

The NAUTILUS

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and you
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only the dead
ones that are
used for door-
mats.

—The Caxton.



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used for door-
mats.

—The Caxton.

NEW THOUGHT CENTERS.

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

- BERKELEY, Calif.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.
BILLINGS, Okla.—Dr. H. G. Coffeen.
BOSTON, Mass.—Miss Leonora Hsley Joslyn, Suite 616, 59 Temple Place.
BOSTON, Mass.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.
BUFFALO, N. Y.—Mrs. Candis J. Hall, 528 Delaware avenue.
CALGARY, Alberta, Canada.—Mrs. M. Mason, 236 Eighth avenue, West.
CANTON, Ohio.—Ralph W. Young, 323 North Market street.
CAPE TOWN, South Africa.—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.
CHICAGO, Ill.—Mrs. Louise Alden, 400 Hermitage avenue.
CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.
CHICAGO, Ill.—The Chicago Fellowship; Benjamin Fay Mills, Lecturer and Leader. Meetings Sundays at 11 a. m. at the Whitney Opera House.
CHICAGO, Ill.—Priscilla Knox McArthur, 1340 La Salle avenue.
DAYTON, Ohio.—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.
DENVER, Col.—Mrs. Edith Marie Raymond, 302 Twenty-second street.
EDINBURGH, Scotland.—Helen Rhodes-Wallace and Robert Wallace.
HAMILTON, Ontario, Can.—Clove & Son, 16 King St., West.
HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.
JAMESTOWN, N. Y.—W. L. Peters, 11 B. East 8th street.
JERSEY CITY HEIGHTS, N. J.—Mt. Pitcairn Spiritual Association, 380 Central avenue.
JULIAETTA, Idaho.—S. A. Roe, M. D.
KIESTER, Minn.—Mrs. Emilie Ewald.
KALAMAZOO, Mich.—Home of Truth, 211 West Dutton street. New Thought Library.
LAMAR, Mo.—James C. Thomson, N. D. D. C., Box 22.
LONDON, England.—Higher Thought Center, 10 Cheston Gardens, W.
LONDON, England.—L. N. Fowler & Co., 7 Imperial avenue, E. C.
LONDON, England.—Power Book Co., 29 Ludgate Hill, E. C.
LONG BEACH, Cal.—Mrs. S. F. Connley, 14 American avenue.
LOS ANGELES, Calif.—The Fountain of Life Institute, 943 So. Broadway.
LOS ANGELES, Calif.—The Holmes Book Co., 333 South Main street. Occult, New Thought, and Theosophical Books.
LOS ANGELES, Cal.—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
LOS ANGELES, Cal.—Occult Book Co., 213 Mercantile Place.
LOS ANGELES, Cal.—The Los Angeles Fellowship; Reynold E. Blight, Minister. Meetings Sundays at 11 a. m. in Blanchard Hall. Office, 430 Blanchard building.
LYNN, Mass.—Mrs. Sarah F. Meader, Metaphysician, 10 Kenwood terrace.
MELBOURNE, Australia.—Miss E. R. Hinge, 178 Little Collins street.
MILWAUKEE, Wisc.—Gustave Pinske, 713 State street.
NEW YORK CITY.—Mystic Light Library Association, 49 John street.
NEW YORK CITY.—New Thought College Free Reading Room, 110 W. 34th street.
NEW YORK CITY.—Roger Bros., 429 Sixth avenue.
NEW YORK CITY.—Dr. Richard R. Schleusner, 188 East 27th street.
OAKLAND, Cal.—Rest Reading Rooms, 719 14th street.
OAK PARK, Cal.—B. E. Moyer, 2915 34th street.
OMAHA, Nebr.—Omaha New Thought Fellowship, Room 3, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.

- ORANGE, N. J.**—Mrs. Frances A. Ross, The Fairbanks, 477-481 Main street.
PATERSON, N. J.—G. Van Dalinda, 321 Romaine bldg.
PHILADELPHIA, Pa.—Mary E. Brown, 1839 N 11th street.
PITTSBURG, Pa.—Dr. H. Lewis Belknap, 813 Wood street, Second floor, Wilkesburg Station.
PORTLAND, Ore.—W. E. Jones, 284 Oak street, Henry Building.
PROVIDENCE, R. I.—Miss S. C. Dunham, 104 Olney street.
SALT LAKE CITY, Utah.—Shepard, the Magazine Man, 77 East 3d South.
SEATTLE, Wash.—Mrs. Agnes J. Galer, 516-518 Crary building.
SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.
ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street.
SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.
SAN FRANCISCO, Cal.—Olivia Kingsland, 48 Portola street, near Steiner and Waller.
SANTA BARBARA, Cal.—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
TACOMA, Wash.—C. Albin Thorell, 1014 South 11th street.
TORONTO, Can.—W. H. Evans, 488 College street.
VALPARAISO, CHILE.—S. A.—Georgina Hammer-ton, Carilla, 271 P. O. B.
WASHINGTON, D. C.—Oriental Esoteric Society, 1443 Q street, N. W.
WILLIMANSETT, Mass.—Mrs. S. A. Emerson, 30 Emerson street.
YOUNGSTOWN, O.—Flora G. Whiteside, 108 West Wood street.
THE AMERICAN NEWS COMPANY. supplies *The Nautilus* on a returnable basis to all newsdealers who request it.
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HARRY P. STIMSON, Manager

Nautilus News.

By THE EDITORS.

Special Features in May.

Our May issue will be the New Socialism Number. It will present Socialism from several viewpoints, all friendly. There will be a symposium, not a debate. And Socialists themselves, a dozen or so of the most prominent ones, will be pictured from their photographs and personality—sketched by a New York magazine writer.

Another special feature of the May *Nautilus* will be a delightful travel article by Anne Warner, "Two Weeks of Europe for \$50"—full of suggestions for the fortunate ones who are going abroad, or staying home and planning to go.

New Thought.

Among the special New Thought articles for May will be the following:

"The Creative Power of Thought," by Orison Swett Marden.

Another of that splendid series of articles by Annie Rix Militz; this one on "The Glorified Body."

A study in the true unity that works for Socialism, by Benjamin Fay Mills.

A helpful and suggestive article on "The Art of Sleeping," by the great Polish yogi, Dr. Wincenty Lutoslawski.

A beautiful lesson in living called "Joy-Storage," by Florens Folsom.

The eighth instalment of Sinclair Lewis' serial story "Captains of Peace." This eighth instalment is the story of the Day of the Thought of Peace. Besides being of thrilling interest as a story, it is a poem and a classic in New Thought literature. Let no one miss it, whether or not he has read the story from the beginning.

Among the poems for May Number is another beautiful one by Ella Wheeler Wilcox, on "Pain's Purpose."

These are only a few of the extra good things planned for May *Nautilus*.

Spring Dress For Nautilus.

What do you think of our "Woman and Spring Dress" Number? There is a whole lot of inspiration in it, isn't there? Don't Florens Folsom and Katherine Quinn and Mariella Ladd and Caroline Albaugh give you some new views on woman and dress and life in general?

Not to mention the new view that Winifred Harper Cooley gives us in "Discontented Woman: Her Cause and Cure."

That pretty little sketch at the head of the Spring Dress section of this magazine was made by C. B. Falls, and supplied to us through the courtesy of the *American Magazine*.

The little maiden drinking from the Well of Truth is another of E. B. Miles' delightful

(Continued on Page 2.)

Important Notice

To Nautilus Subscribers.

IF YOU FIND a red delinquent notice and order form attached to this space it means that your subscription expires with this issue (UNLESS your renewal has crossed this notice in the mails). Please renew at once so as to avoid missing an issue, and to save us the expense of removing and replacing your name on our list. IF YOU WILL RETURN THE RED ORDER BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20th OF THE MONTH OF THIS ISSUE, WE WILL CREDIT YOU WITH 18 MONTHS FOR \$1.00. We can afford to give you an extra month for PROMPT renewal.

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HOUSE & GARDEN

the magazine for the man or woman who wants to make the most of the home whether there is little or much to spend. *House & Garden* brings you into homes whose owners have planned them with wonderful ingenuity and individual taste, it shows distinctive decorative effects, portrays successful gardens and beautiful landscape results and, best of all, tells you just how to secure each one of these things and at what expense, while a profusion of actual photographs aid in planning the many details that insure a home of individuality. On receipt of 25c (regular price) and the names and addresses of only 15 people whom you know to be actively interested in housebuilding or gardening, we will send you April *House & Garden* and also *Inexpensive Homes of Individuality* FREE. Your name will not be used in connection with the list. Do it now while you think of it.

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FINE ARTS INSTITUTE, Studio 1924 OMAHA, NEB.

(Nautilus News Continued.)

little sketches, made specially for *Nautilus*.

The peaceful silhouette at the head of the serial story, "Captains of Peace," is made by a charming little Southern artist, Gem Abbott Vaughan.

The new heading for Mr. Towne's "Views and Reviews" is made by an artist connected with the Marsh Advertising Agency of Springfield, Mass. And the little design that appears in my editorials is made from a sketch by a Springfield artist, Helen T. Pease.

So for this number we are using sketches from two southern artists, two Springfield artists and one of New York.

And we have a number of other artistic sketches that will decorate future issues of *Nautilus*.

Our Greek Roots.

Our new design for the cover of *Nautilus* seems to meet favor with our readers. And so far it seems to wear well and to change color as neatly as a chameleon. The J. & R. Lamb artist who created it says that this design for the cover is treated from a purely classical standpoint, and that this is indicated in the use of the double acanthus leaf in the center, while the quatrefoil is repeated in the expanded acanthus flowers. The diapered surface being enriched by repetition of the quatrefoil on light ground, and also as the ornament which dominates the conventional Grecian treatment above the name *Nautilus*. The suggestion is that of an outer frame or background of light wood on which is superimposed a tablet of metal forming a decorated background bearing the title. The pendant ornaments diminishing in size indicate or are suggestive of the extended petals of the flower. The acanthus was a small herbaceous prickly plant native of Southern Europe and Asia Minor. It grew all around the Greeks, like a weed, and it was typical of their art that they should idealize this common leaf and turn it to such beautiful decorative use that no one up to the present day has been able to improve upon it or supersede it. Thus do we see *The Nautilus* philosophy and the law of attraction justified again in the working out of our new cover design.

Your Blessing.

Have you a friend or acquaintance to whose attention you would like somebody to call *The Nautilus*? Send us the address and we will do the rest. Without using *your* name unless you particularly request it.

Write his address with a little prayer, and maybe the law of attraction will carry to him the *Nautilus* which contains just the right thing to help him to achieve the good he desires. There is tremendous power in blessing the thing you do.

So send us your blessing and the name of your friend—by postal card or letter. And the law of attraction working through *Nautilus* may perform miracles of regeneration—who knows?

And if you have several friends, just put in several addresses and several blessings, and then watch and see the good that comes of it.

35 Years in Purgatory—and OUT!

We are getting out a pretty little two-color New Thought booklet called "35 Years of Nervousness and How It Was Mastered; with Lights on the Path by Elizabeth Towne; and Other Personal Experiences in New Thought."

The 35 years' experience was written by John L. Harden, and published in *Nautilus* some two years ago, where it aroused a great deal of attention. His experience and methods constitute the ONLY certain remedy I have ever known for all degrees of nervous trouble, from mere "nerves" to the worst kind of nervous pros. One of the sections of this booklet contains that splendid prize article on personal experience, by Emma Oviatt.

You may have a copy of this booklet for just 10 cents postpaid.

But why not have it free, for yourself and for your friends? Send 5 trial subscriptions to *The Nautilus* at 10 cents each, and we will send the booklet to each one of the trial subscribers and an extra one to you. The five trial subscriptions MUST go to five separate addresses, all new to our records.

This is a case where you can NOT kill six birds with one stone. But you run a very good chance of regenerating six lives with one 50-cent piece. Opportunity thunders at your door herewith. Are you awake?

First Times.

We seem to have entered an exciting cycle of some sort, beginning with our Big Fire. We began it with our house burning down over our heads. Since then we have had another house pretty nearly pulled out from under us and torn down over us, and the Managing Editor went clear across the continent in March and married him a wife, and we built a new home and occupied it. Then along came our first little granddaughter, Catharine Elizabeth. Then we received an East Indian yogi, the first to enter our new home. And within a week our new granddaughter came to visit us, the first baby to enter our new home! And sandwiched in between we have all sorts of pleasant happenings of the first-time order, including a visit from four of our Oregon relatives, all in one year, our first family Thanksgiving gathering in the new house, and our first Christmas tree. And Madge reminds me that we had our first Pow-wow in the new house! There is another delightful thing coming—in April the girls in the office are to give the first *Nautilus* Dance!—with all kinds of delightful fixings! If they have their way that will be the occasion of William's first appearance in the grand march!

Why, this chronicle is almost as full of delightful "first things" as Catharine Elizabeth's little pink "Sunbonnet Babies" diary. In that book is recorded her first smile, and her first

(Continued on Page 66.)

POWER OF WILL

Makes Masterful Men and Queenly Women

"Power of Will" makes your mind a Creative Power; trains you for the Winning Personality; produces Courage-Confidence; builds Brilliance of Intellect; brings a Splendid Control of Self in Thought, Action, Conduct; develops Mental and Physical Energy; creates mastery of Men and Situations; schools the Five Senses; insures Poise, Power and Influence in Public Affairs; in short—it unfolds Mental and Physical Powers. Over 1,000 laws, rules, regimes, methods for developing the traits and powers mentioned in columns below. Not a commonplace essay but ACTUAL METHODS which produce the results you are after. When you receive this book, you'll vow you've got a gold mine.

To the Psychologist and student of self-culture this volume will be a treasure; to professional men, such as lawyers, doctors, ministers, teachers, public officials, it is a revelation of the laws of mental action and control; to business men, such as merchants, salesmen, clerks, bankers, etc., it becomes a great creator of financial power, with infallible regimes for clear thinking, personal influence and management of men; to the young man or woman seeking a foundation for Mental or Physical Supremacy, it is worth double its weight in gold. Frank Channing Haddock, Ph. D., wrote this famous course of 28 private lessons in the Science and Practice of Mental Supremacy.

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The Four Factors on which great thinking depends.
How to develop analytical power.
How to throw the mind into deliberate, controlled, productive thinking.
Detailed directions for Perfect Mind Concentration.
How to acquire the power of Consecutive Thinking, Reasoning, Analysis.
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How to make the Will supreme in the Mental Realm.
How to drive from the mind all unwelcome thoughts.
How to develop Reasoning Power.
How to handle the mind in Creative Thinking.
The secret of Building Mind Power.
How the Will is made to act.
How to test your Will.
How a Strong Will is Master of Body.
What creates Human Power.
The Six Principles of Will-Training.
Definite Methods for developing Will.
How to develop to a high degree the Mental Moods of Interest, Feeling, Energy, Permission, Decision, Continuity, Understanding, Reason.
The Six Crown Principles for multiplying Will-Power.
The NINETY-NINE STAR METHODS for using Will-Power in the Conduct of Life.
The Seven Great Principles of drill in Mental, Physical, Personal power.
The FIFTY-ONE MAXIMS for Applied power of Perception, Memory, Imagination, Self Analysis, Control.
How to keep the body well-poised.

How to make the Eye a great power in Influence and Observation.
How to concentrate the eye upon what is before you—object, person.
How to school the eye for power in business, society, public.
How to force Will into the eye.
How to cultivate a bright, attracting, intelligent eye expression.
How to open the Mind and Body for reception of incoming power.
How to throw off the mood of Worry.
Affirmation of Supreme Well-being.
How to secure steady nerves.
How to keep the body quiet, controlled, conserved in power.
How to maintain the Central Factors of Body health.
The First, Second and Third difficulties in Mastering Harmful Habits.
The Law of Will-Power in Habits.
The Mental Law of Habit Cure.
The Fifteen Star Methods for mastering Anger and Irritability.
What the Psycho-Physical cause of the Drink Habit is.
Nine long demonstrated regimes for mastering this curse (Rare Value).
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How to develop a direct, forceful, effective style of talking in business, society, anywhere.
How to eliminate Mind-Wandering.
How to overcome Indecision.
How to develop abundance of Thought.
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How to throw Attention and Energy into Memory culture.
The Psychological Principles for memorizing words, sentences, anything.
The Inner Law of Memory.

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How to plan ahead in your career through the great Pioneer Power—IMAGINATION.
How to plan conduct so as to avoid former mistakes of Thought, Action.
How to work the Imagination for discovery and invention.
How to improve mechanical devices.
How to create and build new devices.
How to make Imagination create for Literary Ability.
How to make Imagination suggest improvements in business, the home, your environment, conduct.
How to cure diseased Imagination.
How to banish unhealthy mind states.
How to banish fear of Men, Ill Luck, Death, Hell, Misfortune.
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The First Principles for success in contact with others.
The Mental Attitude you must hold to impress people.
The Secret of Control of Others.
How permanent Influence over others is secured.
The Best Rule in the Control of Others.
The FIFTY-FOUR MASTER RULES in the control of others.
The chief difficulty of Public Speaking.
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"Your little books eliminated chronic catarrh from my system in about three weeks. *To put it weakly, I was astonished.* I know now, that butter, eggs and rich cream caused the trouble. I thank you for your knowledge and hope to learn more of your system in the future."

Different Classes of Foods Cause Different Diseases.

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



G. H. Brinkler, Food Expert



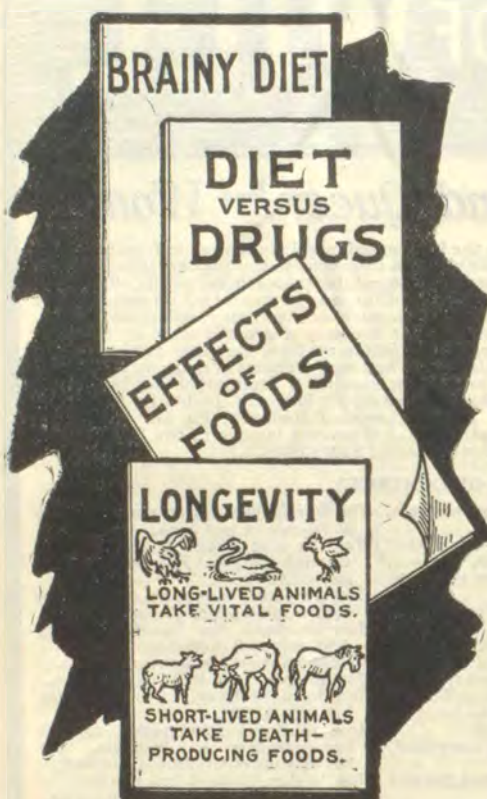
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NO EXERCISES**

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

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

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



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Correct Combinations of Foods Cure Diseases.

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

People Write:

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

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

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

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G. H. BRINKLER

Food Expert, Dept. 51, Washington, D. C.

THE NAUTILUS.

Vol. XIV.

APRIL, 1912

No. 6.

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Published Monthly.

Holyoke, Massachusetts.

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

THE NAUTILUS

ELIZABETH TOWNE
WILLIAM E. TOWNE

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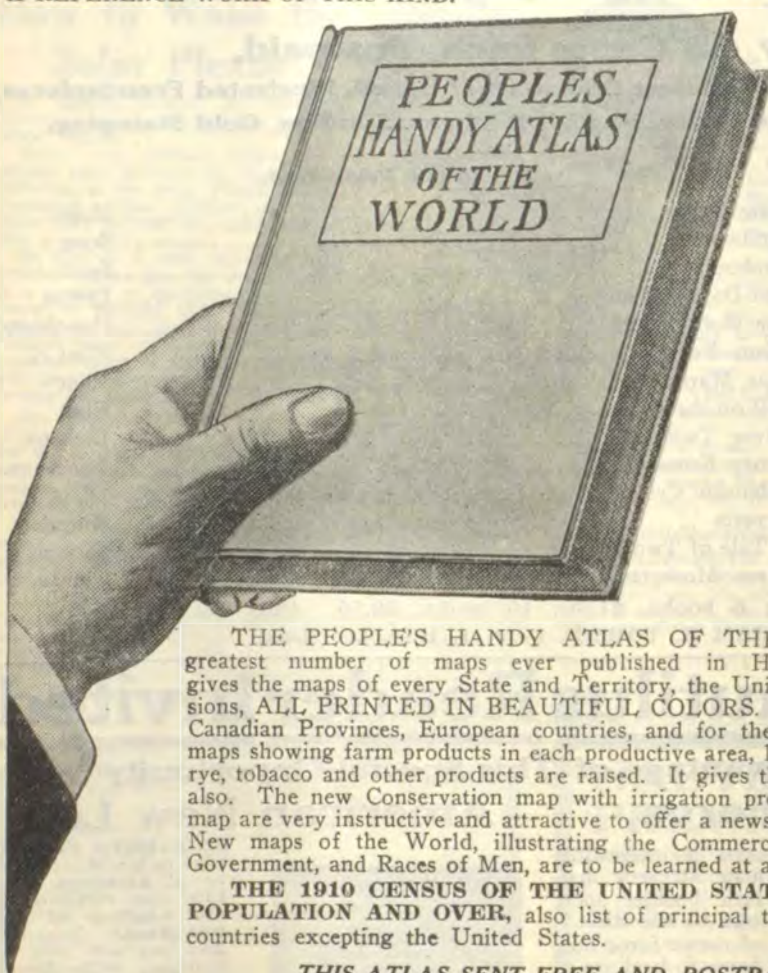
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THE PUBLIC, Chicago.

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

The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge.

MONTHLY
One Dollar a Year.

APRIL, 1912.

VOL. XIV
No. 6

EDITORIALS

By Elizabeth

Growing Together.

EVERYBODY is growing, and that means we are all growing *together*. There is no way to grow except in the understanding of all humanity's oneness with itself and God! So anybody that grows grows *toward* humanity and God. Nicht wahr?



Affirmations.

TAKE a particular time every day for making your statements and affirming your desires. Then between times act as if you had already realized those desires. Be sure you make your affirmations in the present tense, then trust your sub-conscious mind-servants to carry them out. Such present-tense affirmations are based upon RECOGNITION that your servants are doing the thing you set them to do.



The Paradox of Good.

"ALL is Good." And yet the Bible asserts the wickedness of man and his need of repentance and turning

from his wickedness. I am asked how these two ideas can be reconciled.

In the book of Genesis you will find two accounts of the Creation. First comes God's creation of all the orders of nature, followed by his pronouncing of all creation good. Next comes the story of what the *Lord God* did.

God is universal spirit.

The Lord God is God individualized.

Christian Science says the true spiritual man is God's perfect idea. But this explanation is abstruse. Where, then, does evil come in? Christian Science creates a mortal mind in opposition to immortal mind.

The New Thought explains it this way:

The true spiritual man is made in the image and likeness of God, made of "God's idea"; he is "an infinite little copy of God", as Hugo puts it.

In the beginning of his thinking, man doesn't know himself as one with God. He finds it out a little at a time, line upon line and precept upon precept.

And he spends his time REFLECTING upon what he has discovered himself to be. Having discovered only a little of himself his reflections are necessarily wrong *through their limitation*.

EDITORIALS



Man's spiritual nature is omniscience, omnipotence, omnipresence. But his thoughts are limited in wisdom, limited in power, limited in space. Wherefore man is dis-easeful, unsatisfied, because he cannot see himself as he is in spirit, one with God. He makes mistakes in his thinking.



Pain is Friendly.

AND these mistakes all bring him unhappiness, disease, pain. And through this unrest, disease, pain, man is made to realize that his thoughts are limited, that he must stretch them, that he must look higher and farther.

Wherefore unrest, dis-ease, pain ARE GOOD—because they spur man onward to greater realization of himself as one with All Good, All Power, All Wisdom, All Presence. His unrest pushes him to a realization of himself as one with God, the All Good.

All unpleasant things in this world push man to EXPRESS more good, more God. Therefore we call even painful things good!

But they are only relatively good; they are good to push us to realization of MORE GOOD, more God. As we realize more good the painful things pass away, into the bottomless pit of oblivion, forgetfulness.

In life essence, creation is perfect now, man an infinite little epitome of God.

Each individual is a facet of God.

Every man is a prism concentrating all the glorious colors of God.

In spirit and in truth every man is the perfect idea of God, the same yes-

terday, today and forever; having all wisdom, all power, all presence in himself, as God has in himself.

Each man is a torch lighted with all the light of God, without in any way diminishing the original light; just as the son is lighted from the divine fire of the father without in any way diminishing or limiting the power of the father.

"Wickedness" is the unpleasant result of man's wrong thinking about himself and his relations to his brother man and to God. God's Idea, the perfect spiritual man, is so very perfect that every little deviation from the truth about himself and the world brings pain to him. And this pain admonishes him to keep seeking for the truth about himself.

Man's ignorance and consequent untruthfulness make him unhappy and spur him onward to true understanding.

So man is in spirit and in truth a perfect being. *But he doesn't know his perfection except through experience and reason.* And when reason goes astray suffering points the way back to truth.

In realization of truth is everlasting peace and pleasantness.

Man's true self is perfect, the same yesterday, today and forever.

Man's realization of himself is in process of evolution. Dis-content and dis-ease force man to evolve in harmony with his perfect self.

Unhappiness forces Realization to limn the four-dimension outlines of perfection.

All is Good.

EDITORIALS

By Elizabeth

Peace and pleasantness prove the path.

Pain points the way back to the path.



The Dissolver of Prejudice.

IN the encyclopedia of the true self there are no such phrases as "I can't", "it shall never be", or "it is impossible." It is the outer self which makes such affirmations. It is the real self which sets to work to disprove them. The real self does not rest under limitations—it dissolves them in the crucible of experience.

Have you ever noticed that when you say "I shall never do so and so" you quickly find yourself in a position where you are compelled to do that very thing? Jesus of Nazareth had discovered this principle when he admonished his followers to make no vows.

Have you ever noticed that when you pronounce a thing "impossible", "all imagination", or "superstition", you are very soon confronted with circumstances which compel you to realize that they are not impossible, that there is something in them besides imagination and superstition? I have.

Among the things which I have always considered impossible and imaginary are the stories I have heard of East Indian yogis traveling hundreds of miles and walking in unannounced to teach the wisdom of the East to someone who is "ready" for it. It is said the East Indian teacher finds by occult means the one whose readiness and unspoken desire for more wisdom makes him eligible to

receive the "secret knowledge" of the East.

I haven't exactly scoffed at this sort of thing. But I have certainly sniffed at it. Politely, perhaps. But quite certainly. I simply couldn't believe such things.



I am Discovered by a Yogi.

AND then that very thing happened to me! A little over a month ago I received a postal card from India on which was penned the information that the writer was sailing immediately for America. I had never seen the handwriting before, nor the name. And I couldn't even express a polite American welcome to the writer, because my letter would cross him on the high seas.

About a month later I received another letter written from Paris, in which I was informed that the Indian would sail immediately for America, and that he would come to Holyoke. Also he would communicate with me again when he reached New York. No address given, no possibility of my communicating with him. I supposed I would have a polite little letter from New York asking when it would be agreeable for this East Indian to call upon us.

Another week passed and there came a telegram to this effect:

*Leaving, arriving Holyoke evening.
Receive.*

No address, no possibility of wiring him that it would be more convenient to have him come next week or the week after. No train announced.

There are a dozen or more trains from

EDITORIALS

By Elizabeth

New York every day. We telephoned the local liveryman to be on the lookout to bring an East Indian up to our home.

At 9 o'clock in the evening he came. He had applied to two local hotels for admission, and they wouldn't receive him! Like Jesus of Nazareth and Booker T. Washington he "had not where to lay his head"—at least so far as public hostelries were concerned. But evidently this East Indian has a sense of humor. And he knows how to make allowances for hotel keepers.

Our East Indian visitor proved to be Shree Shyama Swarupa Balyogi, student of Vedant philosophy, highest caste Brahmin, next in line to occupy the position of Brahmin pope to all India. His home is at Vaso in the state of Baroda, Bombay Presidency.

It was the Gaekwar of Baroda who made a splash in England a year or so ago, and who had to apologize to King George and Queen Mary for turning his back on them at the recent coronation ceremonies in India. It was the Gaekwar's wife who recently charmed New York society women with her talks on Indian life.



Pictured Wisdom.

AND this East Indian Balyogi had traveled all the way to America to pass on to me his own wisdom of the East. "It is time the secret wisdom is given to all the people," he said, "and you are the one to publish it. I have come to give it to you. You shall publish all the yoga teachings in your own way and in your own language. I shall give you also

the highest secret doctrine, the Montra Yoga, and you shall practice it first, and then you will know how to teach it."

I answered that I am hungering for all truth and all wisdom, from whatever source; but that I can accept nothing which does not convince me of its truth, *regardless of authority.*

Balyogi came on Monday night, February 19th. We gave him the guest chamber in our new home. The next morning we all breakfasted together at half past seven—on fruits, nuts, vegetables and milk. At eight o'clock the yogi announced "I shall teach you now." And he did.

East Indians are introspective, meditative, intellectual, imbued with 5,000 years of lofty contempt for time and money. But nowhere in my life have I had expounded to me so much in so short a time, and so logically arranged, as Balyogi managed to convey in that hour of instruction. He began with a diagram, and he PICTURED to me the wisdom of the ages. All in the English of a scholar with the quaint accents and elisions of an Indian. With this he gave me a dozen definitions which I took down in writing.

When he came to the end of the lesson, he said: "I have finished for today. Attend to the work you have," and he left my office as promptly as he had come. If he had been governor-general of India and this his busy day, and if my wall had been posted with notices of "Time is money", "Be prompt" and "This is MY busy day," he couldn't have made better use of that time.

The next morning he directed another interview, and this time I had to tell him all he had told me, and he filled in the

EDITORIALS

By Elizabeth

places that needed filling and brought out the points that needed emphasis.

On the third morning at 8 o'clock he left for New York and Boston, where he visited a few persons whose addresses we had given him, and consulted a great inventor in regard to certain mechanical devices which he is perfecting. He sailed March 2d from New York and will reach India in May.



We Interview Him.

BALYOGI is a small, slender man, straight as a reed. He wore American clothes, except for the yogi turban which he wears indoors as well as outdoors. He is only 26 years old, having been a priest since he was 12 years old. He has written in his own language twenty-two books on Yoga science, beginning when he was only sixteen years old. In India he spends his time traveling about among schools and people, teaching wherever he goes. He says that the East Indian priests never handle money. But he seems to know how to handle American money when he is traveling.

William and I made good use of his time while he was here, plying him with questions on all sorts of subjects connected with Indian customs and affairs. What time he wasn't plying us with questions in regard to American customs and affairs. He shines equally as cross questioner and witness.

Balyogi invites us to visit India, and he says we will surely like his people for they are very kind and simple hearted. If they are all like the sample they must

be as interesting and amusing and unpretending as a lot of children, and wise as the pilgrims in Wagner's chorus.

That East Indian laws and ethics are far in advance of the rest of the world, Balyogi is certain. He says the outside world is evolving toward their philosophy and their laws. Taxed with what we consider the enormity in regard to child wives, Balyogi says that all good Brahmin men sustain to the child wives the relation of governor and tutor until the wife is properly grown up and educated according to East Indian standards.

The suttee was originally a Brahmin spiritual experience, wholly self-elected and self-directed, and he claims that it was the Mohammedans that corrupted it into a physical immolation. We gather the idea that it was rich Indian families who cared for display and honor of the family, who first conceived the idea of forcing widows of their relatives to mount the funeral pyre. In other words, through corruption East Indians came to *spending* the family widows for formal religious show, just as New Yorkers spend millions for big weddings and funerals. The only difference is that in India one life is sacrificed for each show, while in New York the millions are sweated out of tens of thousands of workmen and their wives and children.



The East Indian Caste System.

WE hear it said that India is caste ridden, and that the priests are on her back, that she can never progress until she breaks up caste. Balyogi says

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By Elizabeth

that without caste India must always be under the rule of England; that caste is the only thing which enables India to maintain its integrity; that the maintenance of castes gives India its only hope of ever being free from British rule. He says that the British try by every possible means to break up castes because they know this to be the truth.

The deadly Sepoy rebellion was due to the English attempts to break down the caste system by "defiling" all the soldiers with cartridges covered with animal fat. The terrible English massacre followed. And the rebellion only strengthened the castes.

*Just Imagine.*

WE gather that the Indian castes bear close resemblance to the American trades unions, and that they are maintained for the same identical purposes. Imagine an American trades union established over 5,000 years, every man in it sworn to stand by that union and work for that union and for every man, woman and child represented by it; imagine the members of that union becoming so proud of it and so impressed with the necessity of maintaining the union that they will not marry outside of its ranks; imagine that union inspired with the idea that in order to save one of its members it must save and free them all; and you will get a very fair idea of an Indian caste as represented by a member of the highest.

Now think of each caste as developing its own customs and habits, in each and every one of which it takes pride, just

as families take pride in the peculiarities which have come down to them by inheritance from Alfred the Great, or Pocahontas, or the French kings, or Abraham and Isaac, and you will have a fair idea of why each separate caste maintains its own customs and considers itself "polluted" if the customs are broken. Balyogi says that members of different castes will eat with each other when it is necessary, and that all persons are taught to love all members of all castes, but to stand by their own and to work for their own first of all; just as enlightened religious teachers in America preach the Fatherhood of God and the Brotherhood of Man and at the same time admonish the head of every family to stand strictly by and work hardest for the maintenance of his own family.

We have heard stories about caste customs that seemed to us extremely foolish, but when they are simmered down they seem to amount to nothing more nor less than the caste customs that exist between an American mistress and her maids. American housemaids eat in the kitchen, off different china. The mistress is highly indignant if she happens in unexpectedly and finds the maid entertaining her friends in the mistress' dining room or drawing room. In the same way a high caste Brahmin would be indignant at encroachment of a low caste Indian. But any American mistress of good sense might, of her own free will, go into the kitchen and eat at the table with her maid, if the painters and house cleaners happened to hold possession of the family apartments.



EDITORIALS

By Elizabeth

Catch Up With Theodore.

WE are
For T. R.
T. R. or bust!
With T. R.
We'll bust
The Trust—
Unless
The Trust
Will work
For US.

*Among the Animals.*

HAVE you been following the details of the methods by which the Bear and the Lion have been squeezing the life out of the Persian cat?

Have you followed Italy into Tripoli?

Have you followed King George around over India, where he spent East Indian millions in aweing the natives?

Have you watched the Chinese Empire in the forming and noted how the Lion and the Bear and the Kaiser, and the Mikado, and the rest of them stood around and licked their chops waiting for a chance to pounce in and gobble up the country?

Pretty heathenish doings, aren't they?

But have you seen anything that beats what is happening down in the little city of Lawrence in the respectable state of Massachusetts, U. S. A? If I had the vitriolic English of a Bill Reedy, the sizzling pyrotechnics of the Fra, and the truthful temperament of a Ben Lindsey at my command I couldn't express adequately the public indignation at the outrageous treatment accorded by the

local authorities to those poor mill workers who are trying their level best to keep a little slice of their rights without resorting to violence.

At Lawrence, Massachusetts, U. S. A.

THAT whole Lawrence affair is as abominable as any of the happenings for which Americans so loudly curse the Russian Bear.

From the very beginning of the trouble the mill owners have acted in an extremely short-sighted manner, to put it mildly. They should have known that the workers would not stand for a reduction in pay on account of the 54-hour law. Why should they? Why should the working men step backward two steps for every step they gain in regulating conditions that at the best permit to them a very meagre existence?

It looks too much as if the mill owners tried to reduce the week's pay in order to prove to the workers that they had gained nothing, even though their efforts had secured the new 54-hour law. If the owners did not know that their workers would strike to maintain the advantage for which they had fought so long, then the owners were more short-sighted than anyone else in the country.

The Plutocrats always imagine they can stand a strike longer than the working man because they have so much money behind them. Evidently they have still not learned that working men thoroughly unionized so that they pull together can stand a strike long enough to put every capitalist in this country in his little grave, where money cuts no ice.

EDITORIALS

By Elizabeth

THE STRENGTH THAT COMES FROM TRUE UNION CAN AND WILL OVERCOME ALL THE EVILS OF UNJUST CONDITIONS IN THIS WORLD.

Evidently the mill owners were too thick-headed to take this power into consideration until the operatives began to send their children to be cared for and to act as "beggars" in outside cities and towns. And why should they not do it? There is no legal bar to this action on the workers' part and there is in justice no bar, natural or social.

There is no force that bars those workmen from sending the children away except the brute force of madness run amuck, the force of all social outlaws from the pickpocket to the band of brigands that swoop down on the unwary traveler.

The Real Law Breakers.

IT looks to us as if the real law breakers in Lawrence are the mill owners and their tools.

And the governor of Massachusetts seems to be doing the Saul act—standing by and silently consenting. Is it possible that his sympathies are with the law breaking mill owners because he himself is financially interested in a tariff-protected manufacturing business?

As long as this country is ruled by Big Business to the exclusion of the rights and privileges of the great mass of people, we shall have repetitions of the conditions at Lawrence.

The Only Cure.

THE only cure is government regulation.

And government regulation is of no

value without DIRECT PRIMARIES, INITIATIVE, REFERENDUM AND RECALL.

These are the most vital needs of this country at the present minute. Without them the trusts will continue to rule, and Lawrence will repeat itself, crescendo, accelerando.

The only thing in the universe that is more powerful than trusts-in-the-saddle is THE WHOLE PEOPLE UNIONIZED.

And the only machinery through which the whole people can express their union is the machinery of DIRECT PRIMARIES.

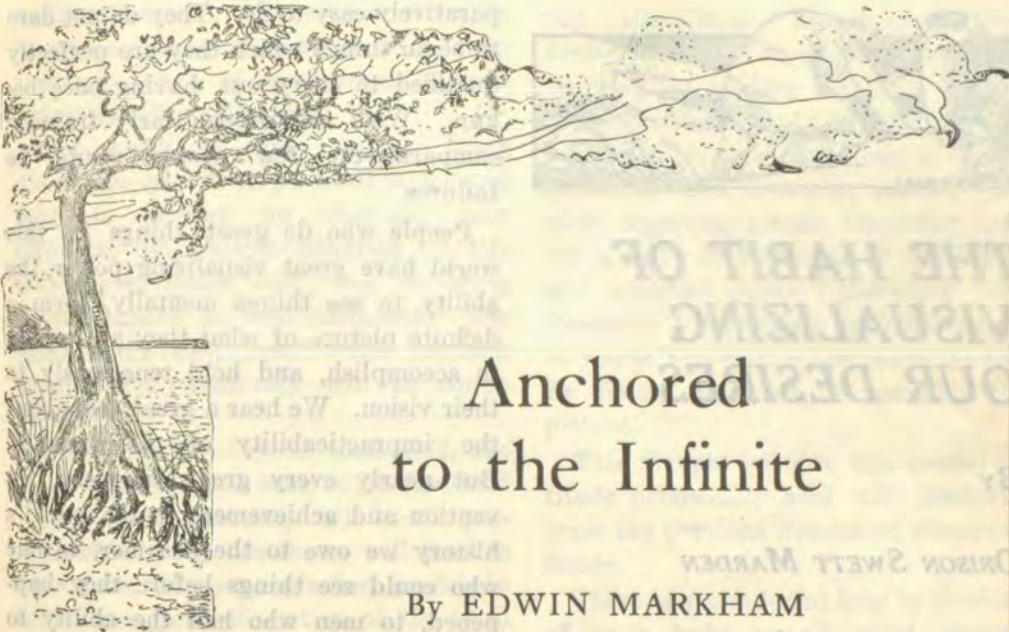
The trusts all know this and they fight tooth and nail to prevent direct primaries, initiative, referendum and recall.

The trusts are the false gods of this country, and William Howard Taft is their prophet.

That is why we shall have no direct primaries in Massachusetts this year—Taft and the trusts will do all they can to prevent a direct primary law passing this year because they know that its passing means their defeat.

They will certainly be defeated in the end and they must know it. But every year of delay in passing direct primaries bills means that much more gold in their pockets, sweated from the ultimate consumer.

The only trouble with the original constitution and by-laws of this country is that they were passed with a joker in them—the joker that enables the powerful few to defeat the best interests of the many. Direct election of senators and direct nominations of all public officials constitute the cure.



Anchored to the Infinite

By EDWIN MARKHAM

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet;
Till at the last across the chasm swung
The cable—then the mighty bridge in air!

So we may send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep—
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the Infinite!

Written for The Nautilus.



THE HABIT OF VISUALIZING OUR DESIRES

By

ORISON SWETT MARDEN



THE whole world is looking for the man who can get the order, close the bargain, the man who can do things. He is in demand everywhere; no matter how hard the times or how many people are out of employment there is always the advertisement up at the door of every vocation, "wanted, the man who can do things," the man who can carry a message to Garcia. And how rare it is to find such a man! And the pity of it all is that there are so many who could carry the message to Garcia if they were only properly trained. But who ever heard of a youth being taught in school or college that it is the positive qualities which win, that a man with a negative mentality will never become a producer, a creator until his negative mental attitude is changed to a positive creative one.

There are a multitude of men with magnificent ability, but their initiative has never been developed, they have never been taught how to change negative to positive qualities which is com-

paratively easy to do. They do not dare to begin things which they are perfectly qualified to carry out, having once begun. With the proper early training comparatively few people would be failures.

People who do great things in this world have great visualizing power, the ability to see things mentally, form a definite picture of what they are trying to accomplish, and hold tenaciously to their vision. We hear a great deal about the impracticability of the dreamer. But nearly every great discovery, invention and achievement in the world's history we owe to the dreamer, to one who could see things before they happened, to men who had the ability to see great cities on alkali plains inhabited only by herds of buffalo, who could picture the wants and the needs of humanity.

People with little or no imagination, who have little ability to visualize, and who only get a dim, hazy outline of their ideal are not the great achievers.

The habit of visualizing, of picturing in a clear, clean cut manner the things which we are ambitious to do and of tenaciously clinging to this vision in all its completeness and entirety while we are trying to realize it, is a real creative force. It develops the model around which crystallizes all our ideals and tends to bring system and order into our lives and to make us work by a program.

Children should early be taught this power of visualizing their dreams, their ideals as vividly as possible. They should learn to construct things mentally first just as an architect visualizes his building in his plans in all its details before it is begun. Children should be encouraged to build air castles, to vis-

ualize, to dream, with all the strength, beauty, sublimity possible to their imaginations. Their life work would then be infinitely more effective.

The condition you wish to bring about, the quality in yourself which you wish to develop to increase your strength, the general situation in life which you desire and long to bring about cannot be over-estimated. The ideal picture of yourself which you hold vividly and tenaciously will be contagious.

This picture of your ideal self, the man or woman you long to become held vividly and tenaciously will be the pattern which your life forces will tend to reproduce. Many people find great help in the constant affirmation of the ideal thus: "I am efficient, prosperous and happy. There is nothing of inferiority about me. If I am the child of perfection, I must be perfect in the truth of my being," etc. The very act of persistently holding in the mind the picture of yourself as perfect, as ideally conditioned as possible is a wonderful help, for it tends to drive out the opposite, the belittling, self-effacing, inferior picture of one's self which we have especially when discouraged, blue or when things go wrong with us.

No person can be healthy, successful or normal, while he carries a sickly, inferior picture of himself, a diseased image of himself in his mind. We must picture ourselves as we would like to be, as we ought to be, as absolutely perfect beings since we are the off-spring of perfection, strong, vigorous, kingly and queenly, before we can realize perfect mental and physical health. For the life processes within us can only reproduce this mental picture, our own visualization of ourselves.

It is a sin to hold an imperfect, inferior, weak, diseased mental picture of ourselves. There is a wonderful, uplift-

ing, stimulating, encouraging, even *healing* influence on all the functions of the body in holding a picture of your perfect, ideal self, of yourself as you would like to be, as you *long* to become physically and mentally, perfect, complete, vigorous, robust, beautiful, without a taint of weakness or inferiority, and *radiating power from every pore*. Persist in holding such an ideal picture of yourself no matter how much the bodily discord may seem to contradict this picture.

This thought pattern, this mental attitude persistently held will gradually erase the previous discordant picture or image.

There is a wonderful help in thinking of your body as all mind, because science is teaching us that all of the cells of the body are more or less intelligent. Even the bone and muscle cells not only manifest a decided choice of selection and rejection but other signs of intelligence also.

The moment we resolve upon doing some great thing, our inherent forces and powers rush to our assistance and help us to make our promise a reality.

WHERE'ER YE BE

BY ROSA MEYERS MUMMA

O SEEKER of Truth, where'er you be,
Shut in from the light,
In sorrow bedight,
In veriest plight,
Glad tidings of joy now await thee.

The winter may have been dreary and long:
The days fraught with pain,
Life one sad refrain,
With no onward gain,
Now flitting bright wings bring the cheer of
bird song!

Where'er ye be, perchance this may see,
In bivouac of Life,
In fierce daily strife,
In all hardship rife,
May the lesson of Life soften all this to thee,
As tender green leaves envelop the tree.



THE RENEWAL OF THE BODY

By

ANNIE RIX MILITZ



Poisonous Chemical Effect Upon the Body of Evil Passions—What the Candidate for a Renewed Body Should Do—Harmony Between the Within and the Without Necessary to Renewal—Thoughts Which Give Beauty of Form and Graciousness of Manner.



SEVENTH LECTURE.

SOUL CULTURE.

"For it is neither herb nor mollifying plaster that restoreth them to health, but Thy word, O Lord, which healeth all things."—WISDOM OF SOLOMON.

"Neither ought you to attempt to cure the body without the soul; for the reason why the cure of many diseases is unknown to the physicians of Hellas is because they are ignorant of the whole, which ought to be studied also, for the part can never be well unless the whole is well."—PLATO.

THE experiments of a well-known scientist have proven to his individual satisfaction that evil passions like anger, lust, jealousy and so forth, act as poisons in the body, corroding the delicate tissues and vitiating the secretions. *"Envy is rottenness to the bones."*—Book of Proverbs.

The metaphysician finds that he can-

not give free rein to anger, as he goes on in the regeneration. The new cells whose basis of life is harmony, cannot stand before harsh discord. He finds that withering selfishness, corrupting lusts, rusting avarice, puffing pride, deadening sloth and drunkenness must pass away before the divine edict: *"Behold I make all things new."*

"Thy sins are forgiven thee. Go and sin no more lest a worse thing come upon thee," is the message of the Christ as he heals the paralytic and the devil-possessed.

The soul all sinless as God made it, immortal, holy, *"in whom is no blemish,"* the One, all-beauty and all-grace is called forth by the Truth and acclaimed Master of the House and before its reign, the darkness of disease and death flee away.

The candidate for a renewed body wisely turns from thinking about the organism to cultivating the knowledge and the expression of his soul. It is not a mere matter of condemnation or policy that he sees certain virtues as an advantage, but he proves that these virtues actually express themselves in glorified cells, in wholesome blood in the body, and picture forth as grace and beauty in the form; and, rising above mere morality, he goes on into the next state—the *righteousness* that exceeds morality—which is his real Being in truth.

When he is merely moral, he does right because he fears to do otherwise; simply because he has been trained in doing right, and he is full of condemnation of wrong; such a one may be full of disease, for the within and the without are not one. They are working at cross-purposes, and sometimes when he is under the ban of hypocrisy, he will be fair to look upon without, but falls the victim of his own secret thoughts, so contrary to his external

living. The way of regeneration—the way of our perfect renewal—is to keep constantly this harmony between the within and the without.

Sometimes the question is raised: How is it that people who seem to be living quite upon the animal plane do not suffer from disease? They are not spiritual and often not even moral.

It is because there is no quarrel between the inner and the outer. Such a man may be living up to his own ideals that he has made for himself; but, so surely as he is spirit and not flesh, is not a mere body but a soul, he will receive the inner urge, some incentive to "come up higher." It may be the love of a woman who has higher ideals than his and to whose standard he desires to measure up. Then comes "the judgment" and if he cannot come up to her ideals, there follows the struggle between his higher and his lower nature, and, without a knowledge of principles, he is not able to stand, and we then see a strong man smitten down and weak as water.

The commandments as to conduct of life were not given to imprison men. Those who have obeyed them from fear or been good because they did not dare to be anything else, have thrown themselves into mental prisons. Whereas all these commandments were given for man's liberty. If you will not steal, lie, kill or lust then you will avoid certain destructive feelings which bring on disease and death; you will enter into immortality—this was the understanding of the Mosaic presentation. Moses had this light within himself by which he lived to be 120 years old, and when he passed he had not lost one of his faculties, but was as youthful as ever in his consciousness.

Where do we get our standards of wholesome expression, our standards of beauty and of grace? Why do we be-

lieve that the straight nose is handsomer than the tip-tilted one? Why do we think that the curved lips, ruddy as coral, and with that slight protruding of the upper lip over the lower, is a truer standard for the mouth than the opposite? Why do we like the clear eye? What is there that charms us in certain features, contours of the face and lines of the body? It is this: Men have observed that these expressions which we admire, accompany certain manifestations of soul, that natures that bear these characteristics are generally admirable as to their interior qualities. There are exceptions as when the ideals of youth have been lost but the beauty remains—but such beauty is fleeting.

For the most part, these things are out-pictured in the child; the beautiful clear eyes and complexion, the rose-bud mouth, the shining hair, all tokens of innocent love and purity, which qualities when combined in the older ones will show forth in exactly the same features.

The ancient Greeks who give the standards of beauty even to the art of today, especially men like Plato who looked beyond the body to the Soul, saw the connection between beautiful soul-traits and beauties of the body and their sculptors portrayed them so well that no art has ever excelled theirs. One stands before that ancient Greek work, Venus de Milo, mounted in its crimson-draped rotunda in the Louvre of Paris, in silent rapture—its beauty is so life-like, its smile so sweetly dignified and yet so lovingly human, the mystery of womanhood caught for centuries by that master hand of old.

Let us continue to investigate these ideals of the race and trace them to their source. Then we shall see that we admire the erect form because a power for righteousness is back of it; we see beauty in the supple body, because soul-

grace is its cause, a power to adjust oneself mentally to opposition and agree with the crosses of experience and be agreeable where naturally one would be disagreeable; we love curves in form and feature because they express the rounding of the love-life, yet we also admire squareness in build of those who by it express strength and integrity.

Refinement and grace of body have their rise in refined thinking; to attain them, put away thoughts of which you might be ashamed, thoughts which belong to the lower and unclean. Knowing the grace of God gives graciousness of manner and makes one graceful in form and movement. Grace is that consciousness which is above recognition of the opposites such as good and evil, high and low and is ever the same to all. The most graceful beings are children, who make no difference as to age, or race or position in dispensing their favors—the more childlike they are, the more universal.

Chronic diseases pass from us with Soul culture. We bring forth to the physical the beauty of our souls and through knowledge of Truth we first dissipate our surface errors as to the causes of disease. We prove that material causes are but secondary, and do not even have that place and power, as we cease to fear them or talk about them as the source of disease. Then the errors that lie at the root of the diseases are disclosed, for it is observed that when we give way to those false expressions called vices we have certain disease-effects and as we counteract these vices by Truth and by bringing forward the opposite virtues, the pains cease and the disease becomes subject to us. The corruption that has gathered because of impure living, the ruptures in blood-vessels and organs that have come through our destructive tenden-

cies, the weaknesses that have registered in our organs from our flaccidity towards the principles of life, and all the other forms of discomfort are counteracted, and replaced by new cells and new activities through a persistent reversal of the old way of thinking and living.

"Gird up your loins," practice self-control, is the Scriptural instruction. The spine and back especially show forth one's belief about Will. "To have back-bone" has been proverbial in describing those of strong and courageous will. Sometimes one's will has been resisted so persistently by another's that there have come curves as when a sapling meets a heavy stone. But let that will be given over more and more to righteousness, and no human opposition can affect it. Perverse wills full of domineering, even tyranny in a previous existence, have marked their owners with deformities, from which they may recover by being molded under their Christ Will. Weak spines are developed into strong straight backbones by the cultivation of the spiritual character into true positiveness.

"In my flesh, I shall see God" triumphantly cries that victor over much tribulation, Job, who also proved what he said in so much that his health and wealth and happiness were increased threefold after his trial. Within this flesh you are to see God shining through this body a great light of beauty, youth and grace.

"Christ shall be magnified in my body," says Paul, and as a fair image embodied in a crystal is enlarged and enhanced by the clearness and perfection of the crystal sphere, so the Christ in us shall be magnified and glorified through the purity and trueness of our soul-and-body united perfectly in one, "God made manifest in the flesh."



LIMITLESS RECEPTIVITY

By

FRED G. KAESMANN



A gentleman, writing for a delineation of his character from his handwriting, appended the following note:

A native of the South; in youth I swallowed a "fish bladder" that I might swim at once. Held a bag for some hours at midnight in a desolate field—lighted by a candle—expecting snipe to roost there! A traveler for a number of years (in U. S.) Twenty years ago I located in New York City. The same credulity lived with me all my life. I believed in human truth—human virtue—human passion and justice. With equal folly as in the fish bladder and snipe kind of episodes—I believed integrity—even in lawyers, doctors and churchmen.

I have a purpose—outgrowth of 40 years of evolution—attrition.

What may not one learn by limitless receptivity?

Well, neighbor, sounds good, that, does it not? Always cheerful, always hopeful, this gentleman. Very likely happy all the way, too. Credulity evidently has its compensations. Serenity—faith—hope—happiness. A goodly

collection of desirables—but—enough.

I started out to write about that "limitless receptivity."

That is distinctly good. "Limitless receptivity" indeed! How many can say as much? Does it not, though, point out possibilities as yet undreamed by the multitude? Reflection tells much. Dreams—air-castles—imagination if you will—tells much more. "Limitless receptivity" ponder much, friend.

History records excellent examples of "limitless receptivity." Goethe, the German poet, is one. When Kant's philosophy had Germany in the throes of violent contention, he alone retained his wonted composure. "Let this theory have its day, as all things have," was all he had to say. Plainly he was an exponent of "limitless receptivity."

The good survives. This is the creed of such men. They may suffer burns—but the burns heal. The burns may leave scars—but the scars teach. The compensation is equal to the experience. Always the good is retained—for use as circumstances—or inclinations—may dictate. The bad—if there be anything bad—suffers elimination through the process of mere mental discarding and abandonment.

As a creed, "Limitless receptivity" will stand every test of time. Every man, regardless of age, will find it a true and helpful friend. For the youth it spells the real capitalizing of his moments of life; for the old it spells declining years of beauty and joy. Why reject insolently that which experience may bring, when this insolence spells the carving of an imperfect life, whilst an open mind would give us approximate perfection in all its beauty? Yes, let every man give to his fellows an open mind. He owes it to them as well as to himself.

It has been said, in more than a whis-

per, that this is a commercial age. Everything is business, business, business; business from early morn until late at night. Bleak is the outlook, mourn these wailers. Beauty no longer is to be—everything is to be made subservient to “business.” And why, I ask, is all this? Why so dreary the aspect of business? Does not the age demand service, and may not service be wonderfully beautiful? Yes, and when service is not beautiful, why is it not? Can you not see the connection between joyless service and lack of “limitless receptivity?” Think it over.

The throng passes—a throng of the commercial age—this age. You study the faces. Stupid this man—bright, alert, wide-awake, the next. The one over near the edge is sort of *sémi*. The next dozen repel you—as *they* repel anything which might by incisive sharpness penetrate their iron-like skulls. Another bright one passes—a woman. So it goes throughout the livelong day, week, month, year, years. The eternal throng passes—an open book to him who would see. Yet the difference between this many is only the difference between those who live a life of “limitless receptivity”—and those who do not. The one partakes of everything that comes along with an open-mindedness that brings pleasure out of living, the other rejects instantaneously and without consideration everything with which his present limited knowledge may be unfamiliar.

You have, perhaps, in mind, models of mental receptivity who are far from happy. I grant that there are such—but the fault lies with them—not with the idea. Always, when accepted in a pure spirit, good comes. When open-mindedness is practiced as an end to bringing about the detriment of others, naturally, happiness cannot be had. The case of a great captain of industry

comes to mind. He has won much money, his name is known to all in the least interested in the successes of mankind. Yet he does not look happy—it is said that he is not happy. No one questions his willingness to receive. He would learn all, were that possible. Where he errs is in trying to suppress successes in others. He is not willing to match brain against a brain—he must bring his money into the fight. Result—no joy for him—nor for the others.

Aside from these exceptional instances, instances whose importance the many magnify out of all proportion to their value, because no way bearing upon the success or non-success of the “average” man, the idea of “limitless receptivity” will be found to be extremely useful. Millions who now lead a humdrum existence would, by an effort approximating practice, lift themselves into the class who find joy in the living. Incidentally, many would earn much better incomes, would enjoy greater liberty, would do more for suffering brethren. The writer whose letter you found quoted at the beginning of this little article undoubtedly wrote largely for the joke of the thing, yet he voices a philosophy which presents great possibilities. As for the attrition of which he speaks—consider well that, too. Books are fine, very fine, in many ways, but nothing like rubbing up against the world for acquiring wisdom—and character.

THINGS EVERYONE CAN DO

BY CHARLES H. MEIERS

NOT every girl can be a beauty,
Not every man can be a king;
But every girl can find some duty
And happiness to some heart bring;
And every man can be a sticker
And do the work he has to do
The best he can; then he'll the quicker
Win friends who will be ever true.



Winifred Harper Cooley

RESTLESS WOMAN: HER CAUSE AND CURE

By

WINIFRED HARPER COOLEY



RESTLESSNESS implies conscious captivity. It indicates a desire for freedom, or for growth. The woman in the Harem is not restless. She ought to be, but is not. She does not realize that her mind and soul are chained.

Modern restlessness is a part of the *growing-pains of evolution*. Except in the case of the very frivolous, it springs from divine discontent. We declare that restlessness is the product of civilization; that the Indian squaw is not restless. We say much about savages that sounds well, but is not substantiated by facts. How can we fathom the consciousness of the squaw-mind, or pronounce upon its normality or joy? The baby, in a state of nature, we insist, has none of the ills of civilization; yet I

have seen a papoose howl itself red in the face for countless hours, with the same apparent invisible sorrows as those evinced by the lace-bedecked scion of the millionaire mother. Assuming, however, that the infant hottentot and its placid mother, being near to nature's heart, are tranquil, is such a condition desirable?

Coming a little nearer our own time and race, we view the European peasant—her of the bovine countenance and dull, un aspiring existence: is this simple life of the unthinking the ideal goal of femininity?

When we consider the modern woman, with her complicated life, her "temperament," we marvel that there is any serenity in her soul.

It is not the distractions, turmoil, noise and complexity of the great metropolis, or the isolation of the country life that are creating feminine restlessness.

What then can be the causes?

No one doubts for a moment that modern woman is restless. The proposition is an "unargumentable" one. "The sex" seems even to be regarded as attractive on account of this very high-strung condition of instability. Yet, theoretically, men always have declared for the restful woman. A wife must be reposeful. Perhaps the masculine idea is that she must be reposeful at the final show-down. They are willing to concede her a few restive flutters—these serve to display her iridescent wings in the sunshine.

"O woman in our hours of ease,

Uncertain, coy, and hard to please,

When pain and anguish wring the brow,

A ministering angel thou."

Temperament and coquetry are permissible in the brief moments of wooing; but when the great tests of life come, woman must cease her fluttering

and become calm, unselfish and attendant.

The cause of the modern woman's restlessness is that she is awakening. She is stretching her arms, and trying to rise and take up her work. Changing ideals, and ideas have brought about entirely new conditions. Men have stepped into her home and taken most of her tasks away from her. In the factory are manufactured her garments. Her spinning and weaving and knitting are done by machinery. The tailor and dressmaker and milliner and baker supply her needs and those of her family. Electricity and gas illumine her dwelling, and supply invisible fuel. Vacuum cleaners spirit away the dust, and elevators toss her back and forth to her aerial dwelling-place. Agriculture and primitive industries first were taken from her, and then, most of the burdens of household drudgery. What shall she do with herself. She moves about in her new idleness and is restless. She shops aimlessly, and joins clubs.

The average woman does not know that she is idle. She fills her life feverishly full—but merely with makeshifts. She is non-productive. She vaguely realizes that she must fill up her time, but is weighed down by tradition which forbids a married woman taking any lucrative profession, and even frowns upon too sedulous an interest in music or the arts. Perhaps she desires to help her over-worked husband; has talents to be developed, and a legitimate ambition to write. She may be a natural "manager," whose every instinct clamors for useful activity; but so strong is public opinion, in reflecting disagreeably upon the earning capacity of the husband, that she refrains, out of loyalty to him, from using her gifts for their mutual advantage.

And so she plays Bridge—a symbol of a hundred useless things she does.

Thereby is created another type of restless woman,—a profitless, abnormal species chasing the elusive god Pleasure. We know a young woman of charming, useful parents, and a wealthy husband. She plays Bridge three times a day. This restlessness among society's idlers will have to be dealt with severely when people are adjusted to new conditions.

The psychology of the 20th century expression of the eternal feminine is worthy of study. The honestly restless, yearning woman of this age is trying to fit a square peg into a round hole. She is bound hand and foot by the tradition of a domesticity that really is non-existent. She longs to be free to work out her own salvation. She is tired of being self-conscious; of being studied as a phenomenon. Often she is educated, trained for systematic labor. "Puttering around" the average small home, attending to the tasks of the average small family, is not enough to exercise her faculties, and she realizes that these are becoming atrophied from disuse. Her higher self exacts certain tasks, as her contribution to the world's work. No longer are there such broods of little ones that the woman has time for nothing but the ceaseless daily round, managing to keep going long enough to minister to the creature comforts.

Millions of women in Europe and America have turned to literary clubs for an outlet. However superficial and scattering these in the main have proved to be, they have served a temporary beneficent purpose. They help to focus interests and activities, and above all, they are teaching women systematic co-operation. Men learned the lesson partially, long ago, through the powerful agencies of war and politics. Working together for a common cause is one of the strongest bonds uniting modern women.

It is indisputable that women in the

trades and professions are not found to be generally restless. This is particularly true when any measure of choice has been possible as to a congenial occupation. This seemingly greater content on the part of wage-earning women is no reflection upon marriage as an institution; but on the stress that it lays upon idleness. Married women who have broadened their interests; who have a tender maternal care for the poor children of the community as well as their own; who look to the condition of pure food with an intelligent higher-housekeeping instinct; whose conscience compels them to take an active interest in the gas and water and garbage questions, that their household and others of the community need not suffer,—such women seldom are found among the ranks of the nervously restless. Wise is the man who encourages his wife to widen her interests and deepen her pure, unselfish feelings by including in her sympathetic activities, the uncared-for of a community. He finds in his home an atmosphere of peace and serenity that comes from conscious activity and well-doing. I never have known a wise, well-balanced philanthropist, or a sensible, busy clubwoman, who treated her husband to periodic fits of "nerves" and melancholia.

The farmer's wife who goes insane from the pitiful monotony of her isolated existence seems to show that it is not the artificiality and hustle and strain of modern city life that is hardest to bear, although undoubtedly it would be of advantage to introduce a certain simplicity into present-day living—but that she is too sequestered from her kind, from tasks and pleasures shared. Normal, busy existence in cooperation with congenial companions is conducive to restfulness and peace.

It is undeniable that the intensity and

unnecessary push and struggle of modern living are wearing on the nerves; and that the emotionalism and habit of applying everything "personally" which still characterizes the attitude of many women, devastate and exhaust; yet it has been demonstrated many times that those of active, even strenuous lives, retain their youth, beauty, and enthusiasm, longer than women of the dull routine.

There are ways of living deeply, fully, and busily, yet conserving one's strength. Happiness seldom tires one. It is idleness and discontent. There are, of course, women who are not restless, but might better be. While the shallow, card-playing, society-chasing restless woman is to be deplored, and her intense, groping, fad-loving sister, who does not know what she wants,—also is it pitiable to gaze upon the human mollusk who is content to do nothing, be nothing, but loll in indolence and sloth. She is of the class that accept the new leisure, but feels no thrill of new responsibility.

It may be objected to the theorem of newly acquainted leisure, that thousands of women in humble homes still pursue daily the old domestic tasks. This is true to a certain extent; but few modern houses or flats exact the amount of time or labor that the domiciles of the past demanded. There is great economy of space, and labor-saving devices, and improved standards of living have crept into the homes of all but the very poor.

Children are trained outside the home, by specialists, from kindergarten to college, and women at last are finding time to philosophize about themselves, their place in the Scheme of Things, their relation to their environment.

Growing-pains are healthful. They precede and promise maturity, the fully developed human being. If modern

women "think too much," and therefore are "dangerous," they must wrestle out the problems as men have done, until they reach a calm harbor. There have been no women Schopenhauers, misanthropes and pessimists, and the 20th century offers too much real diversion to develop any such.

The cure for restlessness is for modern woman to conserve her strength, marry rationally, select some suitable labor to keep her interest in the world's affairs busy, and ever-developing. All that the most rational human beings demand is freedom, love and labor, which are quite just demands of fate. Given these, peace and tranquility will forever abolish the restless woman.



CAPTAINS OF PEACE

BY

SINCLAIR LEWIS



CHAPTER VII.

EXHAUSTED, bewildered, the Anglo-American and German-Jap armies lay quiescent, awaiting action on the part of their chiefs. The Peace Army fortified its position on East Rock and the country northward, set up auxiliary televisions, and was ready for anything, from an attack by combined armies to complete peace.

Upon Jarl's demand, the bewildered opposing chiefs had promised to consider peace. Little parties from the two armies met each other and discussed the question of whether the world was large enough for all of them to live. Prince Otto, in gold and ultramarine, met secretly and familiarly his much honored enemy, General O'Hara, of the American forces, on a yacht moored at sea. Through his most sensitive television, Jarl watched that meeting, rejoicing.

His rejoicing was broken by the appearance of Gloria, whispering, "Dear, David Osborne is dying. Come!"

The poet-prophet lay on a cot under

RISEN INDEED

BY CHARLES HANSON TOWNE

In Collier's.

HOW can I doubt that He is risen indeed,
Since at the Spring's exultant birth
Through His green earth
I see the flowering of each hidden seed,
And feel again the old immortal need?

How can I doubt, when through white lanes I
pass,
Seeing the ancient beauty on the boughs
In God's great house,
Hearing the bells at this Aprilian Mass,
Seeing the congregation of the grass?

How can I doubt? Nay, let me bow my head,
Before the wonder of the April flame,
In tears and shame,
Since for one instant (O black moment of
dread!)
I dared to think that the great Lord was dead!

TRANSFIGURED

BY LULA PEABODY

THE day is dark and life seems dreary—
vain;
My love comes—brave and tall!
The day is fair—forgotten is the pain;
And peace broods over all.

a shelter-tent. Along the tent surface, leaf designs traced by the sunlight were dancing. David smiled up at them, though his breath came heavily. As Gloria and Jarl stooped down and entered the low tent, David's smile was turned on them.

"Yes," he said, to their unspoken question, "I am nearly gone. But I want to stay on with you. I shall—in spirit and thought; and I have certain things to say, so you will realize my presence.

"First, I look forward to a day when there shall be no death. I believe that, in spirit form, I shall be with you, saying peace to the world. But some day, this accumulated power of denial of death—NO! rather, affirmation of life! will result in a demolition of death. So I believe. I cannot die without giving you my belief. So that, though I, who live so early in the history of evolving thought, must pass through death—"

He choked suddenly, and sat upright. His eyes glazed. The effort to speak had been too much for him. "It's coming," his voice shrilled out, in trumpet clearness. "I triumph over death, for I go to a clearer power of thought. 'I was ever a fighter—'"

Before they could prevent, he sprang from his cot. He tossed back his noble hair. He faced death with the courtly high sweet smile of the poet; holding out his arms in utter love to Jarl and Gloria. As he sank back, he whispered, "I must tell—be *sure*—win peace—all world think—together—you proclaim—Good bye." David Osborne lay quiet, triumphant in death—that could be no death to his living spirit.

As they stole from this court of high triumph, Jarl insisted, "What was his last message? It was something important—but what?"

"Let me think," said Gloria. "There was a thought there—and it must come

to us. Whether we get the words or not, we must try to translate the thought wave, as I've been translating ciphers. As soon as the burial is over, let's go to some quiet place and try to think it out."

Inasmuch as this was war-time, when one might not say where he would be the next day, David Osborne was buried that night. A sculptor famous throughout the world had hastily graven David's name and the date on a stone, in letters and numerals so graceful that they had a speaking beauty. A poet famous on two continents sang the Hymn of Peace, standing with uplifted bared head in the glare of the search lights that illuminated the camp. Yet it was scarcely a scene of sorrow. The gathered soldiers knew that, certainly in his still-living-thought, surely in spirit, too, David Osborne was there with them.

There was a stern bit of business for Jarl, next morning, before Gloria and he could foregather for deciphering David's last message. Through the televises his aids had discovered two drunken parties of sailors, from outlying American troops and a Japanese cruiser, fighting on a sand spit. A swift-flying Hertzian shell from East Rock fell between the two parties. They separated, in terror.

It was just then that Colonel Gloria had still sterner work in hand. The chief wireless operator had handed her a message, of a peculiar wording, just intercepted. Apparently it was for the English Army. Ordinary German-Jap and American-English ciphers had become perfectly lucid to her; but this was in a clever, tricky code which took an hour of the most brilliant work by her and an associate to translate; though she had won to preëminence in this subtle occupation. Her metaphysics had given her mind an ability to leap chasms and reach conclusions apparent-

ly unjustified yet everlastingly correct.

Sitting at her rough table, she scratched away with a pencil till suddenly the meaning of the message was clear. She was aghast. She thrust message and translation into the pocket of her khaki blouse and sought out the tent of General Arden. For the message was from the rad-tip of Major St. John Morroby-Rendel, Arden's cousin, who had joined the Peace Army, leaving the English army—to save it. Mad with love for England, Morroby-Rendel had used his rad-tip for spying on the Germans' condition, and was wirelessly his discoveries to the English camp.

Arden listened to her discovery and examined Morroby-Rendel's message, in silence. "And I loved that lad—" was all he said. A rad-tip of his division went shooting out toward Rendel's distant craft. In an hour, two machines dropped down in the camp. Morroby-Rendel marched to Arden's quarters, as he had been commanded.

"St. John," said Arden, quietly, "you are under arrest, accused of traitorous communication with England; using the advantages we have given you."

The straight, slim young fellow raised his hand in a clicking, abrupt salute; while over his clear cheeks surged high red, from boyish chin to war-aged eyes. Arden returned the salute with like precision. Summoning a squad of soldiers, he marched behind them; while between their ranks marched Morroby-Rendel, never more dignified than now, when he expected instant death.

While the soldiers stood in stern lines without, inside Jarl's tent Gloria, Arden and the prisoner waited till Jarl had examined the evidence.

"Do you admit the accusation?" Jarl was very gentle.

"I do, sir," said Morroby-Rendel. "Please, general, understand me. I ex-

pect death for this. But please don't think that I haven't loved this service and the cause of peace. Only—I loved England so much—I thought I had the chance to help her—"

"Sir," cried Arden, sternly, "no excuses. Your crime—"

"No, no!" Jarl interrupted. "Not a crime, general. Major Morroby-Rendel is only to be admired for his devotion to England. There is no blame, because I do not think he will err again." The lad paled at what he thought to be a grimly jesting reference to his coming death. But Jarl's voice was still kinder as he went on:

"No, it's fine, your love for England, Major. Just what it should be. Only—we must help England by making her listen to reason. England—why I love her, too; as much as my own Denmark or my new America. I remember the towers of Cambridge and the cathedral close and the men—Why, England is another mother to me. That is one reason why I fought to make a Peace Army. . . . And you know how much General Arden loves England. He was willing to risk hatred of his friends and people for her; and for her sake dared to come with us, who may seem, to some, enemies of England. Don't you see, if you are to stay with us at all, it must be because you DO love England and her friends—yes, and foes. Do you see what I mean?"

The young officer bowed. All waited Jarl's word. Arden ventured to prompt him. "A court martial, sir? Or what punishment is —"

"None! Major Morroby-Rendel, you will take your choice. If you wish to return to the English army, go, and God bless you. Take our message of peace with you. But if you still believe that you can work with us for universal peace, then the only punishment is that

you shall spend a day in your tent, thinking things over."

The lad broke down, with a sudden cry of "Let me stay with you! Let me die for the Peace Army—or live for it, and for England!"

Jarl's answer was a hand clasp that left a warm pressure as the young officer departed for his tent, again akin to the Army of Peace.

Then Jarl ordered out a rad-tip, and with Gloria, flew due south, to a spot where they might be in uninterrupted communication with that unfinished thought-expression of David Osborne; yet might see, in sight of a recent battle-field, just what this monster thing War really meant. Down near Norwalk was a spot where Americans and Japanese had met in a brief battle, a few days before. It was still rusted with blood. A gay little cottage stood like a grim little cinder out of hell. It was a place to see the beautifully ordered working of Nature and the hideously chaotic effect of war.

They found a green island of trees, like a bird's nest in a cannon's mouth. Never had they had so drowsily quiet a moment together. Weary of war, Gloria leaned her head on his shoulder and sobbed out her sorrow that this battle-field before them should have had to be.

"So tired, so tired, little girl?" he whispered. "Soon we can be quiet; and rest for a time. The war will be over, and War—with a capital, you know!—will end forever. It *must*, for the world is deciding that useful life is better than murderous death; and what the world wills to have it will grow to have. Why, dearest, you surely can't be tired! Why, it was you, David and you, who taught me this—taught me that force is useless unless it is the expression of an idea. And now we must try to express that idea that David gave us at the last.

"Tired, dear little girl? Soon we

may go to quiet waters for a while. But now we must strive again. Think, dearest."

He pressed her hand, with a pressure softly returned; and together they put their minds on the problem of realizing what David meant.

Perhaps she took some stern elements of thought from his reasoning; perhaps not. In any case, it was Gloria's subtle mind which clothed the skeleton words of David's last speech with the meaning he had wished them to carry.

"Yes, yes," she cried, springing up to her supple height. "I have it." She looked across the battle-field in gay triumph. "'Win peace—the whole world think together—proclamation'—or no, 'you proclaim,' that was it; that's what he said. Don't you see?"

"Proclaim a Day of the Thought of Peace. Let the whole world spend all, or most, of the day in thinking peace; thinking it with enormous earnestness; all sorts of people, everywhere, thinking it at the same time. It will be the most practical means in the world. *Their individual thoughts will combine in a World Thought of Peace; and then there can't help being Peace*, and so the Peace Army will be victorious, for 'what the world wills it will grow to have.'"

"Yes," Jarl shouted, "that's just what he meant."

"As you have often said," she continued, "our armed intervention is merely a policeman's stopping a fight, so that the fighters may be calmed and think. Before there can be World Peace there must be the full-blown Thought of Peace. Rather, once that thought is full-blown, it can't help producing the seed of peace—lasting peace. Why, the gigantic waves of thought—the whole world thinking together—they'll be like your Hertzian waves. . . . There's almost a pun there; not a jest but one of those

word-plays that make us see occult wonderful things in words that were secretive. . . . Hertzian—*Herz*—heart; heart waves! So there shall be soul waves; and the War for Peace shall be won by them."

"Come!" he answered. They dashed back to East Rock, in the raddip. Two hours later, the proclamation of a Day of the Thought of World Peace was flashing out its sparks to every wireless station in the world; relayed and repeated and copied. Four days from then, every man and woman and child in the world who would was to devote himself to a tense meditative perception of the Thought of Peace, and continue it so long as possible. Peace—Peace; peace to themselves; peace to all the world; peace as the mother of industry and happy homes; peace as a god-like entity; peace sacred and everlasting.

The army on East Rock, with its proven mechanisms, had become the most important of all considerations to the chiefs of the opposed armies. But, when this proclamation went out, there were many of these leaders who thought General Jarl Nordenhaus suddenly mad. Those who had spent forty or fifty years in training their minds to believe that all power and honor lie in having the biggest dreadnoughts and armies, such men sneered—at first. There were hundreds of younger officers, trained to a new sort of power and honor, who saw that the power of dreadnoughts is but a symbol of the real power—dreading nought. Some of these confessed that they were "jolly well goin' to think peace as hard as any 'crank' in the Peace Army." Still others, more developed, rebuked such a condescending attitude, and expressed their realization of the fact that it was a tremendous *privilege* given them, thus to end war by having the chance all to think together. Few were they who wanted the war still to

continue. The blithe young officers and non-coms, who had gone out crying for "war and a bloody one, with plenty of promotion," had seen too many comrades tortured in horrible death; too many honorable superiors, idols of their men, mocked by shabby death.

Outside of the armies, almost the whole world, no matter what color of skin, or what station in life, welcomed the proclamation. Starving men in the fields of Germany, savages trying to comprehend in the bush; all welcomed it. Kings and presidents, governors and bashaws, in many several lands, voluntarily rose to their duty and sent trusty couriers to bear the proclamation to those uplands and marshy places where there were no wireless stations.

Thousands of priests and pastors bade their congregations prepare for the Day of the Thought of Peace by two days of prayer and cleansing of minds; bade them make ready a sweet, clear place in house and body, for the reception of the thought-prayer. Thousands of employers permitted their men to take a day or two of freedom before, as well as on, the appointed holiday—holy day. Mothers explained the meaning of it all to their children.

A certain beggar of Benares hobbled thirty miles to tell his family. He was a type of the preparing world. He was happy as he hobbled back to Benares.

So, when the dawn of the peace day came, there was, for the first time in history, so far as we can find, a whole world prepared to think with one united world-mind at one definite time.

(To be Continued.)

HAVE a note that's coming due?—Smile;
Business matters all askew?—Smile;
There'll be money when you're dead,
Do your best and keep ahead,
Grit your teeth and go ahead—and Smile.

—W. E. Parker.



A Saving Sense of Humor.

A sense of humor is born with one.
It cannot be acquired.

Even the correspondence schools cannot impart it.

But humor helps mightily to carry men to power.

The lack of it is a serious handicap to a successful public career.

Although Theodore Roosevelt appears to be an exception to this rule. At least we never hear much about his sense of humor. As a rule he seems to take himself very seriously. But he has what may take the place of humor, to some extent, and that is a certain forceful down-rightness in dealing with men.

Senator La Follette is sadly lacking in a sense of humor and his Philadelphia speech before the newspaper men shows that he is also lacking in tact. He should have realized that it was not an opportune time for telling the whole truth, even if it was done without exaggeration.

Humor lightens the cares of business and public life and the gift, wisely used, helps to make and retain friends.

But be wary about trying to be humorous in print.

And beware of introducing humor into your remarks when you are trying to sell something to a woman.

The Kaleidoscope of Politics.

The political kaleidoscope has taken another sharp turn.

Senator LaFollette, as the strongest leader of the Progressives, has faded into

the background. He is an able man, a constructive statesman, but he does not seem to possess sufficient tact and adaptability to create and hold a large following. This is a fatal defect in a big leader. Perhaps the present condition of his health is responsible to a great extent for his lack of success in lining up the Progressives. In any event, there seems to be no present chance for his success.

This condition of affairs left the Progressives in sore need of an able and experienced leader. The man who above all other Americans seemed best fitted for the job was Theodore Roosevelt. In response to the need, Mr. Roosevelt allowed his name to be put forward as that of a presidential candidate. If the people want him to be their president he will accept the nomination.

Mr. Roosevelt is not asking for the job of being president because he needs it. I do not suppose any fair-minded man, apart from the heat of political and partisan strife, really believes that he is seeking the office to "get even" with Mr. Taft, or to satisfy an over-mastering desire for power. He has experienced the highest honors which the people of his country have to offer. It is absurd to suppose that for purely personal reasons he would be willing to again take up the great burden of four years' service as president.

He sees that there is certain work to be done for all the people. He has looked over his country and observed the



strife between capital and labor; between rich and poor. He sees the breach between the two classes becoming wider. He realizes that the rules of the game must be so modified as to conform more nearly to the principle of the square deal if we as a nation are to continue to prosper. He and the other Progressive leaders have looked about in vain for some other man to head the movement, a man strong enough *to do the work*, and who could command influence enough to give him a fair chance to succeed. The friends of popular government have advised Mr. Roosevelt that he is the only logical leader for their cause, the only one who could hope to succeed, the only one who might be able to engineer legislation which would place the governing power squarely in the hands of the people themselves, and thus supply them with effective and permanent means by which to protect themselves from the steady encroachment of powerful and unscrupulous organized wealth.

Mr. Roosevelt's platform is not the platform of the professional politician or demagogue. Had his supreme aim been to win at any cost he could easily have devised a platform that would have seemed much more likely to catch votes. He could have avoided the very radical features of his Columbus speech and of his speech before the Massachusetts legislature. He could have obscured the issue by taking refuge in glittering generalities.

Mr. Roosevelt's fight is a fight for principles. The personal element is being injected from the opposing side. One has only to consider the stock arguments advanced by Roosevelt's opponents to realize how inadequate those arguments are.

Thus far the machine Republicans ask support for Mr. Taft because—

1st. It is the custom to offer a president a second term.

2nd. Mr. Roosevelt is wronging the president by trying to push himself forward as a nominee. Regardless of whether or not the people want Mr. Roosevelt for president, this activity on his part should be rebuked.

3rd. Mr. Taft is "safe and sane."

4th. Mr. Roosevelt has repeatedly declared that he was not a candidate. (And this "argument" is more amply enlarged upon and presented in more varied forms than all the others put together.)

5th. There is supposed to be a popular prejudice against a third term.

In short, the attitude of the friends of the administration seems to be that Mr. Roosevelt is trying to steal the presidential job which for another four years belongs to Mr. Taft. They offer little argument in favor of the fitness of their candidate for the work ahead. They seem to have but small conception of the importance of this work.

The Taft forces have little to say about the principles for which their candidate will stand. They have a great deal to say about the personal aims and ambitions of the opposing candidate.

The Roosevelt forces say a great deal about the principles they are fighting for and inject personalities only so far as is necessary to make the issue clear.

Mr. Roosevelt realizes that the activities of Big Business have become in many instances detrimental to the interests of *all* the people. Yet his attitude toward these interests is marked by sound commonsense. He says to them in



effect: "You have been acting contrary to the best interests of all the people. We will get together and enact such rules as will in future keep you from playing the game unfairly. We recognize the important function, you fulfill in the social structure, and it is not our object to interfere unduly with your activities because of what you have done in the past. *But from now on you must play strictly according to the square deal. Your interests cannot and will not be considered as apart and separate from the interests of all the people.*"

Mr. Roosevelt is too far-sighted to believe that it is desirable or possible to perpetuate the interests of one class as opposed to the interests of all.

He would unify the warring elements of society.

He stands for a "get together" national policy.

He stands for a conservative *recognition* of the evolution of the nation.

He stands upon a definite, clearly stated, commonsense platform of *principles*, and he deserves the support regardless of personal or party considerations of all who believe in those principles.

Farming Made Easy.

In many remote New England towns, the well-sweep and the bucket and chain are still commonly used in drawing water. Not so very long ago they were almost universal except in cities. Only one generation back it was quite a novelty in the New England home, and marked an epoch, when "father" became so "forehanded" that he could afford to have the water "brought into" the house in pipes where it could be drawn from a faucet over the kitchen sink.

We need not go back a hundred years to find all the work of the farms accomplished entirely by hand labor. The mowing machine, the sulky plow, the harvester was undreamed of by the farmer. The tallow candle was the only common and practical source of light in the home.

Today, looking backward a hundred years or less, we see that progress has marched steadily forward league upon league.

In a recent issue of a farm paper (*Farm and Fireside*), there is a most interesting article about the use of electricity upon the farm.

Six years ago one farmer put in a small electric plant and here is a record of some of the things he does by the aid of this almost magic force:

Every building, including the pigsty, is lighted by electricity.

A small motor drives a circular saw which cuts expeditiously what little firewood is used on the farm. The same motor turns a lathe, drill and other machinery in a farm machine shop nearby.

Another motor drives a vacuum pump, and the sweeping at the house is done in the most modern manner with vacuum cleaners. No dust. All the sting of drudgery is removed.

A pipe from this same vacuum line is run to the cow stables where two vacuum milking machines milk twenty-five cows each day.

Another small motor runs the milk separator and churn and in the summer an ice cream freezer.

Even the grindstone is turned by electric power which relieves the small boy from one of his most disliked tasks and gives him more time to attend to the



needs of the fishes in the always nearby trout brook.

Five electric heaters in the house keep the temperature at seventy-five degrees, if desired, when it is zero outside.

In the kitchen all the cooking for a family of five to ten is done upon an electric range. A tiny motor runs the family washing machine and wringer and drives the sewing machine.

Electric fans are installed through the house and a ventilating fan in the attic.

The water system for house and barn is supplied from an electric motor driven pump.

These farm electric plants can be installed at a cost of \$400 to \$1,800, the cost varying according to the work to be accomplished, and the amount of installation work done by the farmer himself.

"Just One More Pailful."

It is related, in one of the Mark Twain articles now being published in *Harper's*, that that humorist once missed a fortune of ten, twenty or thirty thousand dollars by refusing to carry "one more pailful" of water.

Mr. Clemens and his partner were prospecting for a gold "pocket" somewhere in the wilds of California. The future author carried the water with which the sand was "panned" for signs of gold. One cold, drizzly afternoon when the prospects were more than usually encouraging, Sam struck. In vain his partner begged him to bring one more pailful of water to wash the pan of dirt just taken out. The embryo humorist was adamant. They quit, leaving the pan of dirt just as it had been dipped up. But first they took

the precaution of posting a thirty-day notice to establish and protect their right to the claim. The weather continued rainy, however, and they did not return. The rain beat upon the earth in the pan and washed it sufficiently to expose a good sized handful of pure gold nuggets. A couple of "furriners" happened along, saw the nuggets and sat down to wait for the thirty-day notice to expire. The minute the time was up they took possession and in a few hours cleaned up a nice little fortune of nuggets.

This tale is matched by another also true story of mining in South America. A half dozen "honest" Yankees had bought a mine which proved a Jonah. They thought the gold *ought* to be there, but the weeks and months of heavy labor passed by and there was nothing doing. They were discouraged. They were disgusted. Then one member of the sextette conceived the brilliant and original plan of "salting" the mine and selling it to a bally Englishman for \$6,000. The "salt" was applied. The deal was closed. The six ex-owners congratulated themselves upon the ease with which they had fooled the victim. But the Englishman hired men, set to work and soon uncovered one of the richest veins of gold ever heard of in that vicinity. His fortune from the mine easily ran into seven figures.

To the quitter does not belong the spoils.

Infinite spirit of Love,
I aspire and respire to vibrate in unison
with thee;
That I may receive Universal Wisdom,
Power and Opulence; and the Peace that
Passeth all understanding.

—Grace J. Cowan.

DRESS AND ITS RELATION TO LIFE AND CHARACTER

A Symposium by

FLORENS FOLSOM
KATHERINE QUINN
MARIELLA LADD
CAROLINE ALBAUGH



DRESS CHARACTER- IZATION

BY FLORENS FOLSOM



TO be well dressed," said Pascal, the ascetic mystic, "is to show one's force."

Now it is not especially necessary, nor even always desirable, to make ourselves apparent. To BE is infinitely better than merely to display.

But, the Sun is not content with simply being a source of light and heat. He radiates. "Day unto day uttereth speech," and "night unto night SHOWETH knowledge." He gives out. And so do all—so MUST all, to whom knowledge, power, richness have been granted, in return for work done and good become. They must share. Therefore: If you ARE INTE-RIORLY neat, orderly, symmetric, harmoni-ous, you will, you must desire, be obliged to, show forth these qualities in every feature and distinction of your outward appearance. And in doing this, you will cleanse, and brighten, and sweeten all your surrounding world. "A little candle," maybe? But—it throws its cheerful, generous beams wide, in a dark room.

Dress is a plastic and flexible and malleable medium of self-expression. Fewer American women are well-dressed perhaps, than are the women of any country, except the women of Germany. Why is this? Well, because Ameri-can women are content, mostly, to be the shad-ows and echoes of other women, in style and fashion. Parisian demi-mondes are responsible



for many ridiculous eccen- tricities and distortions wrought upon the person of respectable,—but *stupid!*— American wives and moth- ers. These women just copy blindly whatever they see other women wearing. And their models, alas! have reproduced with the same crass, idiotic bovinity the mad mandates and tongue-in-cheek dicta tossed out to us, contemptuously, from Paris.

In dress, as in every other department of human life,— and divine life too, for that matter!—it is the personal equation which counts: naked personality, dynamic and conscious elective WILL. Most women's cos- tumes are pitiable hodge- podges of many other wom-

en's tastes and fancies all thrown together upon the weak one's person, with as little idea of order, arrangement, and inherent becoming- ness, as the combinations of fish-bones, rabbit- skeletons, and rat-fur exhibit, in the kitchen- midden about an eagle's nest. Did you ever climb up far enough to see one? It is surely not a pretty sight. Climb farther and look at the stars!

One very strong, and very significant note, is sounding through the world of Clothes: *the Oriental*. The Hindu Sari, draped in gracious folds about the figure, dominates dress this sea- son. East India is consulted as to the harmon- ization of daring colors.

Cautious husbands should be delighted with this innovation of Eastern suggestion. For the back bone, the essence of Asiatic dress is— *permanence*. Changing fashion has no word for them—the dark-eyed, bronze-skinned beau- ties of the true East. A fabric, their body,— presto!—the lady is habited discreetly and be- witchingly: a few twists and turns of the gracious texture, persuading it into those folds and curves most pleasing to the wearer, and the trick is done. The East is teaching us not

only to think, but how to dress and how to eat. But that is another story, to be continued in our next.

Another urge to individual dressing may be afforded to unwilling loosers of purse-strings: the CHEAPNESS, of clear, instant, direct and unbiased choice. I know a woman who on very little money presents a most unique, graceful, striking—and original, NOT eccentric!—appearance. I will tell you about her.

She married a boy of 21, being 19 herself. "And so they were married." I am beginning my story wrong end to, am not I? Well, they were married—or thought they were. In reality, they were simply taken by the ear from their mud-pie amusements of unfledged adolescence, and escorted, severely and truant-officer-ishly, by Life, into the kindergarten department of Karma's graded school. Her husband was a boy. And she was a baby—in spite of the fact that she had carried off every prize, in every class she had ever entered, for English Composition, Rhetoric, Latin, History, and Deportment. In her every class she had won the reputation of being, in all ways, the ABLEST student there. So, of course, she thought she knew it all. Her husband was bright, too. But what they didn't know about servants, house-keeping, babies, tradesmen's accounts, and such primary, unimportant matters, would fill ten thousand tomes of black-letter Great Primer!

They were holocausted in their kitchen; slaughtered at market and all shops; cheated, ridiculed, regarded with contempt, dragged about by the heels after the conquering chariot of everyone who happened to be smarter in worldly ways, and inferior to them in honor, scrupulousness, and decency, than their poor little baby selves. They sure were up against it!

The woman got wise, first. She sent away her servants, because she saw that she didn't know how to manage servants, and she realized that she needed to be by herself awhile, to tap the main source of Strength, in Solitude, before she tackled THAT problem, again. You see, she had become a New Thinker, all by herself; her people were bigoted, narrow, hard-set formalists, of the most dogmatic and set, fixed religion in the world—never mind *which*, now! and she had to fight against a good many pricks, before she learned enough to keep her mouth shut. I think that was the FIRST thing she really mastered: that complaint, protest, wail and plea are USELESS; FUTILE. She stopped being waves that beat frantically against NO-answering rocks. She retired to

bottom, the bottom of her soul, and set to work to swell herself, gradually, unhurriedly, into a rising TIDE, which should flood right over those rocks, silently, surely. And she did it. She stopped the leaks in their income, caused by tempting commissions paid to greedy servants of theirs, for directing a ceaseless flow of unnecessary expense into their back-door, and an equally steady flux of succulent left-overs *out from* their back door. She found, in short, that that back door had been a gaping wound in their money-life, in all ways. She locked it, guarded it, herself. With labor and anguish, for she was naturally about as practical as a cloud, she learned to cook. She had had absolutely NO practical domestic training. She had been the only bright one, of a rather dull and uninteresting family. Her father, who sometimes remembered old, buried ambitions of his own, taught her to enjoy the glories of Latin prose. He taught her logic, too. And the bitterness of a mind, which has foresworn itself, sold its birthright for pottage. For he had become what he was not meant or fitted to be, at the sovereign commandment of a stronger will than his. This bitterness sank in with the logic and the Latin, and she had hard work to get it out of her system, in after years, when she learned why she ought to get rid of it. But she did get rid of it, wholly. She learned to mend. None of these things had she done in her father's house. She had been simply an ornament there, displayed by her mother in fine clothes, vaunted by her father, for her mental attainments and acquirements. Now, her father had died poor; and there was no one to help her. Her husband? He was having a hard enough time of it, down in his struggling law office. So she HAD to learn to be herself; to grow. She had one great incentive to progress; a splendid and beautiful and in-all-ways-worthy Child. But he was delicate because she had not known how to nourish him fittingly, as his peculiar, especial, personal individuality called for; and he was overborne by the brutal and crushing methods of the public school. So his mother took him out of school and taught him herself, and made a success of him, from brain to stomach—then some. She had been delicate, too. But her WILL, instructed, shaped, informed by the magnificent books she read, lifted her out of that; she became robust. She had come far on the road of Progress, which every soul must tread. And now, of course, she wanted to help others. So she formed little classes in the evenings when her husband was away from

her,—she shared her knowledge of Mental Science, of Theosophy, of Vedanta, with all who wished to read and study with her. Of course, she did this without charge.

Suddenly she observed that her husband was away about EVERY evening! Now *what?* Well, the fault must lie in herself. She looked at herself. She perceived that she was about as attractive as a clod of dry earth viewed on a November gloom-day. She had a little talk with him. He believed too, in the things she did. But he did not CARE about them as much as she did. He had a strange character, more inchoate and incipient and latent, than hers had grown. He had not kept step with her. She had long since given up expecting sympathy and co-operation from him. At first she had blamed him severely, criticized him bitterly for his habits of procrastination about debts, his curious, almost morbid irresponsibility, his indifference about money obligations generally, his frivolities, his drinking habits, his gambling, his moral slovenliness in many ways. And physical slovenliness, too. But she had long since stopped nagging at him. She saw it was no use. And having become as practical as she was once unpractical, she saw that a thing's being useless, was reason enough to dismiss it altogether. She gave up trying to make her husband over. She devoted herself to making herself over; to becoming as strong, as beautiful, as orderly a person as she could.

And she asked him why he was away from home so much. And her husband told her that he enjoyed society; he had made many friends in the town, among whom, he told her bluntly, he was ashamed to take her, because of her shabby, and unbecoming, dress. There were things the woman could have said if she had remained a fool. But she had not. She looked down at her figure, with fifty pounds of careless fat upon it; at her stupid shoes, deforming her extremely pretty feet; at her neglected hands; and up, at her ignorant and ugly coiffure. She could have said, "I have worked very hard here at home. What time I have had to spare I have put on my reading and studying. I have tried to develop myself—for all our sakes; for I saw that our salvation lies with me. You have never given me enough money for house expenses. It has taken management—*finesse*—to run this house at all. HOW could I dress well?"

But the woman had become anything but a fool.

She resolved, first of all, to get that fat off her figure, and to get good corsets. How should she get the price of these? By getting up a little earlier. I forgot to say, that the second lesson of her career in magic had been, Overcoming of Laziness. She had never, in this life-time, been mentally indolent. But she had been physically so. She had learned the value of clean, constantly changed clothes; of rising at dawn. But now she rose *before* dawn; she did all sorts of hack literary work, which she obtained by *wanting* it hard enough, and trying for it persistently; she translated French, German, and Latin education-books; she transcribed Dulness, painstakingly, into Duoness; she put her own creative, irised and life-throbbing work by, for a time, and did blank work. And she got together a little money.

Also, she got rid of her fat. How? By cohering her molecules. *Come again?* Why, certainly. She learned that forms are compact or loose-pored, because of the degree of vibrations governing their contraction. She reflected upon herself and she concluded that her *habit of indiscriminate pouring out of herself, upon any and every person who crossed her path, was the reason for her fat.* Her mind sprawled, was flaccid, in that part of it. She had wasted herself horribly, giving her best to open mouths, and stares of curious, mocking, contemptuous indifference. She brought herself up with a round turn. "I've been tearing myself apart to fling here a brand, a brand there, of the fire of my nature," she told herself. "I'll be a BIG fire, a big roaring glorious fire, which shall attract to it those who need it, only these, and shall have plenty to give them, when they come to warm their hands and souls and hearts."

So she stopped her evening classes, unprofitable in every way, well-meant, but ill-judged,—and devoted that time to reading with her son, talking pleasantly with her husband when he was at home, and—enjoying her new dresses.

For she had got them! And they were beautiful. She had spent serious thought upon them, and they were intelligent and responsive reflections of her spirit. She had found someone to make them who was in sympathy with her; an artistic and capable woman. The woman of my story could not sew well; she did many other things she could not like, but sewing she did not force herself to learn, because she hated it so. She mended, but she would not make clothes. Except for her son, when he was little.

One of the prettiest of these hard-earned dresses she named "l'Heure Exquise," after Verlaine's poem—do you know it? She translated it this way, once, in the intervals of basting a pair of chickens in the oven; her husband and son say that she makes the best poultry dressing they know. This is her translation of the song:

"A vast and tender
Calm-Increase
Breathes from the sky;
And gives release
To Care and Pain.—
Harsh strivings cease
When falls the Dew.—
Peace! Peace!—Peace! Peace!"

She had often wished for a dress the color of twilight; the shade of those exquisite, wistful clouds left in the zenith from the down-drift toward the horizon at sunset, of rose and green and gold. So she made herself, I say she made it, though she did no sewing upon it!—a dress of lilac messaline, soft satin, in long full simple folds: perfectly in the mode, yet fashioned to suit herself, "a little different"; over this floats mist-gray chiffon, softening and dulling the under color. This woman is very fond of what she calls Underglow; rich shades, glowing hues, superimposed by sheer and delicate fabrics of lighter shades, harmonious tints. Many are rested, charmed, and informed, by this lovely dress.

Then she MADE herself a dress which dramatized the story of a brook-bed, a shallow brook-bed, seen under flooding sunshine. It is of lustrous, bright brown brilliantine; at collar and cuffs is deep green satin, the exact shade of wet moss; the seams are piped with this; button-moulds, defining long, straight lines, and covered with this green, go up and down the front. She wears with this dress a large, soft hat of western felt, a Stetson; around its crown rolls a big soft fold of the green satin; the brim is edged with the green braid, which represents grass;—I forgot to say, that a strip of this runs between the buttons, in front, up and down the dress. She wears high laced boots with this costume, which is rather shorter than her others.

She wears soft, plain, gray a great deal; she never wears rustling underskirts; her clothing is always appropriate to the occasion, eminently suitable to her, restful, feminine, graceful. She has made herself so attractive, so distinguished, that her husband considers it a privilege to have her accompany him to social gatherings.

She has trained her son to have the same

intelligent regard for color and line, that she has herself; he is dressed just as becomingly, just as properly and suitably as she is, and has learned to combine and blend color-suggestions in her own fashion. He would no more think of putting on a necktie clashing with his suit, than she would.

He is no more a fop, though, than she is a fool, entirely given over to sartorial matters. They are both, this woman and this boy, radiant, powerful athletes, alert workers in manual, intellectual, and spiritual fields. The mother has taught the son how to cook, and do many homely and useful household offices. She has instructed and fitted him to find as much pleasure in the color and action of flames flashing around a perfectly-broiling beefsteak, as in the Magic Fire kindled by Wotan's will, around Brunnhilde. Naturally ascetic about food, herself, preferring to eat dry bread, a crust snatched here and there, so as to have more time for reading, writing, thinking, she has compelled herself to understand and enjoy the preparation of wholesome and delightfully various food. She has enlarged her powers of enjoyment, her field of sensibility.

As for her husband, she knows that "Easy does it." She goes steadily ahead, upon her chosen path, unwavering, firmly; sometimes he follows her, sometimes he keeps pace with her, sometimes he tries to drag her back. But always she goes forward, sure that he will, some day, walk always at her side. She is no more angry with his faults, which used to oppose and hinder her, than a seaman is angry with the conflicting currents, which seek to thwart the free passage of his craft. She simply puts about, silently, and looks for another channel. As for her pupils, she teaches many, but they must first prove themselves ready, and eager for what she has to give. She no longer leads false-motived or unwilling horses to water, and she has learned the wisdom of her own precept: *Seek not to teach the Mysteries to souls still in Life's A, B, C's.*

She teaches by correspondence chiefly, and teaches each pupil differently, according to his need; and this work she does entirely in the early morning, when "the sun cometh forth as a Bridegroom out of his chamber, and rejoiceth as a giant to run his course."

The Buddha that she teaches, in her writings, her life, her clothes, in every phase and function of her being, is *SIDDARTHA* Buddha; Fulfilment-of-Wishes; Buddha, granter of all delight. Nirvana, to her, means

All-Attainment; and she helps many to achieve this. And helps herself.

Dress is a subject which should engage occasional and partial attention, at least from every intelligent woman. I mean, for a time, at seasons of the year, as is necessary, she should bend her mind upon her clothes, and see that they represent and fulfil her true, her inmost being. You don't give yourself a chance, when you are badly dressed. You clog and handicap yourself. Give yourself *every* chance! Be true—be *YOU*!

As to corsets: They are certainly clumsy, awkward things, and I wish we were rid of them. Every physical culturist and New Thoughtist must, in the nature of things, detest them. But I think that some of us must wear them for awhile—until we have learned *to think right*; until we have sloughed off the disfiguring deposits of unwieldy, gross desires and thoughts; until we have learned to hold ourselves proudly and nobly, as finely as gypsy women; until our bodies are bright mirrors, reflecting brilliantly the fine, fair image of our souls. And this SHALL BE.

THE EVOLUTION OF A FIG LEAF

BY KATHERINE QUINN

"DRESS developed out of decoration," Spencer tells us, thereby upsetting the orthodox idea that it is developed out of modesty. It is probable, however, that there is some truth in both views, for while it is reasonable to suppose that some newly awakened consciousness drove Eve to take refuge behind a garment of fig leaves, it is no less likely that she would in time have discarded it, had she not been aware of its becomingness. When our First Mother paused beside some Paradisal stream and tremblingly arranged the fig leaves about her quivering frame, the evolution of dress began.

The development of dress marked the advent of romantic passion. Unclothed, woman may provoke desire, but it was woman clothed who pricked man's sleeping mind to wakefulness; as she withdrew into herself she excited his curiosity; the more he was eluded the more persistently he pursued; thus his curiosity grew, at last exceeded all bounds, became love, which was never better defined than when it was called "an infinite curiosity."

"Words were given us not to express our

thoughts, but to conceal them," wrote Rochefoucauld. But this very concealment is in itself expressive; in fact, most expressive of all, and the great artist is he who has worked his way through the difficult art of expression to the still more difficult art of restraint. Before he speaks, he balances the attraction of the word withheld, knowing that speech sets a limit to his power, while all infinity backs the word unspoken. Thus in a picture of the slaughter of Iphigenia the artist has hidden the father's face the better to express a grief which he dare not attempt to portray.

As the artist concealed the face of Iphigenia's father, so dress conceals the body that it may better express the soul.

It was a woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," whom the Inspired Writer saw in the heavens.

And one of the severest denunciations in the Bible is against those who went to the feast without their wedding garments, who were not properly clothed.

Compare the most voluptuous stanzas of "Don Juan" or the fleshliest of the Shakespearean sonnets with these lines from a modern poet, Florens Folsom, whose poems have often adorned these pages, and observe how all their wealth of imagery fail to give to the former the "perfected passion" of the latter:

"To kneel beside thee on the hearth,
To feel thee living, near, and warm;
To press my lips against the folds
That hold and hide thy shining form."

All the mystery, the majesty, and the magic of dress are expressed in these last two lines.

Dress should be distinctive. It is an artistic principle that somewhere in a picture its predominant color should repeat itself, and in Nature's pictures it always does. The blonde is a blonde, not only in complexion, but in soul; the dark woman's nature holds unfathomed depths but dimly portended by the shadows in her eyes; while the fire that gleams in the red-haired woman's tresses glows in her heart and courses wildly through her veins.

Our clothes should express our characteristics. Let the blonde, then, choose the delicate hues that are hers by right divine,—the soft blue of the forget-me-not, the pale pink of the wild rose, the tender amethyst of the evening sky. These colors are kin to her. They are of a pattern with her soul, and she is never lovelier than when clothed in them. Let her not affect the more striking costumes so be-

coming to her dark-eyed sister. The wild rose is not striking, but it is the most exquisite of flowers, and those who love it would not part with its pale beauty for the reddest red of the jacqueminot. And yet the blonde need not always be modestly arrayed; if her hair is golden enough, she may on occasion wear the pansy's royal purple and go robed regally as any queen.

This is the pale blonde; to her leonine sister other laws apply. Nature finished her in the yellow of the tiger and some tiger passions lurk beneath her milky skin. No pale tints for her; let her raiment be vivid as herself—robes as tawny as the leopard's skin and black as the spots thereon.

The dark-eyed woman should express the depth, the warmth, the richness of her nature, but her fires should be hidden, her wealth concealed. The jewels that hide in the bosom of the earth, the coral secreted in the sea, the splendid tints of tropical flowers screened by verdure little less brilliant than themselves—these are the things her dress should be made to suggest.

And the woman with Titian locks should choose the rich tones that glowed on Nature's palette when she was formed. Golden brown, bronze, Indian red, green with a coppery hue, in fact, all colors having a strong hint of gold become her.

These colors are her very own, yet notwithstanding the wealth of this selection, she is often thoughtlessly arrayed in blue, a shade that belies her nature and introduces an inharmonious tone into what the Master Artist meant to be a superb color picture.

Blue is a celestial color—it speaks ever of the sky and draws our thoughts to the heaven which popular opinion still supposes to exist somewhere beyond the sky. Painters and sculptors always represent the Virgin Mother of Christ as wearing a blue robe, or at least a blue scarf, and devout Catholics often dress their children in the livery of Mary—white and pale blue.

Red is the color of life. It is suggestive of blood and of that love which so powerfully excites the blood. It lures the soul to excesses. It is good, but it may easily turn to evil. Mephistopheles is always gowned in red. His devilry lies in that half as much, at least, as Samson's strength lay in his hair. If he were waylaid, disrobed, and dressed in a suit of celestial blue, his devil's nature would not survive the change.

Green, too, has its lure, but it draws neither heavenward nor earthward, but out across untracked wastes, beyond uncharted seas, where mermaids frolic and sirens sing and at whose farther edge Circe waits for whatever ships the winds bring in to her. Red and blue have a definite lure, but green is the color women wear when they wish men to follow without knowing whither they are being led. Becky Sharp must have worn green often in those days when she was beguiling the Marquis of Steyne, but good women wear it, too, and all along that same sea beside which Circe waits, there are other castles where women are daily turning brutes to men—ten men saved for every one man cruel Circe turns to brute.

A dress has not only a material, but a spiritual aspect. In order that it may be a thing of beauty, it must not only be lovely in texture and design. It must be paid for by money for which some sort of an equivalent has been given, and the services of those who work it into form must be justly and promptly recompensed. There are women's gowns which, if they could speak, would tell a tale of shame and horror,—how they had been bought with money stolen from the poor; how weak and ailing women had toiled painfully over them and little children had been taken from their play to earn their purchase money. And other gowns would cry out that woman's honor had been sold for them; and others, still, that some poor seamstress had been defrauded of the money rightly earned in making them. Such gowns as these cannot be lovely, though made of the richest stuffs of Persia.

One hears a great deal of race suicide nowadays; the cry is for fewer and better children. It were well if dress suicide became fashionable, too, if we had fewer gowns and those few were better made and more carefully chosen.

When we go to buy a dress we should not go "like quarry slaves scourged to their doom" by Fashion's decree, but like free spirits, glad to buy and willing to pay for the dress of our choice. And we should not buy unless we wish to buy. The desire for fresh raiment should be inborn, like the tree's desire for new leaves in the spring time.

The trouble is that we look always without, never within. We do not consult our tastes. And so we buy dress after dress, and no dress has any meaning for us, no one is part of us.

But our clothes might be made things of beauty. They might be taught to speak the

language of the soul. We might weave into them our thoughts and fancies; we might trust them with our secrets; we might confide to them our loves, knowing they will not foolishly babble the story, but will whisper it to the ears for which it is intended.

"But why bother to make your gowns symbolic," someone asks, "the people who see them will not know what they are intended to express."

Certainly all of them will not. There was one, you know, to whom

"A primrose by a river's brim,
A yellow primrose was to him
And it was nothing more."

There are some to whom the Forest of Arden means nothing; some, whose pulses have never quickened at the mention of Arcady. So there are some to whom a green gown is but a green gown, but there are others to whom a green gown suggests things indescribable.

DRESS AS AN EXPRESSION OF CHARACTER

BY MARIELLA JOHN LADD

CYNICAL man is wont to see only the ridiculous side of the Eternal Feminine in the continually changing fashions of society. He makes capital out of them as an illustrator, perhaps, and is content. Cynical woman returns the compliment with interest. It is only the philosopher who feels the pathos underlying it all and recognizes in the continual and imperious desire for change, with its companion, the longing to imitate the highest model available, a form of the great cosmic urge towards self-expression.

In the world of fashion, as in the world of thought, it is the few who originate and dare to be individualistic; it is the many who "know not what they do" and spend their days in obedience to an unconscious restlessness that will, sooner or later, give way to intelligent growth toward higher realms.

Dress is by no means a complete and satisfactory form of self-expression to all sorts and conditions of men. Queen Mary of England can design for her own wear a beautiful, highly-symbolic robe to grace her coronation as Empress of India. It probably satisfies fully her own artistic sense and appeals to the imagination of her subjects as an expression of Im-

perial Goodwill. Women with an equally strong artistic imagination are prevented from carrying out their schemes by a less plastic environment. They cannot express their own ideas in dress because they are not wealthy enough. The dress they choose has about it a savor of reserve, of self-repression which one senses immediately. On the other hand, many wealthy folk dress in a nondescript sort of way. The grandfather of the present Duke of Devonshire, one of the wealthiest of England's peers, loved to wander about the grounds at Chatsworth, world-renowned for its wealth and beauty, dressed so shabbily that tourists frequently mistook him for one of the gardeners and offered him a "tip" for information. The Duke had sufficiently expressed himself in the making of this wonderful estate, which has within its area treasures from every part of the globe. He had attained a higher form of self-expression and the lower was accordingly unheeded. Mrs. Russell Sage affords another example of this kind. Expressing a wide knowledge of life and an unusually benevolent nature by various philanthropic organizations, she dresses very inconspicuously.

On the other hand, we often see men and women who have not found for themselves the wider and broader channels of self-expression showing an extravagant love of dress, ready to make any sacrifice, even that of honor, to obtain what they desire in the way of clothes. The love of dress under such circumstances often introduces a tragedy into the lives of men and women—chiefly women. It is only a well-poised and decisive mind that can balance accurately the resources and desires of its environment and character, and, finding the resultant of these, express it in a style of dress that draws from all beholders the comment—What perfect taste!

We all know what a great deal dress has to do with our admiration for certain people. Yet, it is not "the sheen of satin and shimmer of pearls" that entrances one at the sight of a beautiful debutante. It is the subtle sense of perfect fitness between dress and its wearer, the gem and its setting. This sense wanting, beauty of person or of costume can no longer charm.

Another illustration of the close relationship between dress, character and environment is afforded by the fact that each nation tends to adopt a distinctive style of dress in which the national characteristics are reflected to the

seeing eye. When the national characteristics are affected by residence in a foreign land, the national dress appears incongruous, except when the resident has an unusually well-developed character. Have you noticed that it is quite the natural and unsurprising thing to see a Japanese, for instance, in American garb? A Japanese worker in native costume would attract much attention, while a Hindu Yogi, for instance, in native dress is the most natural sight in the world.

The immortal Teufelsdrückh undoubtedly told the truth when he said:

"Neither in tailoring nor in legislating does man proceed by mere accident, but the hand is ever guided on by mysterious operations of the mind. In all his modes and habilitatory endeavors an Architectural Idea will be found lurking . . . every snip of the scissors has been regulated and prescribed by ever active influences, which doubtless to intelligences of a superior order are neither invisible nor illegible."

His view seems to fit in exactly with New Thought teaching. If, by mind-power, we can mold our bodies, much more can we clothe those bodies according to any ideal that attracts us. The Quakers long ago adopted a style of dress that was calculated to be suggestive to them of their ideal. Many of them have now passed beyond the stage of development in which their chosen dress helped them; but their principle was a sound one for all time. A man or woman who has mastered the art of dressing with good taste has thereby learned one branch of self-expression and is ready to proceed to some other—perhaps more difficult branch.

As Society learns to reverence individuality in man and as man emerges from the imitative stage of his being, Society functions will become continually more interesting. For men will there reveal their own characters instead of striving to look like others. Men and women will wear the colors belonging naturally to their phase of development instead of those rendered "fashionable" by some prominent personage. So kindred spirits will the more readily recognize each other and the laws of attraction will work more freely. More than this, the right use of clothes will suggest a higher standard of sincerity in speech, and words will no longer be used "to conceal thoughts."

DRESS AND CHARACTER

BY CAROLINE WALMSLEY ALBAUGH

THE law of Harmony is universal; it exists in every sphere of life.

"From Harmony, from heavenly harmony, This universal frame began."

But there are none so blind as those who *will* not to see. When Love has permeated the soul, it seeks material expression through the virtues and graces, thus producing harmony.

This material perfection of expression is ever developing; ever changing. So that as the individual rises to successive higher planes inharmonious expressions are gradually eliminated, and replaced by that which bespeaks growth. In beginning, this law of harmony must oftentimes develop through struggle, as Jacob wrestled with the angel; again a beautiful friendship will cause it to flourish greatly. However, listening intently, one can soon hear the motif.

As this principle is universal, it develops in each individual; in books, in dress. The manner in which the man wears his clothes, carries his walking stick or adjusts his tie, is but the effort of this law of harmony to express itself. If the tout ensemble is pleasing to the individual, the law of harmony is established.

Individualism is the key note of character; little character, little individualism. A man with little individuality is one of many. The psychology of the fashion maker counts but little in the ultimate result. The clothes do not always "proclaim the man." But man imparts a sense of individuality to his garments. This is true to the extent, that caricatures are occasionally portrayed, showing only the clothes, illustrating the types which are supposed to be representative of certain people. For instance, the rag man, the confidence man, the parson and so on.

Its expression in dress is but one of the many ways in which this law of Harmony is evidenced. To this phase, there are endless variations. Sometimes blossoming by the wayside, like a simple rose, it is seen in the becoming serge of the school girl's dress; again, a lily, in the exquisite beauty of the bridal gown, or like the diamond, flawless, reflecting all purity. One sees it in the bit of cherry color at the matron's throat, or in the delicate lace cap of the dearly loved grandam.

Bright colors are loved, each in its turn, but the promiscuous combination of them, only

Nature can effect in harmony. Our efforts were better confined to the simple groupings of a few well chosen colors, than endeavoring to blend into one combination, the beautiful colors of the rainbow.

One, however, does not have to be forever like the little gray mouse. Harmony expresses itself in the smithy at his forge in leathern apron; in the diplomat in correct evening attire or in the brilliant plumage of the Bird of Paradise. The diapason closes full in man. He may ascend or descend, but harmony continues, if he vibrates with the chords of the Infinite.

As one continues, established in harmony, the music grows more intricate. The simple nursery melody will not suffice for long, but gradually we, like the artist, become able to express somewhat of the celestial vision within. Always attaining unto the perfect end, but never accomplishing it, for this is too large an undertaking to complete in the space of one short life.

If our ideas are spiritual, then we will be seen clothed fittingly at all times. Not greatly considering the material except that it be harmonious throughout, but rather giving thought to those beautiful garments of peace which clothe the spirit of righteousness.

Christ said, "Take no thought for the morrow, what ye shall eat, or what ye shall drink; neither wherewithal ye shall be clothed. Consider the lilies of the field; they toil not, neither do they spin. Yet I say unto you, Solomon, in all his glory, was not arrayed like one of these."

THE TWO BROTHERS

BY LUCIEN M. LEWIS

THERE were twin brothers, we are told,

Whose mother at their hour of birth
To satisfy some curious whim,

Gave them the oddest names on earth.

She named one Can, the other, Can't,

And, lest confusion might be made,

She stamped their names upon their breasts,

In letters that would never fade.

Time passed; Can was a wondrous man,

God-like in every thought and deed,

And somehow everything he touched

Straightway would prosper and succeed.

Can't was the victim of bad luck,

And failed at everything he tried;

Till finally, the story goes,

Bad luck assailed him and he died.

O mothers of the sons of men,

O mothers of the race to be,

Stamp only Can upon their breasts;

Stamp deep that all the world may see!



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

Our Nautilus readers who are literary aspirants shouldn't miss the January number of the *Magazine Maker* (241 4th avenue, New York City). It contains a most helpful and suggestive little article on "The Idea for a Short Story," by Gillett Burgess, author of the famous "Bromidian Theory."

A woman is now standing at the judge's desk in the New York juvenile court, who is deserving of attention. Her name is Mrs. William K. Vanderbilt and the world has heard of her largely through her millions. Yet today she is offering to give personal service, to give friendship and sisterhood to the unfortunate girls who come into that court. She is starting the Big Sister movement in the East, which is to follow the Big Brother movement to a broader, braver fellowship. The Sisterhood has already thirty members but it grows slowly because its standard of fellowship is high and it asks a mighty service. It is easy to give millions. Mrs. Vanderbilt has already given in such numbers. Five years ago she struck a note of rarer citizenship by building four model tenements for the exclusive use of tubercular families. The buildings stand in the neighborhood of the Presbyterian hospital on the upper east side in New York and the tenants are largely recruited from the out-patient department of the hospital which has long been Mrs. Vanderbilt's hobby. In these tenements the tubercular family may find refuge from the frightened and heedless landlord. There are apartments for four hundred families and each family has a sleeping porch, a shower bath, steam heat and sunshine. The rent of these apartments is nominal but the investment pays a small percentage of return and no tenant need feel himself an object of charity. Until this building was opened the consumptive's plight in the poorer districts of New York was pitiful enough. He dared not sit on the roof to get the air which is his one salvation, lest the landlord discover his condition and turn him out of house and home as a menace to the property. He dared not cough in the halls, or acknowledge he was ill lest his neighbors complain of him as a victim of contagion. Now he has air and at the Presbyterian hospital he can get milk and eggs

that are furnished by the Vanderbilt egg fund. There is also a roof ward for him at the same hospital planned and made possible by his lady bountiful. The number of things Mrs. Vanderbilt does *sub-rosa* will never be known and, of course, there are many people of whom the same remark might be made. She is, however, set apart from the others by her sisterly attitude. She understands and appreciates people. Standing in the court room in a plain tailor made dress, a smiling motherly figure, she represents a new charity. She is a plain woman, living in a plain world which she appreciates and understands from a purely human point of view.—*La Follette's*.

"Then you don't believe that the United States should undertake to regulate business?" Mr. Beall asked James J. Hill.

"I would lay down the law of right and wrong," said Mr. Hill. "I would limit the power of corporations. I would see that every corporation that started business put all the money in, and I would not be jealous on account of the size of the corporation. I wouldn't permit any watering of stock. I would see that 100 cents on every dollar was put up and that money was on hand to take care of it."

"Well, you tried a railroad combination once, didn't you?" asked Representative Bartlett, referring to the Northern Securities case. "The government didn't let you carry it out, and you are still doing a profitable railroad business?"

"Yes, and not making any complaint."—*New York Tribune*.

The terrible famine in China is a lesson for our own country. What caused the famine? The overflow of great rivers, which kept thousands of square miles of land under water during the growing season. But what caused the overflow? This: All timber was cut off long ago, and heavy rains, falling on bare hillsides, caused a sudden rush of water to the rivers. We shall have just such floods in our own country if we do not save our forests on the water sheds. A well-covered soil acts as a sponge and holds water, but a bare soil lets too much water run into the rivers.—*Current Events*.

Ours is an unique country patterned after no other time or nation. It shall have no barons, no slaves, no plebeian, no patrician citizenship. It will not imitate, nor patronize, nor bow down to any ancient or humiliating custom, nor to other nations, nor to any class of men, tyrants, or fools within its own confines; never so long as its rivers flow to the sea, or red blood flows in the veins of its sturdy and patriotic people. On the other hand, by reason of the genius, good sense, manhood and brotherhood of its people, and Providential evolution, our country will continue its course upward on the road that leads to the most perfect civilization the world has ever known. The desires of men and their energies of spirit and mind are set upon the abolition of inequality of privilege, unequal methods of tax-

ation, swindling in stocks, falsities in finance, and other wrongs and burdens, and long before the noonday of the present century, the United States will be a signally regenerated republic, remarkably satisfactory to the vast masses of our people.—*John D. Atkinson*, (former Attorney General of State of Washington), Seattle, Wash.

The new charity avoids gifts the value of which disappears when the gift itself has vanished. It sets a standard based on personal thought and effort rather than on the check drawn, or the food and raiment given. It feels that much charity is bestowed more to save the conscience of the giver than for the help of the receiver. Good examples of the new charity are found in the lately issued 37th annual report of the United Hebrew Charities of New York. The first of the new measures undertaken by them during 1911 was the formation of a committee on advice and aid to widows. Very many of the Jewish working men in New York carry life insurance in sums of from \$300 to \$500. But the accumulated debts of illness diminish this reserve. The widow, friendless, alone and unadvised, consumes very quickly the money left and finds herself and her children without resource. To forestall this the new committee acts. Getting in early touch with the widow, such advice is given as will make her insurance money the nucleus for a new livelihood. She is aided to keep her capital intact. The committee lends such additional funds as are needed for the new start. This new form of preventive philanthropy has made good.—*Oregon Sunday Journal*.

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*.



DEPARTMENTS OF WAYS AND MEANS

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

THINGS THAT MAKE FOR SUCCESS

*A Correspondence Department
Conducted by the Editors.*

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

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

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

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

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

EDITORS.

Success Letter No. 374.

How to win out in the struggle with partial poverty—that is the question of the day to most people. Perhaps the experience of one man and his wife, who had to face the clearing off of a debt of fifteen hundred dollars, on a salary of about sixteen hundred a year, with living expenses to meet as usual, and the continued illness of one of them for several years, necessitating treatments, may hold the attention of your readers.

A very helpful thought, which fairly haunted them in their efforts, was a line from one of Mrs. Eddy's works: "The devotion of thought to an honest achievement, makes the achievement possible."

The first thing, then, was to absolutely con-

secrate and devote every thought to this honest achievement. The hymn says: "And turn anxiety to prayer." How many do this? It means resolutely to devote every moment which was spent in anxious thought over the future, to a prayer of helpful suggestion. In addition to this devotion, one-tenth of our substance was given absolutely to "GOOD"—in whatever form we might be able to spend it for others. This at first seemed improvident and not quite right, but one year proved a thirty-three and one-third per cent increase in our income after practising this rule. We "felt no lack" and yet the debt was cleared off in three years' time.

The second thought which had to be practiced by both was to relinquish the most common error of all, namely, that the husband was the source of supply, and that that might fail. When this lesson was rightly learned, unexpected avenues of supply also opened to the wife, whose health was restored by the renewing of her mind, since many of her ills had been brought about by the money-worry. The windows of heaven were opened in such surprising ways, that both realized that the labor of one's hands was in no way responsible for one's daily bread, but that the saying was proven true: "By every word that proceedeth out of the mouth of the Lord, doth man live."—F. A. D. R.

Success Letter No. 375.

True success is not a personal success attained through selfish motives and for selfish purposes without any desire or intent to benefit others. True success is a high principle attained for the purpose of manifesting God's Infinite wisdom, love and glorious power, and to give joy and help to others.

To attain true success we must constantly exercise wisdom, love and energy and be untiring in our efforts to become wiser and better day by day. True success cannot be had within a day or any other short period of time, for long experience wisely exercised and backed by an unwavering faith is an absolute essential. We will now and then meet with failure in our expectations, but such failures are always signboards pointing in the right direction for us to continue our efforts. Any theory or plan devised for us to attain true success within short periods of time is misleading and sure to end in failure.

We must truly realize that the infinite wisdom, love and power of God, is ever present with us, and that the more we act in harmony with these Divine principles, and live pure lives, the more wisdom, love and power we attain.—S. A. HACKWORTH, Dickinson, Tex.

Success Letter No. 376.

Many millionaires have given their stories as to how they attained success. And some of these "stories" read almost like chapters from "The Arabian Nights." Thrift was the keynote of most; stick-to-itiveness was a necessary quality; and honesty and fair-dealing are never omitted.

Whatever agency was employed in years gone by in the acquisition of immense riches, therefore success, holds good today. It is said that "what one loves best, one can do best." What, then, will help man to do his "best?" What is essential to success? To begin with, one must know *how to remember*. Nothing is so necessary in every walk of life as a perfect *memory training*. Those who do not possess this training can easily acquire it. Then also the man with *retentive faculties* usually has a sure grasp upon *analytical faculties*, which contribute very largely to success.

Attention to the very smallest detail concerning everything is also most essential.

Concentration upon the subject at hand is necessary. One can do only one thing at a time and do it well.

Retention follows concentration for if one has given the necessary concentration to whatever he was trying to accomplish, that will have given him the entering wedge for retention.

Self-control is as necessary to success as any one thing that may be mentioned. Shakespeare says, "Anger is like a full hot horse, who being allowed his way, self-mettle tires him." In business it is most often the rule and not

the exception that questions arise daily which try the patience of the most patient.

Honesty and punctuality will be the natural results of the before mentioned essentials necessary to success.

Success is not as elusive as many think. 'It may be difficult of achievement, but it is within the reach of most. And as there are always many who are too tired or too indifferent to go after what is not easy to get, those who strive for the top rung of the ladder have so much more in their favor in their effort to reach the goal.—O. N. FRANKFORT, Box B. Anamosa, Iowa.

Success Letter No. 377.

Ignorance is the base of all failures, therefore, to succeed one must gain knowledge. The greater amount of knowledge attained, the better will be our chances of success. To begin with "know thyself." Within each and every soul, there are latent powers, which if developed would mean much success.

In years not far passed, I allowed myself to be buffeted about, in the storm of Life, bewailing the chance or fate, that brought me this or that, not realizing that what came to me was mine, created by the mental attitude assumed.

By chance, *Nautilus* came to hand and the number contained many good things that pointed the way, which I speedily grasped.

My little daughter had scarlet fever and she and I were quarantined for six weeks, all alone, the remainder of the family going elsewhere to stay. I thought, here is a test for your New Thought, and I immediately made up my mind to have faith, hope and courage, and to allow nothing to shake my determination. I am happy to say that it carried me through, and I saw nothing but sunshine, all along the way. I know that the man or woman who gains control of his or her mind, thinking only of the purest and highest, seeing a glimpse of good in everybody, and everything, and who can shed love and kindness along the pathway of life will have gained more of success than the man or woman who has amassed a fortune of material wealth. Try it and see.—T. B. L.

THE PRIZE WINNER for March is H. F. K., Memphis, Tenn. The judges had a decided difference of opinion, as almost every letter got at least one vote. However, letter No. 371 won by a margin of three votes over its nearest competitor. We shall be glad to send the two subscriptions wherever the winner directs.

THE FAMILY COUNSEL

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

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

In this department I 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. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Madge will mail you a copy of my dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?

ELIZABETH TOWNE.

M. J. E.—Why not treat your boy for health, happiness and success at school? That little book, "Experiences in Self-Healing" will show you how I treated others for health and success. You can do the same thing if you persist.

C. E. S.—The first thing to do is to get rid of your fear of that habit of talking out loud to yourself. That amounts to nothing at all. Hundreds of thousands of people do it at times, especially people who live much alone. It will do you no harm whatever unless you are afraid of it. It depends more on what you talk to yourself about, than whether you talk to yourself out loud or not. Everybody talks to himself, but most people seldom do it audibly. Nevertheless, talking out loud to yourself is not a habit to be cultivated. Quit it. Teach yourself to think distinctly without moving your lips. You can do it by practice. Read poetry to yourself in your mind without allowing your lips to move. When you catch yourself talking out loud stop it short and repeat the thought in your mind without letting your lips move. Repeat the thoughts if they are worth repeating. If not, deny them in your mind, without letting your lips move. Like all other habits this can be broken by forming a better habit in its place. There is no other way. When you think of it tell yourself that you are breaking the habit of talking out loud to yourself, that you are forming the habit of thinking clearly without moving your lips. As to your forgetting the things that you read or hear, that is because you were not interested enough in them when you heard them. Everybody forgets what is not specially interesting to him. There is nothing unusual or extraordinary about such a condition. Judging from your letter you have a fairly good memory, and you can give good attention wherever you are really interested. Don't

worry or fret about this particular thing. Just see that when your daughter reads to you, she selects something that you are really interested in. If she is reading things that are not interesting to you just think about something else. Don't worry over these things, nor over anything else. As to your remembering a sermon or lecture, I never heard half a dozen sermons in my life that I could remember an hour afterward. And I have an excellent memory, too. One sermon that I heard when I was about thirty years of age was interesting enough, so that I went home and wrote it all out with every one of the preacher's headings and subheadings. This transcript of his sermon is in the back of my Bible now. So you see I had an excellent memory when I was interested enough. But I have heard a thousand sermons that went through my mind like water through a sieve. This is perfectly natural. Our memories have to let a good many things through, or our minds would be cluttered with all sorts of useless trash. Just you get interested in life and your memory will retain all that is necessary. Of course your general health has a great deal to do with your being interested in anything. If you feel dull and stupid and uninteresting you don't notice things as readily. In that case you need some outdoor exercise, a change, a short fast, or a series of short fasts; anything to wake you up physically, for if you are waked up physically, you will certainly wake up mentally. As to your last question, I should say, when a man would have you go with him a mile, go two miles. Put your heart, and soul, and will, and interest into the going.

Have received two copies of *Nautilus* and I enjoy it immensely. I always read your editorials first. They always "chirk" one up so. I have been saying to myself several times a day since receiving the last copy, "I am bigger than anything that can happen to me, and the Universal Life is working in and through me to bring all things to beautiful results." Also, "There is nothing in the whole universe for me to fear, for the God within is greater than all without." If I feel ill or out of sorts, instead of taking a pill I take a dose of the above and find them the best medicine in the world. Mr. Wattles is fine, and whoever wrote that article on keeping young is a dear. Have marked the things I liked the best and sent the magazine home to my mother and father, but I know they will read it all. My mother wrote to me recently, "Oh, if I had only known these things when I was young!" It is a pity, isn't it? Every school curriculum should have a course in mental science, a knowledge of which is more necessary than anything else in the world, to my mind. The only thing I can remember about psychology is cramming for examinations. I learned the definition of "idea," "concept," etc., but had little idea or conception of what I should do with them after I had learned them. With mental science in the schools, I see a solution of many of our problems."—MARY H. FORCE, Reno, Nev.

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

And this deep power in which we exist and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one.—Emerson.



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

The Horrors of American Railroading:—

A short while ago a "limited" on the Illinois Central railroad crashed into the rear of a "special" train, containing an ex-president of the road, the general manager, and a number of men prominent in public life—grinding them into a grisly paste.

There were five killed outright, and fifty seriously injured in this little wreck. But what of it? "Wrecks we must always have," according to American railroad philosophy, and the public promptly forget. It doesn't teach anything, because it's too much of an effort to think constructively. It never occurs to us that there is no more excuse for these killings than there would be for the railroad managers to go out in the street and club, or burn to death a like number of victims.

There is only one trifling matter that intervenes to prevent absolute immunity from collisions, and that is the rapacity, vulpine greed and hoggish indifference of our railroads. Consequently, when a few officials are "hoist by their own petard" our sorrow is not nearly as profound as it might be.

Because of the cost of installing an interlocking system—as used in England—or the block system—as employed in Switzerland and the continent—hundreds of lives will be sacrificed every year, thousands crippled, and millions in property and equipment destroyed.

In Switzerland there has been no collision for many years. The Swiss employ electrically operated automatic devices which make it absolutely impossible for a train to run into a "block" carrying another train. There is A SAFE BLOCK SYSTEM.

Two engineers—with no division of responsibility—run each train. If they should both ignore the signals showing that another train was in that area, or if they and their firemen should all drop dead simultaneously, the instant the rushing train entered that block the lever would be reversed and the brakes applied automatically.

Collisions are impossible. These devices could be used in this country, and travel rendered as safe as it is abroad, but the railroads consider it cheaper to massacre a few score passengers, and pay some trifling damage claims than to install these safety measures.

The reason travel is safer in Switzerland and abroad than it is here is because there the governments own or operate their own roads. They do not—as we do—give millions upon millions of dollars in land grants and coal

and forest rights to a grasping railroad corporation.

WE SHOULD OWN OUR RAILROADS.

They have brains enough to control their own iron highways, and insure themselves—in increased efficiency, and practical safety—from the horrors which disgrace American railroading and make its name a hissing and a reproach.

Under government ownership the people would demand and secure the utmost possibility of safety.

Under corporate ownership it is necessary to declare dividends. And the "public be damned," as usual—and they richly deserve it, for their stupidity and indifference in permitting this condition of affairs to persist.—DR. EDWIN F. BOWERS, Hartford, Conn.

A Seeker Finds Truth:—

I have often thought of writing to tell you how much joy New Thought has added to my life! Last year I realized three ambitions that I had longed for for years. One of them had been in my mind for nine years, one for seven, and one for four. But in this realization I discovered a new truth; I found that when a thing comes to you after many years, you may have developed beyond the original thing and not desire it longer. I found it so in two of these cases, although I didn't know that I had ceased to want them until they came to me. I am reading all that I can get along these lines, thinking strong thoughts, and, best of all, choosing for my associates optimistic people. Mrs. W. H. Cowgill, of Lincoln, Neb., is one of my best friends. I used to be secretary of a club that met at her home. I miss our study and find that the study of truth for its own sake makes the "prating" of would-be preachers sound false and hollow.

Yours is a wonderful work and now in the beginning of this glad New Year I wish you all the success that can possibly come to one. May your magazine reach others who need your teachings as much as I did. I studied Theosophy and all sorts of religions hunting for something I could apply. Then I read New Thought—listened to B. Fay Mills, Weltmer, Mrs. Drake and Nona Brooks, and out of all got a working theory that makes life worth living and wanting to prolong.—MRS. NORA H. GAISER, Ola., Ark.

Another Doting Grandmama:—

I congratulate you upon the arrival of Catharine Elizabeth. We will all look for something GREAT from her since she has so good a start in life. Her grandma Elizabeth needn't feel so smart though—guess there are other grandmas, ha, ha. Here, for instance, is Helen Marian Larimer, the dearest, sweetest little girl in the world unless, of course, the new arrival? I trust that the mother and babe are doing well and that papa has called down a rain barrel just to see how "papa" sounds!—and that the young lady will be a strong recruit to the NEW. The "New Dress" of *Nautilus* deserves congratulations, too, and is certainly

a luxury to handle and read.—FRANCES LARIMER WARNER, Williamsburg, Va.

Some Personal Experiences:—

Your renewal blank reached me yesterday, and I write at once enclosing subscription for another year. Perhaps you will remember you gave me a year's subscription for our Reading Room. Since then I have paid for it out of my own pocket, for I know it is doing such good work.

One young man told me when he was giving way under the strain of a hard school he got the needed inspiration to conquer from the reading found on our table. He now has one of the best positions in the state.

A woman told me how she had been helped through the trying sickness and death of her husband in the same way. I take my own medicine, too, and well remember one day when the blue devils were fighting to get hold of me, I went to the reading room table and took up a magazine. "Today is a day of triumph" was my message. It put new life into me. I not only read but acted, and put the whole troop of blue devils to rout with my "Battle Cry of Freedom."—ELLA A. CLARKE, Kennebunk, Me.

Anent Karma and Living Forever:—

I have read with pleasure and profit much of Mrs. Wilcox's writings. Years ago, her article on the law of Karma, as printed in December *Nautilus*, would have been accepted as my truth, but not now. I used to blame all the events of my life that were not what I thought they should be, on the devil; there are many who do so yet. Later, when I failed to control events, I blamed it on the law of Karma. I carried Karma with me all the time until it became an elephant ready to crush me at any moment. When I first began to believe in it, it felt somewhat nice to have something to blame things on for which I was not, at least in this life, responsible. The race has always tried to get comfort out of putting blame somewhere except where it justly belongs, and to all those who wish an excuse for their consciousness of weakness, I would say hold on to the law of Karma. It is just as good as to blame malignant animal magnetism, or the devil, or a bad thought sent you by some one, and it has a bigger, more up-to-date sound.

As for myself, when I fail to do what I want to do, I blame no one but myself. Because of my consciousness of weakness, and a failure to perfectly realize my oneness with the Universal Mind, I know I am still a servant of the Law and have not yet attained self-mastery. "When we are admitted to the right of reason, we are made free men in the whole estate." When I accept the truth of the above statement, I am no longer a servant of the Law.

There is no law that some other law may not include so as to entirely swallow it up. It must include the liberty of negation as well as affirmation. When we assume limitation in

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Hard to Drop

But Many Drop It.

A young Calif. wife talks about coffee:

"It was hard to drop Mocha and Java and give Postum a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ills.

"At first I thought bicycle riding caused it and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble for I was very fond of it.

"About that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how anyone can like coffee, anyway, after drinking Postum!'

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum, convinced that the coffee was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails and take up Postum." Name given by Postum Co., Battle Creek, Mich.

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

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

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our premises, we cannot escape those conclusions and ridicule the idea of transcending it.

We can never get rid of our creative power, so when we create under the old self-made law of limitations, we are merely perpetuating the old cosmic law of averages which is the very law we want to rise above and our creative power should begin to manifest new conditions. In no other way is there any real advancement. We should look for a new forward

movement of creative spirit in our physical bodies as along other lines. If Mr. Wattles was conscious that he was subject to the law of averages or to the law of limitations he had no right to teach it, but no one, not even Ella Wheeler Wilcox has the right to say that those people (and she mentions a number of names) failed on account of their being only partially able to demonstrate what they taught. No one can deny that those people and many others did partially demonstrate the truth of their teachings and they would have been able to demonstrate it to a greater degree had it not been for the adverse suggestions heaped upon them, including the foolish one of "It is impossible because no one has ever done it." Scorn and derision play their part, and above all, the law of Karma. Thus the vanguards of the race have ever been discouraged. The inventor has always had to contend with these things and so will New Thought leaders who are bold enough to say there are no limitations.

Very many of our New Thought books, otherwise good, are destructive because of their teachings of Karma. It kills self-reliance, self-respect and self-mastery. No wonder the people of this belief, the Hindoos, are slaves to British tyranny.

Self-respect and self-reliance are not found in the person who seeks an excuse for anything. "I am the master of my fate. I am the captain of my soul," and, I might add, of my physical body as well. We should feel larger than anything that can come to us. I want to be able to say that what I did, I did to the best of my knowledge at the time and they are now by-gones. I got my lesson at the time if I violated a law and nature never requires two penalties.

Let us go back to the thought of how to prolong life. If some of the people referred to in Mrs. Wilcox's article could prolong their life fifty years, which some of them did by a change of thought, might they not, by being in a more favorable environment have made a more perfect use of the law of renewal and unfoldment? We get old because we fail to grow or unfold. When I learn how to demand the survival of the fittest of the cells in my body, I will be immortal on the physical plane. I do not say that we will live forever, but we will live as long as we want to live. Life's work will not be left unfinished. The race has always been seeking the fountain of youth and will some day find it, but it will be found within the consciousness of the seeker.—J. M. McGONIGLE, Pittsburgh New Thought Church, 602 Wabash Building, Pittsburgh, Pa.

"Ask And Ye Shall Receive":

The following is a recent experience in which New Thought, applied, brought my desire, and saved me extra expense and trouble.

I had been visiting in a city quite a distance from home, for a few weeks. On returning I boarded an excursion train which I expected would stop at our town. After we were fairly on our way the conductor informed me that the train would not stop at T., where I was coming. He told me I had better get off at C., nearly 50 miles away from T., as I might there make connections with a train that would stop at my own town.

Before leaving the city I met with a book sale, where I bought some books I wanted, and besides having too much luggage to look after, to stop off anywhere, I had spent all the money I had with me, not expecting to need any more until I reached home again.

A lady who with her husband sat near me in the car, kindly offered to lend me the needed cash to see me safe home but her husband advised me to stay on the train and go on past T. to the next city, to B., where I would be nearer home, and I could then get a train back near 3 a. m., which meant a wait of eight hours in the night.

I did not like the idea of acting according to either suggestion so I began in real earnest to concentrate my thoughts on getting off at our own station. I resolved to put in practice the teachings I had read in *Nautilus*, and Mrs. Towne's books, faith, or no faith. Still, I had some faith, as I had proved the law before, and it seemed my only salvation now. I moved a few seats away from my recent acquaintances, where I could remain undisturbed, and kept repeating over and over, words like the following: "Conductor will let the lady who goes to T. off at the station there." After I had been concentrating with my whole heart for some time the conductor came through again and reminded me I had better get off at C., which would be our next stop. I said to him, "I wish you would just halt and let me off at our station, at T. The others here will help me with my luggage quickly." He abruptly said, "Lady, we can't stop there this afternoon. This train is behind time now. We do not stop there. I can't let you off there." It did not look as if I were going to get my desire, but I tried to be hopeful and I continued my silent affirmations, all the way down to C. After the train stopped there I made no move to get off as I had decided to go to B. if I could not get off at my own town. As

No Words Wasted

A Swift Transformation Briefly Described.

About food, the following brief but emphatic letter from a Georgia woman goes straight to the point and is convincing.

"My frequent attacks of indigestion and palpitation of the heart culminated in a sudden and desperate illness, from which I arose enfeebled in mind and body. The doctor advised me to live on cereals, but none of them agreed with me until I tried Grape-Nuts food and Postum.

"The more I used of them the more I felt convinced that they were just what I needed, and in a short time they made a different woman of me. My stomach and heart troubles disappeared as if by magic, and my mind was restored and is as clear as it ever was.

"I gained flesh and strength so rapidly that my friends were astonished. Postum and Grape-Nuts have benefited me so greatly that I am glad to bear this testimony." 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 pkgs.

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

I looked out of the car window I saw our conductor looking for me. I could tell at a glance he had good news for me. Said he, "Lady, this train will stop at Trenton." I thanked him, then said thanks, silently, to the Giver of all Good, who had so promptly granted my request. And again the soul's sincere desire was granted and the promise fulfilled, "While they are yet calling, will I hear and answer."—ETTA YOUNG.

Is Life a "Dreaming Out Loud"?:—

Far back in olden times the ancients taught their children of the Lethe, of the genius who dealt the potion to those entering the gates of birth and passing into the earth life. Then Emerson ever and again makes the same statement. "Life itself," says he, "is a bubble and a scepticism, and a sleep within a sleep." In his essay on Experience he writes, "Sleep lingers all our life-time about our eyes, as night hovers all day in the boughs of the fir tree. All things swim and glitter." Wordsworth, the

nature-lover, held the same belief for he sings:

*"Our birth is but a sleep and a forgetting.
The soul that rises with us our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
Nor yet in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."*

I, too, have been living out of the physical and that consciously. Some people would, on seeing or hearing a statement of my experiences, say that I was a victim of psychasthenia. During that time I desired a purely vegetable diet. Fruit, cocoa and water of which latter I drank large quantities, made up my bill of fare. On some days I took only water. On others "Theobroma cacao." Many strange things happened during this time, things that I cannot yet understand. They were not illusions, because telepathy and telehypnosis are not. And I never felt better or happier before. There was a sense as of living a higher, fuller life and I possessed unusual energy and magnetism. I believe that I then understood what the Master meant when he said "Nothing of the kind can come forth but by prayer and fasting." I do not know if I've quoted it rightly.

In the curious occurrences which I have before mentioned, there were always two or more persons concerned. Often I received information from an unknown intelligence through these people and by this means avoided many mishaps. But, if I did not understand or took no note of the communication I made a mistake or an accident occurred. I can mention many instances of this kind.

I, for my part, find comfort in this saying of dear Emerson who is one of my bosom friends, and of whom I am an intense admirer:

"I know that the world I converse with in the city and in the farms, is not the world I think. I observe that difference and shall observe it. One day, I shall know the value and law of this discrepancy."

*"All, all on earth is shadow, all beyond
Is substance; the reverse is folly's creed;
How solid all where change shall be no more!
This is the bud of being, the dim dawn,
The twilight of our day, the vestibule.
Life's theatre as yet is shut and death,
Alone can heave the massy bar
This gross impediment of day remove
And make us embryos of existence free."*

YOUNG.

Yours for long continued giving of light.—
D. LACY NICHOLLS.

One of the most helpful things I ever did was memorizing the article "How to Realize Health, Happiness and Success," written by William E. Towne and found in NAUTILUS for April, 1908. After memorizing the article I have faithfully endeavored to LIVE it. From the Silence a plan has been gradually formulated by which my individual self may expand without wronging those to whom I owe my duty. I have worked in accordance with the plan as it has been unfolded for me—and thus far I feel encouraged.—MRS. EDITH STEARNS HICKS, Prentice, Wis.



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

—"The Visioning," by Susan Glaspell, is a charming story wherein the life of Katy Jones and her brother, Captain Jones, U. S. A., is contrasted with that of an idealized Socialist working man. Through the medium of a "fallen" girl, whom Katy saves from suicide, everybody is brought to understand everybody's else's point of view, and the end is that Katy marries the working man, Captain Jones the "fallen" girl, and they all live happy ever after. The book idealizes love without carrying it into realms beyond the probability of realization. The story is brightly told, with quaint humor in the contrasts of argument. A wholesome story that leaves a clean taste in your mouth—the sort you enjoy and pass on to your young sister. The book is cloth bound with special cover design, nearly 500 pages—"a full-blooded novel." Price, \$1.45, postpaid. Published by the Frederick A. Stokes Co., 443 Fourth Ave., New York City.—E. T.

—"The Woman Movement in America," by Belle Squire. A short, condensed history of the "battle" for suffrage for women. The book is written in interesting narrative style, and introduces sketches and portraits of many famous women. 285 pages, cloth. Price not given. A. C. McClurg & Co., Chicago, Ill.

—Word comes from London that James Allen, editor of *The Epoch*, and author of many New Thought books, died on January 24th. He commends his followers to his wife, Lily Allen, and she asks for the loving help and sympathy of all readers of *The Epoch*. The March issue of *The Epoch* is to be a special In Memoriam Number, and will contain a portrait of the editor and reminiscences of his life and work. *The Epoch's* address is Ilfracombe, England. In Mr. Allen's death New Thought has lost one of its most popular and widely read English editors and authors.—E. T.

—"My Life," by Richard Wagner. The "unadorned veracity" of this autobiography and the wonderfully varied life experiences of the author, make it a work of unusual interest. As a young man, Wagner was impulsive and wild. He even acquired the gambling habit—or mania. Having exhausted his own resources he one night staked and lost his mother's pension, of which he was trustee in a large sum. With disgrace staring him in the face he staked his last coin—one thaler—and

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The New Advocate of Temperance

In the great majority of instances a Man does not become addicted to "drink" because he likes the taste but, because for one of many possible reasons his body lacks sufficient recuperative force or latent strength to replace the excessive loss of energy which he is obliged to sacrifice in his daily struggle for existence or, in his quest after riches.

Alcohol is the commonest stimulant known and it gives "quick" results; hence its extensive use. That it overstimulates and that the momentary exaltation is followed shortly after by an ever greater depression and diminution of mental and physical energy seldom makes the novice pause since, progressively increased libations will continue for a time to produce stimulation.

About the 11th century the Arabs were the first to distil a liquid which they named "Alcohol." Some three centuries later Alcohol escaped the bounds of medical practice and came into use as a beverage. It was then hailed as the great panacea for prolonging life because it would provide momentary oblivion from life's troubles. Science acknowledges today that, *Alcohol is toxic even in minute quantities.* When used immoderately, it deadens all of the organs of the body. Instead of prolonging life,—it hastens the advent of old age and of premature dissolution. Governments were not slow to enact restrictive legislation and crusades of semi-religious nature were organized from time to time to crush its power. Alcohol, in very many countries, still is king because, the attacks upon it were aimed only at its use—without any consideration of the "basic" reasons for its employment.

Docteur Clément, a French scientist and head of one of the great hospitals of his country, became so overwhelmingly impressed with the misery resulting from drink that he devoted his life to the scientific search after an effective weapon with which to combat the all powerful enemy Alcohol, and eventually succeeded in discovering it in "Vitalité." Its disclosure by him to the Academy of Sciences of France—for the benefit of Mankind—created a sensation because, *he produced before this great scientific body undisputable proofs* that he had quintupled the energy of a normally healthy man in three days, without any reaction following this phenomena; seemingly setting the laws of fatigue at naught.

The remarkable results Docteur Clément quickly obtained in fighting Alcohol alarmed the commercial interests exploiting alcoholic beverages, and he became the target of their bitter antagonism. Embittered, and powerless to strike back at these moneyed interests, he sought solace in looking for other uses for his discovery and found them in the realm of Pathology.

If those interests had aided Docteur Clément at the time of his discovery of "Vitalité" instead of placing obstacles in his path, Mankind would have been deprived of one of the most beneficent and versatile therapeutic agents known to science today.

"Vitalité" alone among all the expedients which have been employed attacks the "drinking problem" in the correct natural way. *It removes the desire by furnishing the lasting harmless recuperation and the additional strength, energy and stamina which the subject may be lacking to perform tasks with the least fatigue.*

"Vitalité's" ability to turn a victim from the use of liquor is not based on doping the stomach with more or less nauseating concoctions or piercing the epidermis for hypodermic injections. "Vitalité" is pleasant and refreshing to the taste—just like good lemonade—after the syrup of lemon has been added to it. There is no medicine taste to it and *it is neither a food nor tonic. It contains no Alcohol or Drug; is as harmless as water and cannot create a "habit."* If you have been or, are now addicted to "drink"—try "Vitalité" as a substitute for the morning "bracer" before breakfast. It will add zest to your meal. If your predilection is for fancy drinks, then add a little syrup of lemon. You will like the combination. If you repeat again the next morning and the next and for a few mornings more, you may actually "enjoy" a good day's work. Your mentality too, will begin to gradually lose its haziness and your entire self will sense the awakening of moral courage. If you then make up your mind to let "Vitalité" continue to "show you," you will begin to like liquor less and less. It will not taste as good as it used to and from your own volition you will gradually reduce its daily quantity. Eventually, if yours is not one of the few hopeless cases, you may entirely dispense with its use because by that time "Vitalité" has energized your body to such a great extent that you may never again feel a longing for liquor or any other stimulant. "Vitalité," however, cannot compete with Alcohol in producing stupefaction of the faculties or in providing oblivion to real or imaginary troubles because when using "Vitalité" you will not be subject to any morbid notions. It won't let you. The additional energy, activity, strength and moral courage which "Vitalité" provides enables you to manfully fight life's battles, to promote the joy of living and to foster the desire in you to do things worth while. Some may obtain these results in one or more weeks, others may require months. Early results depend on the condition and age of the user.

"Vitalité" is imported from France and the production is very limited. A booklet, telling the interesting story of "Vitalité's" discovery, of its origin and of other remarkable results it produces, *costs you nothing.* A postal will bring it. Mail it to J. A. L'Ibal, Dept. "H," 261 Broadway, New York, Importer and Sole Distributor, and you will receive the booklet free by return mail.

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(Continued from Page 62.)

won. He immediately re-staked the proceeds and won again. A sort of reckless confidence seized upon him; he continued the play, taking the most hazardous risks and steadily winning until the bank thought it wise to close. During this exciting play Wagner's sensations "were of the most sacred nature. I felt as if God and His angels were standing by my side and were whispering words of warning and consolation in my ears." When Wagner made his last desperate plunge with the single coin it suddenly occurred to him that this was his final experience with cards. He took his winnings home and the following morning related to his mother just what had occurred. He paid all his debts with the proceeds of his previous night's success and from that day forth never touched a card. Wagner apparently made many friends. Of his wife he never succeeded in making an altogether understanding friend. Their domestic life was filled with inharmony from first to last. This unhappy experience had a strengthening effect upon Wagner's character. When a final separation seemed close at hand, Wagner's natural independence asserted itself with force. He refused to be hampered, as he thought himself to be, by his wife's desires concerning his career. At about this time he writes, in connection with another matter: "These were the first signs of a new phase in my life upon which I entered from this day forth, and in which I accustomed myself to look upon the outward circumstances of my existence as being merely subservient to my will." Of his many friendships with women, some of which did much to aggravate his domestic troubles, Wagner writes in the same frank style that obtains throughout his autobiography. During all the years of his life, up to the time that the mad King of Bavaria became his patron, Wagner faced the spectre of poverty. His closing years were peaceful, so far as the need of money was concerned, thanks to his royal patron. "My Life" is published in two large, elegant volumes, printed on very heavy antique paper, bound in silk cloth, gold stamping, gilt tops. The books contain 911 pages, fully indexed. Price, delivered, \$8.94. Published by Dodd, Mead & Co., New York City.

—"Psychic Phenomena," by Rellimeo. An interesting sketch of the unseen or psychic powers of man, their nature and uses and methods for their development. 94 pages, cloth. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C., England.

—"The Human Machine," by Arnold Bennett. A book written with the laudable aim of helping its readers not to make a daily mess of existence. Arnold Bennett's style is fresh, invigorating, humorous. No wonder his books are being printed on this side of the pond at the rate of one new book a month or oftener. "The brain," quaintly remarks Arnold, "is a highly quaint organism." He then recounts some of its funny antics and offers brass-tack

(Continued on Page 68.)

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(Nautilus News Continued.)

goo goo, and how she gained three-fourths of a pound a week and the doctor decreed that her dinners shall come two and one-half hours apart and last twenty minutes to save her from getting too fat, and how she received her first valentine from her Grandfather Dean, and how she entertained her first beau, the little Sackett baby that weighed ten pounds, and how they laid him on the bed beside her and she reached out her little fist and pulled his nose and he seemed to like it! William says all these things are only further evidence that she is going to take after one of her grandmothers.

Our New Thought Meet At Atlantic City.

July 20th has been selected as the date of Elizabeth Towne's annual address in the Greek Temple on Young's Million Dollar Pier, Atlantic City. This address is given under the auspices of Bishop Sabin of the Evangelical Christian Science Church, who will himself speak daily (except Sundays) in the same Greek Temple from July 21st to August 11th. My address will be given on Saturday afternoon at 3 o'clock, July 20th. Everybody is welcome to attend and no admission fee will be charged, except the very small one that admits to the Pier itself. I shall probably speak on yogis I have met and the yoga philosophy in its relation to New Thought.

Seven or eight years ago your little booklet, "Just How to Wake the Solar Plexus," came into my hands. It has not only proved a blessing to me, but many women have testified to its helpfulness. Before closing my classes in my 'Health Culture' series of lessons it is my custom to give a talk on the solar plexus, speaking of your book, and urging the reading of it. Then, too, I speak of the helpfulness of The Nautilus. For years I have been an enthusiastic reader of it. I have sent numbers of subscriptions to my friends and the best testimonial I can give is to say that my Bible has taken on new meaning to me. I am convinced it is not how much we read of The Word, as in what frame of mind we do it. As a minister's wife I thought I knew how to read my Bible, but The Nautilus has taught me many things. If we "build more stately mansions" here, the ones prepared for us above we are sure to inherit. I enclose money for four subscriptions.—ELIZABETH S. WISE, 402 Elm Street, East Liverpool, Ohio.

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(Continued from Page 64.)

suggestions upon how to develop a well-trained, docile brain that will eat out of your hand, if I may be permitted this elegant figure of speech. "Habit-Forming by Concentration" is another subject which Mr. Bennett fearlessly "tackles" and very successfully treats. "Success and Failure," "A Man and His Environment" and "Reason, Reason!" are other attractive chapter titles. We haven't read them thoroughly, so will refrain from saying how very good they are. We will say, though, that this is about the best New Thought book that has come strolling into *The Nautilus* office this year—although I dare say Arnold Bennett doesn't know he is a New Thinker. "The Human Machine" contains 123 pages, very prettily bound in boards. Price 82 cents, postpaid. **George H. Doran Company, 35 West 32d street, New York City.**

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(Continued on Page 72.)

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(Continued from Page 68.)

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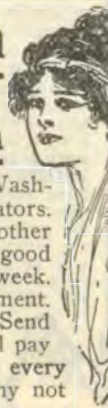
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