatre—The Lyric, Chicago. Time—October 9, for two weeks.

Presented by Mr. William Faversham.

Theme—The deadening and enchaining influence of civilization upon the elemental forces of human nature, and the power of love to set them free.

Plot—A faun or demi-god, straying from the woods into an Englishman's garden, is seized with a desire to try civilized life. He bargains with the nobleman, who is a confirmed gambler on the races, to give him infallible tips on the winners by means of his mystic knowledge of the animal world, in exchange for a taste of conventional English life.

During his experiences in the society world, his frank, open avowal of genuine thoughts and emotions leads to many amusing situations, finally accomplishing the correct adjustment of several much-tangled love affairs, as well as the awakening of the lovers to a real knowledge of their nobler selves.

Dialogue—The charm of the dialogue lies in the fresh vision of old problems, and the keen humor which unmasks old frauds. It's sharp point pricks the bubble of Philistine self-compacency.

Structure—The loose framing up of a fantasy—a series of piquant and amusing incidents, related but not working toward distinct crises.

Acting—The name part, acted by Mr. Faversham, with imagination and fine art, dominates the play, the other characters forming a background for the whirling, leaping faun, with his gleaming eyes and inscrutable smile, in the intolerable constraint of evening clothes.

Value—A fantastic squint at sophisticated modern life through pagan eyeglasses. A

humoresque played upon the theme of the unity of the spiritual with the physical.

As the symbolism is not always clear, an uninspired materialism might be read into some of the lines and situations, which demand imagination for their true interpretation.

Quotations—The Faun: "I am the joy of life! The joy of being! No matter how and in what form. I am nothing, because I am everything; everything because I am nothing! and of such eternity you mortals would be jealous."

"What is bored? Bored! It almost sounds like a pain. Is it?"

"A dull pain, very dull."—BULLETIN No. 17, Oct. 10, 1911, from the Playgoing Committee, Drama League of America, 1426 Forest Ave., Evanston, Ill.

### *A Little Prayer by Miss Brooks:—*

This little prayer I am enclosing was really meant for children, although it is not so labelled, and many have found it to be just what they wanted for their children. It is positive and yet simple. Its author, Miss Nona L. Brooks, is the pastor of our First Divine Science Church of Denver. Here is the little prayer, which I trust you will print in *Nautilus*:

#### MY EVENING PRAYER.

*Now I lay me down to sleep;  
I know that God His child doth keep.  
I trust Him for my daily food,  
My life, my health, and all my good,  
May I grow stronger day by day,  
And learn to live the truest way.  
All this I ask because I know  
Thou art the Love that wills it so.*

—MARIE MAYNARD PATCH, 730 17th Ave., Denver, Colo.

### *The Cold Water Cure:—*

Having read with much interest the discussions in *Nautilus* concerning the hot water cure, I wish to say something in behalf of cold water as a remedial agent. My experience with it began when I was a boy. I lived on a farm and went barefoot and was afflicted with painful stone bruises. I can remember lying on my palate on the floor and crying for days while the pus was gathering in sufficient quantity to be lanced, and owing to the hardness of the feet, that was a painful operation. Afterwards we learned the virtue of cold water. I would simply put my foot in a basin of cold water, which would give relief. As the water adjacent to the foot became warm I would stir the water. That would give ease until the water would become too warm to keep down the pain, when the water would have to be changed. During the time of the changing of the water I could hardly endure the stinging sensation. The skin of the foot would become tender, and if any lancing was required it was an easy operation.

I once had what seemed to be a large boil



developing, and all pain was destroyed, and whatever it was was prevented from developing by bathing the place in cold water whenever there was pain. Laying a cloth immersed in cold water on the eyes and changing it as it gets warm, is excellent for weak or inflamed eyes. I have often cooled down fevers by dipping my hands in a basin of water and rubbing the body, and then putting on a little extra bedding and taking a slow sweat. It is somewhat weakening but better than burning with fever. I have always found the application of cold water to be valuable in any kind of inflammation, or fever, and when used faithfully, I never had occasion for any other remedy.

I never used ice water but only water of ordinary temperature. I think that is better, as there is no danger from the excessive cold.

A great writer has said that all the materia medica in the world cannot do a fraction of what can be done by the use of hot and cold water. I think he is correct. Of course it must be applied intelligently, but this intelligence any one can easily gain to a very great degree, and his own experience, feelings and common sense are very safe guides.—T. M. Cook, Box 245, Washington, D. C.

#### *Anent World Peace:—*

Had you noticed that Miss Katherine D. Blake of New York City, newly elected treasurer of the National Education Association, in a recent speech made at San Francisco declared herself in favor of making peace picturesque to youth, and advocated the teaching of the dignity of heroism of peace, and proposed an organization of "schoolboy friends and schoolgirl friends" to replace the Boy Scout movement? I admire the stand she has taken against the Boy Scout movement. Would also like to ask if you have heard of Mrs. J. S. Kiefner of St. Louis? She is secretary and organizer of the Universal Scouts of Freedom. Their pledge sounds good to me—almost good enough for a New Thought magazine to endorse. It is as follows:

"We, the Universal Scouts of Freedom, teach the universal brotherhood of man; that you are my brother, I yours; therefore we refuse to plunge bayonets into one another's hearts; we refuse to slay the fathers of little children and butcher the husbands of devoted wives. We refuse to rejoice over the victories that break the hearts and blind the eyes of the world with tears. We refuse to assassinate you and to hide our blood-stained hands in the folds of any flag. We do not want other's blood and refuse to waste our own."—Lottie J. C. Edwards, Rockville, Ind.

#### *From One of the Original Single Taxers:—*

I am more than pleased with the way you are advocating the taking of socially produced values to meet public needs. The Single Tax is coming fast. I was one of the committee who drafted the first Single Tax platform ever adopted, September 1, 1890, at New York City.

—C. J. BUELL, 1540 Laurel Ave., St. Paul, Minn.

#### *Clipped Pointers for Poets:—*

Poetry pays! This may seem an astonishing statement. Nevertheless, it is true. If there were one rule I would lay down first for the young versifier, it would be:

Have something to say.

Magazine editors, in verse, as well as in prose, crave the new voice, the new note, the new idea. My second rule would be:

Write of the things you know the best.

Which is merely another way of saying, write from your heart. This is a wonderful age in which we are living. It is the age of the motor, the vacuum-cleaner; the age of electricity—a word that includes more inventions that have aided humanity than any single word of our language. Yet the poem in praise of electricity has not yet been written.

This is the age of the flying machine. Yet the song of the birdman remains unsung.

The real poem of Progress has not yet been written. Yet this is the age of Progress.

If you live in a great city, do not try to sing of the country, and *vice versa*. Wherever you are, there your material lies. There is as much poetry in one New York street as there is in all the fields of the world. And there is as much poetry in one little flower, as Tennyson so well knew, as in all humanity.

Someone has said that the difference between a poet and an ordinary man was merely that a poet saw more.

The young writer should never imagine that his material is far away. It is on his doorstep if he will but see it.—CHARLES HANSON TOWNE, in *The Magazine Maker*.

#### *A New Thought Center in St. Louis:—*

Another note in the Harmony of the World's Symphony of New Thought. The St. Louis Metaphysical League has substituted the words "New Thought" for the Greek word, "Metaphysical," to better identify its work with the National New Thought Alliance, and for advancing the World Movement, termed the New Thought Philosophy. It has been doing public work for over a year, has rooms open daily, library and reading privileges, and competent instructors along New Thought lines, both public and private.—Miss HARRIET C. HULICK, League Manager, 509 N. Newstead Ave., Alexandria Bldg., St. Louis, Mo.

#### *From Anne Warner in England:—*

We are now beautifully settled in the prettiest home in England and I shall get to work Monday. The only serpent in my Eden is the enclosed interview which I "didn't say." It is running wildly over the surface of the earth and has taught me afresh that the hardest of tasks is to say what you mean. I only wanted to be nice to a poor little girl reporter on her first day's reporting, who insisted that I would miss all that made life worth living

(Continued on Page 60.)



## Coffee Heart

### As Dangerous as the Tobacco or Whiskey Heart.

"Coffee heart" is common to many coffee users and is liable to send the owner to his or her long home if the drug is persisted in. You can run 30 or 40 yards and find out if your heart is troubled. A lady who was once a victim of the "coffee heart" writes from Oregon:

"I have been a habitual user of coffee all my life and have suffered very much in recent years from ailments which I became satisfied were directly due to the poison in the beverage, such as torpid liver and indigestion, which in turn made my complexion blotchy and muddy.

"Then my heart became affected. It would beat most rapidly just after I drank my coffee, and go below normal as the coffee effect wore off. Sometimes my pulse would go as high as 137 beats to the minute. My family were greatly alarmed at my condition and at last mother persuaded me to begin the use of Postum.

"I gave up coffee entirely and absolutely, and made Postum my sole table beverage. This was 6 months ago, and all my ills, the indigestion, inactive liver, and rickety heart action have passed away, and my complexion has become clear and natural. The improvement set in very soon after I made the change, just as soon as the coffee poison had time to work out of my system.

"My husband has also been greatly benefited by the use of Postum, and we find that a simple breakfast with Postum, is as satisfying and more strengthening than the old heavier meal we used to have with coffee."

Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in packages.

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

*(Continued from Page 59.)*

by going abroad. She, meanwhile, had determined to create a sensation with her article—and she did.

When I have more time I'll write you of this place. Meanwhile believe that I mean

to fill it with happy days and thoughts.—  
ANNE WARNER FRENCH, The Clock House,  
Marnhull, Dorset, England.

#### *New Thought—*

That attitude of mind that makes us kin  
Unto the Self we used to doubt and fear—  
The Self that knows no sickness, death or sin,  
The Self that brings us Health, Success and  
Cheer.

That mode of thinking so misunderstood,  
As to be termed a sham, a silly fad,  
By all except a few who see the Good  
Where others, scoffing, only see the bad.

That attitude of mind which is divine—  
Which is not earthly, so can not be bought;  
The Sense of God that's rightly yours and  
mine—

The Over-Soul—was shown us by New  
Thought.

—By W. WEARE HOLBROOK (age 15), Onawa,  
Iowa.

#### *Giving and Selling:—*

I would like to voice some of the thoughts that I am daily acquiring in the study of New Thought. Some of these thoughts relate to the all-prevailing obsession of "doing good" to others only for a monetary consideration; instead of spreading the ways and means of our salvation broadcast, as the Savior has commanded, free and full to all men. "Salvation is free" without money and without price. But today if one has a God-given gift, straight from heaven, such as song for instance, a gift free, from the Great Giver of all, that may inspire a world of men to better things, and carry the sin-sick soul away from the earth plane into new vibrations, is it free to all? To the downtrodden and sordid mass of humanity, who do not even dream of better things any more? Oh no! It is for those who are able to pay the price of admission to some grand building, able to wear the clothing demanded by polite usage, able to ride in the taxicab to and from that place, and also unable to appreciate that God gave that voice and that it is prostituted to commercialism.

Have we a treatise on soul "awakening," or body building, or deep breathing, or Success, or what not? Is it free for those who deeply submerged and unawakened, never have dreamed of such possibilities? Not at all. They are for selling to those who had already enough cash to have come in touch

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with some literature in which they are advertised. The thing is not "*What shall I do to uplift my brothers, to show them the way, to give them of the gifts that Infinite Love has given me,*" but only "*what price can I get out of them for it.*"

In my mind greed of gold, miser's lust of acquisition, commercialism, whatever term is handy to express this beast of avarice that holds us in its power, is the great retarding influence that holds this nation captive and in chains.—CARRIE W. CARSEN.

We think this criticism, like every other, contains some truth and some error. "The laborer is worthy of his hire." The great singer, whose voice our correspondent thinks should be "free" for everyone to enjoy, has spent many years of the hardest work and thousands upon thousands of dollars to perfect herself in her art. How could she do this if she did not charge a price for her work, unless she were independently wealthy at the start, which is almost never the case with a great artist. More likely than not the singer has a family or relatives to support in addition to herself.

Again, it is a fact in nature that people do not appreciate what comes to them without effort. They do not appreciate what is "given" to them. A very able lecturer whom the writer knows, a man who has studied with some of the ablest scientists and teachers in Europe and America, and who has a real message of value to deliver to the world, repeated a series of his lectures three times in a large American city. The first time, the lectures were absolutely free. The second time a fee of \$1.00 was charged. The third time \$10.00 was charged for the series. The lectures were exactly the same in each case, but the attendance was very much larger the last time the lectures were delivered. In other words, many more people appreciated the lectures when they had to pay \$10.00 to hear them than when they were offered free. Offer anything free and you attract only the idle and curious, and they will attach no value to what you may give them. There is a law of justice, of balance, of action and reaction, of compensation which must be observed in all human relationships, and this law is violated when you really give "something for nothing."

We all need more or less the stimulus of necessity. If everything were "free" and we had nothing to do but eat, drink and sleep,

## A Brain Worker

**Must Have the Kind of Food That Nourishes Brain.**

"I am a literary man whose nervous energy is a great part of my stock in trade, and ordinarily I have little patience with breakfast foods and the extravagant claims made of them. But I cannot withhold my acknowledgment of the debt that I owe to Grape-Nuts food.

"I discovered long ago that the very bulkiness of the ordinary diet was not calculated to give one a clear head, the power of sustained, accurate thinking. I always felt heavy and sluggish in mind as well as body after eating the ordinary meal, which diverted the blood from the brain to the digestive apparatus.

"I tried foods easy of digestion, but found them usually deficient in nutriment. I experimented with many breakfast foods and they, too, proved unsatisfactory, till I reached Grape-Nuts. And then the problem was solved.

"Grape-Nuts agreed with me perfectly from the beginning, satisfying my hunger and supplying the nutriment that so many other prepared foods lack.

"I had not been using it very long before I found that I was turning out an unusual quantity and quality of work. Continued use has demonstrated to my entire satisfaction that Grape-Nuts food contains the elements needed by the brain and nervous system of the hard working public writer." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in packages.

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

the race would soon die, smothered in its own inactivity. Within reasonable limits we need to feel the law of the survival of the fittest to keep us healthy and merry. The desire for money may be an American failing, but it is also a source of great national power. It needs not so much to be abolished as wisely regulated, turned into more healthy and altruistic channels.—THE EDITORS.

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*Too Much for Kipling:—*

Re Kipling's new poem in November *Ladies' Home Journal*—

*Did Kipling meet a tartar  
Somewhere in his little life,  
And did she rap his knuckles  
And refuse to be his wife?*

*So he mounts a little saddle  
On a beast of rant and rail  
Because the female of his species  
Has proved braver than the male?*

Joyfully—A. M. WORDEN.

*Wanted: A New Song:—*

I would like to have a small poem of three or four verses for a society closing song. I am not poet enough to produce the one I wish, and I know among the host of *Nautilus* readers there is one who could be interested to bring his thoughts into rhyme. Brotherly love, anything noble, should be mentioned and the welfare of those nearest our heart—those at home—not to be forgotten. Name of author will be at the heading of the song to melody, "My Country 'Tis of Thee"—and if good will become the song of thousands of societies all over the United States.—J. H. ZIMMERMANN, 3127 South Main, Los Angeles, Cal.

*An Opportunity:—*

It does not happen that I do not want *Nautilus* any longer, for I do, but I want to subscribe for it through John Gordon, a helpless cripple here in our city, and I am sure you will not mind.

I am sending you a little booklet that in your busy life I trust you will take time to read. It tells of one of the most noble struggles ever made by any man for independence and a livelihood.

And by the way, dear friend, would it not be possible for you to spare a little corner in *Nautilus* next month to tell your readers something of this noble life and ask them to send their subscriptions for the *Ladies' Home Journal*, *Saturday Evening Post*, and *The Country Gentleman* through him?

As a firm we are sending out several thousand of these booklets, with checks which will explain themselves. We are doing this simply to help him out in an undertaking that would be vast indeed for a well, strong man but utterly impossible for him without the co-operation of others who long to see him succeed.—MRS. ANNA TWEEDY, 2609 Woolsworth Ave., Omaha, Neb.

*The study of the book, "Solar Plexus" has almost cured me of those awful crying spells (caused by other's seeming wrong doing). I get most benefit from the Lessons in Self Healing, and "Solar Plexus." Here is one dollar as a love offering, not for a lesson or a book, just a little love offering. May it multiply itself many times for you.*—MRS. JENNIE WOLLAM, San Diego, Cal.



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

—"Business Power," by Frank Channing Haddock, Ph. D. A royal volume of 556 pages, silk cloth binding, gold stamping, gilt top. Size 6x9 inches. Nearly two inches thick. Printed from clear large type on heavy antique laid paper. The matter is conveniently arranged in numbered paragraphs. This book tells how to develop power for success in business; how to apply in a direct manner thought force and will power to the creation of permanent success. This book teaches the value and power of system, of plan, in business. It would replace haphazard methods with scientific rules of action. Instead of traveling by devious and winding roads it would teach you the short, direct, effective, scientific way to success. It teaches the kind of action that creates business and makes success certain, and tells how to apply this action. You can open the book at random and wherever the eye lights you will find practical methods and plans for success. The use of Will, the Subjective Powers of the Mind, the development of courage and self confidence are all dwelt upon in direct, practical, understandable manner. It is rarely that one meets with a book of such real and practical value in the affairs of everyday life as "Business Power." Price, \$3.20, delivered. Address Albert Lewis Pelton (The Power Book Library), Meriden, Conn.

—"The Uplift" is one of the brightest and prettiest magazines that comes to our table. And it is edited and published by a woman—Dora Morrell, 2821 Clifton avenue, Baltimore, Md. She is a sort of progressive Socialist and insurgent New Thoughter extraordinary. 10 cents will bring you a sample copy of *The Uplift* which is a monthly, price \$1 per year.—E. T.

—"Fruits of the Spirit," by Elizabeth Chase Regnier. A Year Book of favorite sentiments. It is evident that far more than the usual attention has been given to the preparation of this little book, and the quotations are far above the average. Many of the selections form valuable suggestions with which to begin the day. Many of the selections are in the nature of New Thought affirmations. The book contains 72 pages, cloth bound. Price, 50 cents. Address Glass Book Binding Company, Los Angeles, Cal.

—"The Return of Caroline," by Florence Morse Kingsley. A companion book to "The  
(Continued on Page 64.)



## "It's Just Your Nerves— You've Worked Too Hard!"

David Belasco

The eminent dramatic author, writes:

"It gives me pleasure to see you know the wonderfully beneficial results I have experienced from the use of your Sanatogen. It is a most invigorating effect upon the nerves, and I heartily recommend it to all who, like myself, are obliged to overwork. After my personal experience I can really vouch for its recuperative qualities."

George Ade

the humorist, writes:

"I have given Sanatogen a trial and I am convinced of its merits."

Mrs. Sarah Grand

author of "The Heavenly Twins," writes:

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

PERHAPS you have passed through one of these trying moments—when you thought your whole system was going to pieces, when the storm clouds of ill-health seemed to be shutting you in, when you feared for your very life.

Perhaps some one near to you has told you the simple truth—that work and worry and strain had vitally disturbed your "balance of power," had shattered the entire nervous organization upon which every function of healthy life must depend—leaving you away "below par" in the matter of sleep, in the matter of appetite, in the matter of digestion—in the matter of *thinking*.

In such a moment one word would mean much to your present and future—Sanatogen.

It is just at such a time that Sanatogen, the wonderful food-tonic, displays its splendid powers. It is just when nerves, blood, tissues are "down" that Sanatogen gently, yet searchingly and forcefully nourishes the points of weakness by *feeding* the depleted cells with the very elements of which they have been robbed—*building up* that which has been torn down with *natural* body elements that are quickly and *naturally* absorbed.

Men of action everywhere—men who *do* things in the world, and who are feeling the strain—and 15,000 physicians who are meeting the serious responsibilities of their calling—heartily endorse Sanatogen, which has given a new, a unique, and a memorable meaning to the words "food-tonic."

"Our Nerves of To-morrow"—FREE

This is a beautifully illustrated treatise by a physician of note, absorbingly interesting and brimful of facts and information that are of *vital* interest to you. The book also contains evidence of the value of Sanatogen which is as remarkable as it is conclusive.

Sanatogen is sold in three sizes:

\$1.00, \$1.90, \$3.60

Get Sanatogen from your druggist—if not obtainable from him, sent upon receipt of price.

THE BAUER  
CHEMICAL CO.

558 Everett Building  
Union Sq., New York





(Continued from Page 62.)

*Transfiguration of Miss Philura.* "The Return of Caroline" is printed and bound in the same dainty style as the former book—silk cloth binding, handsome cover design stamped in colors, large type, heavy paper. Covers are protected by a heavy printed paper jacket. The story is told in perfect English, and is simple, interesting and wholesome. It is about a "sweet girl graduate" and how she learned a needed life lesson. The book would make a charming gift. Price 44 cents, postpaid. Funk & Wagnalls Co., New York.

—"A Calendar for Saints and Sinners." An elaborate calendar, 6½x9½ inches, decorated frontis page, printed on very heavy coated paper in two colors. Contains selections for every day in the year—selections humorous, optimistic and sentimental from a large variety of writers, principally poets. The Calendar comes in a special box, and is all ready to hang on the wall. Price, \$1.00. Forbes & Co., 325 Dearborn street, Chicago.

—"Man: King of Mind, Body and Circumstance," by James Allen. A little book that tells one how to live so as to find harmony in his environment and freedom from outward dominion by the power of thought. The reader will find himself carried along to a higher plane by the calmness and assurance of the author and the simplicity of his diction and logic. Bound in boards. Price, 56 cents. Thomas Y. Crowell & Co., New York.

—"The Twelfth Christmas," a playlet embodying the Christ Child's Revelation, by Marjorie Benton Cook. A beautiful little gift book printed in two colors, ornamental border design around each type page, bound in stiff paper covers, printed with special design. Each book in handsome decorated box. Price, 50 cents. Forbes & Co., 325 Dearborn street, Chicago.

—"The Transfiguration of Miss Philura," by Florence Morse Kingsley. Special new holiday edition. Nearly 100,000 copies of this little classic story of human love and its power to work a miracle in a lonely life, have already been sold. It has proved a messenger of good cheer and optimism to thousands who would not care for a dry treatise on New Thought. This special edition has a beautiful and attractive cover, is printed from large type, has ornamental margins with border on each page, and four illustrations in colors, of the principle events. Each copy packed in handsome box. \$1.10, postpaid. Funk & Wagnalls Co., New York.

—"The Fourth Physician," a Christmas story of a new and distinctive type. The story is based upon a play which won first prize over eleven hundred others, submitted in a recent contest. Prominent characters are Hilary, the philosophical old colored servant and three physicians.

The "Fourth Physician" is the Great Healer of all ills. A first-class story with New Thought ideas. The book contains several

illustrations and is very handsomely printed and bound. Price, \$1.10. A. C. McClurg & Co., Chicago.

—"Love." A dainty treasure box of beautiful sentiment, selected from the words of the wise in all ages—Jesus, Marcus Aurelius, Emerson, Browning, *et al.* It is brimful of the heart throbs of life. Daintily printed in tint and olivine, with gold title and with embossed jacket. Each copy boxed. Price 50 cents, postpaid. Griffith, Stillings Press, 368 Congress street, Boston, Mass.

—"Mental Efficiency," by Arnold Bennett, author of "How to Live on Twenty-four Hours a Day." The author claims that if a course of treatment can be devised to make the body efficient, a like course can well be devised for the mind. In this book he shows how the mind may be the servant of the soul. The more a man thinks in right directions the more happy is he sure to become and the less a slave to environment, says Mr. Bennett. "Mental Efficiency" is not only beautifully written, but it is interesting, often humorous and always helpful in a personal way. You feel that the author is addressing you directly. He outlines the views of life that he has found helpful; 119 pages, cloth, 82 cents, postpaid. George H. Doran Co., New York.

—"Pushing to the Front," by Dr. Orison Swett Marden, editor of Success Magazine. A magnificent work of 814 pages, which shows the reader how to discover his strong points and guard his weak ones, how to do the things that will insure his success, and how the great men in all ages have succeeded. It tells of the romance of achievement and by numberless anecdotes and concrete examples drives home the practical ways that lead to sure success. A new and greatly enlarged edition of this splendid book has just been issued; 814 pages, bound in cloth, gold stamping gilt top. Contains many pictures of great men who succeeded. Price \$3.22. The Success Co.'s Branch Offices, Petersburg, N. Y.

—"Ben King's Southland Melodies." A beautiful book of rollicking jingles and sentimental verses in negro dialect. Each type page is surrounded with a special border design in color. Many photographic half-tone illustrations of life among the real Southern Darkies. One of the best songs is "De Cushville Hop," the closing verse of which runs as follows:

Bring out de banjo, plunk-plunk-pling,  
Watch de motion ob mah step and mah swing;  
Don' yo' pestah me er make me ston  
When I git in motion at de Cushville hop.  
Um-hm, niggah, keep away, keep away!  
Um-hm, niggah, not today!  
Keep away from me kase I done cain't stop;  
I'se jes' caught mah motion fo de Cushville hop.

Beautifully bound in silk cloth, gold stamping on cover. Price \$1.50. Forbes & Co., 325 Dearborn street, Chicago, Ill.

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# Reducing the Costly Percentage of Failure Due to Our Eyes.

By ROBERT STUART, M. A.

The age in which we live is putting an extraordinary tax on human machinery. No one who looks about at the multiplying activities of modern life can doubt that our ancestors were subjected to no such strain.

We speak of "the strenuous age." Each of us is made to feel that life is more complicated than it used to be. And each of us is made to feel that "keeping up with the procession" calls for more energy, more concentration, more nervous force than ever before. Not to realize this is to fall behind—to be reminded in dollars and cents, as well as in physical failure, that we are letting Opportunity pass us by. Certainly it never was truer than it is today that we cannot afford to be less than our best.

Cross a busy street. The clang and rush of traffic illustrates the growing excitement of living.

That delicate fabric, our nervous system, is hammered by a thousand sensations where one did a hundred years ago. The conflicts of business have become fiercer. Social life is more nervous and exhausting. The very "improvements" of modern days are new taxes on the brain.

People read more than they ever read before. Scholars did the reading in the past ages. Today everybody reads—and reads everywhere, on the trains and street cars, in all sorts of varying and shifting lights.

Did you ever look over a modern child's heap of school books? Once the child had but to learn the three R's. Now a score of sciences are crowded into its head. Thus at the very beginning of life the modern creature is made to feel the increasing complexity of things.

What is the result?

We have the same old machinery to get along with. We have the same senses, the same nerves. We have the same ambitions to excel—the same personal and family need to "win out" in the life-struggle. The changes in life have come and we cannot get away from them.

Two facts are to be accepted. First, we must adjust our body machinery to the new conditions, learn to use life to our benefit and happiness. Second, we must look to the body machinery itself, find how we may correct the disturbances caused by new kinds of strain and friction if we

are to maintain our effective power in the world, if we are to meet higher costs of living and the keener competitions of the hour.

And here we come to a remarkable discovery of science in its recent study of the ills that the flesh has inherited and has acquired in these hustling days. It was easy to guess that nerves in general were going to rebel and that the rebellion would show itself in manifold ways destructive of our deficiency. But it was only the step by step scrutiny of science that discovered the far reaching effects of *eye strain*.

We live through our eyes. They are the capital of our consciousness. They are the most delicate and wonderful feature of the body machine. Darwin, when he explained man's development from the first living particle, admitted that the eyes were harder to account for than anything else in the whole evolution theory.

Life could not be complicated without putting the heaviest burden on the eyes. The vast growth of the reading habit is only a part of this burden. The jerk and glitter of city streets, the tremendously increased pace of traffic in city and country, the blur of the automobiles, the swish of scenery past the train window, all contribute to the burden.

It was easy to guess this, but only the deeper investigations of science revealed the relation between various maladies of today and the growing strain on the eyes.

Fully to appreciate what this strain means to the average person we must remember that the eyes are really little cameras—exact counterparts in every particular of the camera. There is the lens with the iris opening, enlarged or contracted according to the amount of light. There is the dark chamber corresponding to the camera bellows, and the retina corresponding to the sensitive plate or film. Delicate muscles turn the eyes in any direction; other muscles control the iris; still others operate the focus.

These many muscles weary of their task when the strain is too heavy. You know what happens to an old camera bellows?—it gets flabby. The same thing happens to old eyes, or eyes prematurely aged. The result is failure in easy focus, perhaps total failure. The focussing muscles do their best—and the tax of doing it



affects the entire bodily system—lowers the vitality. And lower vitality too often means low spirits—and low salary.

To the general public, it was, indeed, astonishing to learn on the highest authority, that not merely headaches and nervousness resulted from trouble with the eyes, but that eye strain which *did not always display itself locally*, in a way to be recognized locally, was responsible for sleeplessness, over-drowsiness, irritability, indigestion, a sense of nausea that affected the appetite and directly diminished the working power of the human machine.

"I had never thought that it might be my eyes!"—how frequently the specialist has heard that exclamation!

As a writer in the *Delineator* puts it: "Nowadays, the wise doctor, having an obscure stomach trouble to deal with, in the absence of other explanation, looks to the eyes. Eye strain has a most potent and far-reaching influence on digestion. I know of one case of chronic dyspepsia, of a year's standing, completely cured by a change of eye-glasses."

"A change of glasses"—there you have one makeshift that brings temporary relief. It might have been a prescription for a first pair of glasses. Glasses are not to be despised. They are a great invention. So are crutches. But it would be better than crutches to make it possible for a man to go about on his own legs.

Glasses, however we may regard their disfigurement, do not really answer the great eye questions: How can eyes be made stronger to meet the strain of modern life? How can troubles resulting from eye strain be corrected or ameliorated? The crutches, yes—if you must. But just as new science in physiology has done wonders in correcting deformities and crippled conditions that formerly made mechanical support necessary, so has a new science met this problem of the eyes. And this new science reaches difficulties that *no glasses* can aid.

How does it do this?

First, by recognizing the intricate structure of the eye system. Second, by meeting and treating the defective conditions brought about by strain—strain past and strain to come.

"Eye strain" is the strain on the muscles of the eye, and as Douglas C. McMurtrie remarks in his "Conservation of Vision," eye strain is "the most widely spread of all disorders of the eye." This author adds: "It is likely that the effects of this form of eye trouble are greater and more disastrous than all other forms put together." Scores of specialists in Europe and America might be quoted to the same effect—have shown that unsuspected eye strain is hampering the progress of thousands of ambitious men and women.

How shall these strained muscles be helped and our full body-power be restored?

How do we help strained muscles in other parts of the body? By manipulation—by massage that stimulates the normal circulation, suggesting new life to the tired muscles. Doctor de Schweinitz of Philadelphia, professor of Ophthalmology in Jefferson College, speaks pointedly when he calls attention to the fact that in treating, without the knife, even so serious a condition as dreaded cataract of the eye, massage of the

eye-ball "has been followed by improvement of vision and deepening of the anterior chamber." The *Medical Record*, speaking of the same condition, insists upon the value of "any means that would bring an increase blood supply," and urges that "the most feasible plan seemed to be properly applied massage."

The formidable difficulty of attempting to accomplish this massage with the hands seems to have been successfully met by a simple appliance invented a few years ago by a New York physician—a device that accomplishes safely and efficiently on scientific principles, that delicate service impossible to mere hands.

All great inventions seem simple and obvious when once they have been accomplished. It may without exaggeration be suggested that no great invention ever was more *timely* than this, for the tired eyes of the world never needed an eye help as they need it now. It is equally safe to anticipate that thousands more spectacles will be discarded when this more natural, reasonable and effective aid to the *real defects* has begun to do its wide work in the world.

The possibilities of this method of restoring health to the machinery of the eyes will be suggested when you remember the condition in which the unhelped eye so frequently falls. The loss of true form in the eye, resulting from tired or flabby muscles and poor circulation, means failure of focus and all the distresses of "near" or "far" sight. Hypermetropia, or far sight, is simply a flattening of the eyeball. Presbyopia, or old sight, is but a debility of the ciliary muscles ordinarily met by "stronger" and still stronger glasses—crutches for the eye which natural help in the muscles would entirely obviate. Every such failure of duty in the eye muscles and tissues tempts disease. You cannot put new muscles in an eye as you would a new belt on an engine, but you can restore health in these muscles, help them to a renewed strength that assures the doing of their natural work.

This is the function of the device to which I have alluded—to give the eye the chances for its own health that we give to other parts of the body. Your eyes need this help whether you have gone the length of wearing glasses, debated the need of them, or have only found in yourself a loss of bodily power inevitably following the prevalent overtaxing of these priceless servants. Used once or twice a day for a few minutes, this device is an adjunct of healthy activity held in enthusiastic esteem. It means vigor at the capitol of the conscious body, a buoyant, an energetic command of the forces that keep us up in the procession.

The device and the system of eye massage made possible by its use are described in a highly interesting pamphlet by Dr. Pinchot of 134 West 65th street, New York, who will send it without cost to those who may be interested. I think you will thank me for calling your attention to it.

At all events I shall personally be gratified if I have awakened your interest in this "great and neglected question of eye help," to its bearing on your capacity as an individual, and consequently to its certain effect not only on your ambitions and fortunes as a producer, but on your comfort and happiness as a well-equipped social force in a strenuous world.



# Facts About Oliver Typewriter LOCAL AGENCIES

For the benefit of hundreds who want to know the basis on which appointments to Local Agencies of The Oliver Typewriter are made and the money-making possibilities of such agencies, we submit these facts:

The Local Agents' sales organization of The Oliver Typewriter is made up of a force of 15,000 men. This sales force, great as it is, is constantly receiving additions because of the remarkable expansion of our business and the vast territory which must be covered. It is at the present time the strongest and most successful selling organization in the typewriter industry.

Believing, as we do, in the principle of intensive cultivation, we appoint Local Agents in the smallest towns and villages as well as in the great trade centers of the country.

This policy has built up an organization that is unique in many ways, but conspicuously so in the fact that its units are drawn from a multitude of different classes.

Instead of selecting only those who have had experience in selling various lines of merchandise we waive that qualification in favor of inherent ability and willingness to learn.

We assume the responsibility and expense of providing the necessary training in practical salesmanship in order to secure men of the right stamp.

We have found that men who are ambitious to succeed, men who are willing to learn and are possessed of good *hard sense*, make the best Local Agents.

One need not have a silver tongue to sell Oliver Typewriters—just know the machine, believe in it, *fight for it!* Nothing can withstand such salesmanship, applied to such a product.

Did space permit we could cite many instances to show how telegraph operators, clergymen, bankers, mechanics, doctors, teachers, printers, lawyers and tradesmen have done wonders as Local Agents for The Oliver Typewriter.

Local Agents are not required to devote their entire time to the work. Men who are engaged in some other business or occupation can take on a Local Agency for The Oliver Typewriter without sacrificing their interests. This plan enables men now employed on salaries or engaged in business enterprise to materially increase their incomes without assuming the slightest risk.

The man who takes the Local Agency for The Oliver Typewriter has nothing to lose and everything to gain.

But look what we risk when we give a man the exclusive agency of The Oliver Typewriter in his locality.

We risk the profits which may be lost through the agent's neglect or inefficiency, for every town, however small, has definite sales possibilities.

We risk our prestige, for the Local Agent has our honor in his keeping.

The Local Agent makes on every sale of new Oliver Typewriters in the territory assigned, during the full life of the arrangement, even though our travelers may help him or make sales independently of him.

Because of the risks we assume in tying up exclusive territories with Local Agents, we exercise the greatest care in an effort to "pick the winners."

## How It Pays

The Local Agency for The Oliver Typewriter, considered purely from the stand point of its money-making possibilities, is exceedingly attractive. We set no limit to earnings. Where the field warrants a man in giving it his undivided attention, the agency can be made to pay a handsome income. The man who gives only spare time to the work can easily make it pay.

The young man in the small town or village who wants to get out in the great world, who seeks broader opportunities, is fortunate if he succeeds in securing a Local Agency for The Oliver Typewriter.

He becomes an integral part of a business of world-wide proportions.

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## The Standard Visible Writer

A business where ability commands a premium.

Men who started as Local Agents for The Oliver Typewriter are today officers of the company.

The Local Agent's work brings him in contact with one of the most progressive and successful sales organizations in the world.

Think of the inspiration, the enthusiasm, the incentive to succeed that come from this vital contact with a 15,000 man-power sales organization!

The business man who takes up the Local Agency as an auxiliary to source of income can apply to the promotion of his own business the knowledge gained from this great force of sales experts.

Our famous "17-Cents-a-Day" Plan of selling Oliver Typewriters is a powerful aid to Local Agents.

With this splendid machine, our best product, offered on such tempting terms, the Local Agent must succeed if he puts forth proper effort.

## How to Secure a Local Agency

Applications should be forwarded by mail direct to Agency Department.

There are still a large number of towns where we have no Local Agent. There are other towns where The Oliver Typewriter is not represented satisfactorily. If there is no opening in your immediate locality, we will find a place for you elsewhere if you are the man we want.

You will readily understand the necessity for immediate action. Every mail brings a large number of applications, and Local Agency assignments are being made as fast as we find properly qualified men.

If you want to better yourself in 1912 now is the time to act.

Address Agency Department

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349 Oliver Typewriter Bldg., Chicago, Illinois



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(Continued on Page 72.)

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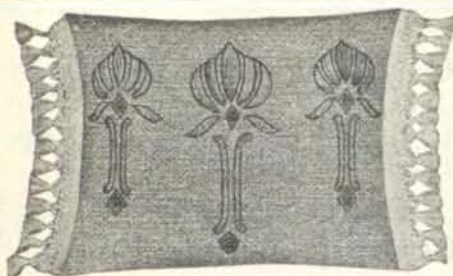
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(Continued from Page 70.)

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(Continued on Page 74.)

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(Continued from Page 72.)

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(Continued from Page 74.)

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(Continued on Page 84.)

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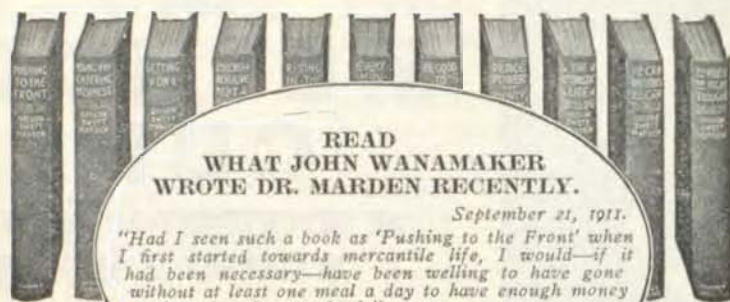
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(Continued from Page 76.)

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(Continued on Page 88.)

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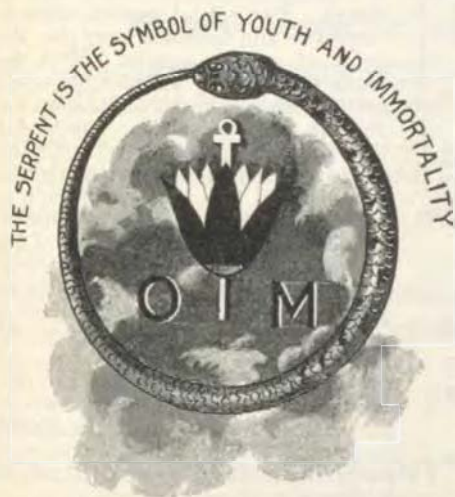
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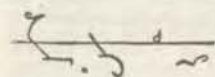
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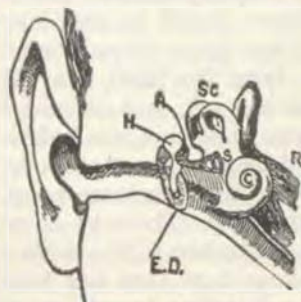
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# Your Finances~Some Facts

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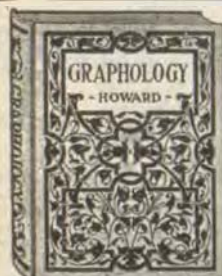
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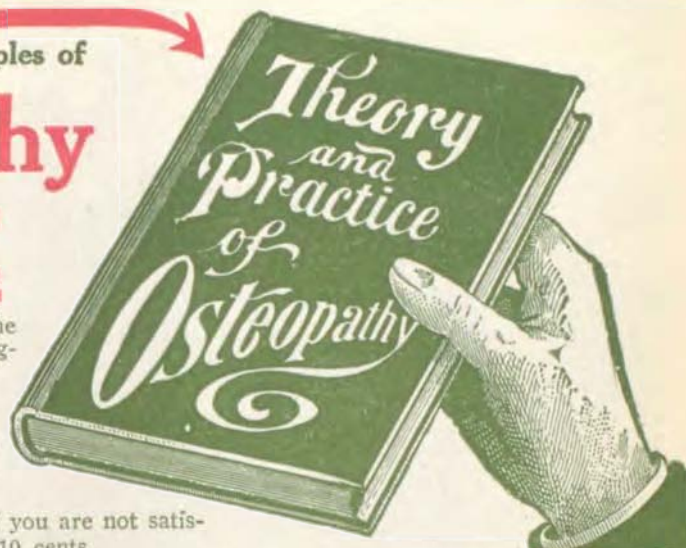
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Power from within! Strength that is **more** than mere muscular strength—the strength of perfect health, abundant nerve force—the strength of the **perfect man** now within your reach through **Vibration!**

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

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may be returned to you through **Vibration**. For **Vibration is Life itself**. It will chase away the years like magic. Every nerve, every fibre in your whole body will fairly tingle with the force of your own **awakened power!** Stagnation simply cannot exist.

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